

PEACEWORK GUIDEBOOK



roots
for reconciliation



PEACEWORK GUIDEBOOK

Peace Roots: From Seeds to Fruits

Based on YMCA Europe Roots for Reconciliation Project
Peace Work Institute case study and practices.

Written by
Ankica Dragin
Wolfgang Heinrich

Edited by
Bruce Britton

Design and layout
Andras Tomsa
Marius Pop

Copyright © YMCA Europe

All rights reserved. No part of this publication may be reproduced in any manner without the express written consent of the publisher, except for the brief excerpts in articles, reviews and other publications.

Publication of this book was provided for by Brot für die Welt.
The opinions expressed in this work are the responsibility of the author and do not necessarily reflect the official policy of Brot für die Welt.

YMCA Europe presents this Peacework Guidebook as part of our Roots for Reconciliation initiative. This publication provides a concrete and useful framework to better understand the actions and impact of our work in this field involving youth and providing tools for peacebuilding.

Our Strategic Plan 2016-2020 adopted by 37 national YMCAs across Europe, includes "Peace and Justice" among the priorities to be implemented in our continent during the mentioned period. It literally states that "YMCA Europe strives for peace and justice through relevant programmes and initiatives that provide answers to key issues like radicalization of youth, violence, cross border conflicts and clashes between cultures and religions". In order to achieve this goal, we work with our member YMCAs, stakeholders and partners involving young people, advocating at different levels and designing specific tools such as this guidebook. The pillars for this publication are the lessons learned and impact through the successful implementation of YMCA Europe's Roots for Reconciliation project.

The Guidebook is published as we celebrate the 175th anniversary of the YMCA, a movement that has focused on peace work, gaining recognition through many positive contributions to conflict mitigation in all continents. As a civil society organization and a global movement, the YMCA seeks for the holistic growth of each individual in body, mind and spirit. Through a variety of initiatives, we promote the implementation of basic human rights in a frame of opportunities for all with respect and justice. Therefore, we truly believe that the concepts of peace and justice must be understood as a whole considering that one cannot exist without the other. In practical terms our aim is to promote nonviolent solutions through values and attitudes to live in harmony and respect with others and our environment.

Radicalisation, cross border conflicts, extremism and clash of cultures continue to be present in our European context. This reality causes severe effects within individuals, communities and nations such as hate against minority groups, migration or the drastic reduction of opportunities especially for young people.

We want to highlight and recognize the work of the Roots for Reconciliation team lead by Vardan Hambarzumyan. With generous support from Brot für die Welt and other project key stakeholders they started by pursuing the important role that young people can play in preventing conflicts and striving for peace. For over a decade they been empowering youth to take active stand for peaceful transformation of conflicts in Europe.

Our gratitude to the team and to everyone involved in the Roots for Reconciliation project. This Guidebook is an outcome of this success story. A real story that continues to raise the YMCA profile in peace work in contemporary times.

Mike Will
YMCA Europe President

Juan Simoes Iglesias
YMCA Europe Secretary General

Contents

ACKNOWLEDGEMENTS	6
INTRODUCTION	7
I CASE STUDY: REFLECTING ON ROOTS FOR RECONCILIATION PROJECT PEACE PRACTICES	9
1. THE PLACE OF ROOTS FOR RECONCILIATION PROJECT IN YMCA	10
2. PEACE WORK INSTITUTE AT A GLANCE	11
3. ROOTS FOR RECONCILIATION PROJECT 2016-2020 PEACE PRACTICES ASSESSMENT	12
3.1. <i>Roots for Reconciliation Project: Overall Experience</i>	12
3.2. <i>Peace Work Institute</i>	16
3.3. <i>Local Capacities for Peace Seed Grant Tool</i>	19
3.4. <i>What Can We Learn from RfR's Experience and How Can We Take It Forward?</i>	20
II PEACE WORK INSTITUTE PRACTITIONERS' GUIDE.....	24
KEY NOTIONS: CONFLICT, VIOLENCE AND PEACE.....	25
<i>Conflict</i>	25
<i>Conflict Escalation</i>	28
<i>Conflict Drivers, Power and Violence</i>	32
<i>Peace</i>	36
<i>Understanding the Context</i>	44
USING TOOLS FOR IMPROVED UNDERSTANDING OF THE CONTEXT.....	45
<i>Conflict Analysis Tools</i>	46
Stages of Conflict	46
Conflict Tree.....	48
Needs, interests, positions	52
Onion.....	55
ABC triangle.....	56
Conflict Mapping.....	58
Conflict Phases – The Camel's Back.....	61
Time and Power Line.....	63
The Pyramid.....	68
The Lens.....	70
The PESTLE Analysis.....	73
Do No Harm.....	76
<i>Planning and Designing Activities</i>	86
The SWOT Analysis.....	87
Theories of Change	88
Reflecting on Peace Practice (RPP)	92
Comparative Overview of Commonly Used Strategic Tools.....	96
<i>Monitoring and Assessment: From Outputs to Effects</i>	99
Listening Conversations	100
The OECD - DAC Criteria	105
<i>Facilitating Group Dynamics</i>	108
Crossing the river (duration: 30-45 min).....	109
Building machines (duration: 30-40 min)	110
Fishing or Breeding? (duration: 60-90 min)	110
The river of life: What does peace mean to me? (duration: 60-90 min).....	112

Blobs (duration: anywhere between 30 min to a whole day).....	112
Secret Friend (duration: throughout the event with 60 min at the end of the training).....	113
Alphas meet Betas (duration: 90-120 min).....	114
Intercultural evening (duration: 90 min).....	120
Claps (duration: 3-5 min).....	121
Feelings Reflection (duration: 5 - 10 min).....	121
Common Attribute (duration: 5 - 15 min).....	121
Defrosting (duration: 5 min).....	122
Stop / Move or Leader (duration: 5 - 10 min).....	122
Mirror (duration: 5 - 10 min).....	122
Colombian hypnosis (duration: 15 - 20 min).....	122
Opening the Fist (duration: 10 min).....	122
Symbols of Peace (duration: 20 - 35 min).....	123
Sculptor and Clay or Image Theatre (duration: 20 - 35 min).....	123
Sculpture of Emotions or Playback Theatre (duration: 15 - 20 min).....	123
<i>Arts for Peace</i>	124
Participatory Theater and Peace Work	125
Types of Participatory Theater.....	126
<i>Digital Activism and Campaigning</i>	128
III PEACE WORK INSTITUTE: PERSONAL STORIES	133
IV STATISTICS - NUMBERS BEHIND THE EXPERIENCE	142
<i>Roots for Reconciliation Project 2016-2020</i>	142
<i>About the Peace Work Institute Experience</i>	144
<i>Professional Development and Personal Growth of the Peace Work Institute Alumni</i>	145
V PEACE WORK INSTITUTE: THE PEOPLE	156
ALUMNI.....	157
<i>Generation 2015</i>	157
<i>Generation 2018</i>	159
STAFF.....	161
EXPERT CONTRIBUTORS	161
VI RESOURCES	163

Acknowledgements

"Blessed are the Peacemakers for they will be called the children of God" (Matthew 5:9)

The YMCA Europe Roots for Reconciliation project would not have been such an outstanding success without the enthusiasm, commitment and effort of many individuals hailing from all over Europe and worldwide. My deep appreciation and cordial gratitude go to each and every one who has contributed to this outstanding initiative starting back in 2006.

This Peacework Guidebook is a vivid example of the synergy and ties created and developed through the Roots. Of course, and first of all, it is an output of the hard work and rich know-how of the authors and the editor – Dr. Wolfgang Heinrich, Ankica Dragin and Bruce Britton. However, it's those life-changing stories, examples and journeys of two generations of the Roots Peace Work Institute alumni representing over 20 countries (most of them affected by, and some still going through, active conflicts) that make this guidebook so relevant and inspiring.

Furthermore, we have had the privilege to benefit from the in-house and external expertise on various educational modules throughout the process. Here I would like to especially highlight the enriching cooperation with the Brot für die Welt Germany, the Council of Europe Youth Department and Framework UK.

Special thanks to Andras Tomsa, the graphic designer of this publication. And I cannot but mention here the often-unseen, yet very professional and committed backstopping from the Roots staff- Marius Gabriel Pop and Revaz Shavladze, wherever and whenever it has been needed. Thanks, Team!

Particular thanks are due to the YMCA Europe Executive Committee and its Secretary General Juan Simoes Iglesias for his empowering leadership and guidance through this exceptional journey, and to our colleagues in the YMCA Europe Financial Department for making sure that our checks and balances are as good as our programme delivery. Thanks also to those hundreds of staff and volunteers of national and local YMCAs and partner organisations in countries and regions who hosted various Roots events over the years – from Istanbul to Yerevan, Tbilisi to Berlin, Stepanakert to Pristina, the list could go on!

Last but not least, the implementation of the Roots for Reconciliation Project would not have been the same - or even possible - without the unfailing support and trust of the following funding partners and contributors: Brot für die Welt Germany, ICCO Netherlands, EPER-HEKS Switzerland, Council of Europe Youth Department, and the YMCAs of the USA, Germany, Georgia, Spain, etc.

The journey continues... together with you!

Vardan Hambarzumyan
YMCA Europe Executive Secretary
Roots for Reconciliation Project Coordinator

Introduction

This Guidebook is intended as a practical inspiration for action. It draws on a process of reflection – conducted in 2019 - of the YMCA Europe Roots for Reconciliation Project peace practice. The Guidebook provides an overview of the entire project's peacebuilding experience with a special focus on the Peace Work Institute component. Rather than being simply a facilitators' manual, it is a testimony of the project history and development, key components and activities, as well as participants' impressions about the project results and the effects the project has had on their lives. This Guide-book also provides a comprehensive summary of the tools that have been fundamental to the project's success and includes detailed references for those who wish to access step-by-step descriptions of how to use the tools.

The geographical focus of the Roots for Reconciliation Project has been primarily on the South Caucasus and the Balkans. However, due to the project's commitment to empowering young peace practitioners working for a more just and peaceful world, the Peace Work Institute component has raised interest with participants from all over Europe and beyond. While most of the participants come from local, regional or national YMCAs, many of them are youth activists from other peer organizations and community groups. This Guidebook bears witness to their Peace Work Institute journey – the exposure to social and cultural diversity; learning about and from others; applying the acquired knowledge and skills, and the challenges and lessons learnt along the way.

There are six parts to this Guidebook:

- Part one begins with a case study based on the Roots for Reconciliation Project peacebuilding experience. The purpose of this study is to make the Project's best practice and know-how, particularly as related to its Peace Work Institute, available in a published form for further reference and use by individuals, organizations and institutions interested in and- more importantly- implementing projects in conflict contexts. In other words, it is aimed at young activists engaged in conflict transformation and peacebuilding worldwide.
- In the second part, the Guidebook offers an overview of the knowledge and skills the Peace Work Institute participants acquired and later applied in cross-border 'homework' projects of their own design. These projects were implemented in their own regions and communities, using their own resources.
- The third part of the Guidebook shares the personal stories of Peace Work Institute participants and stakeholders.
- Part four provides a brief statistical overview of RfR and PWI participants' learning and activism journey.
- Part five pays tribute to those people who have made this journey possible.
- The Guidebook ends with a comprehensive list of resources with references to practical training and activity tools used in the Peace Work Institute curriculum design and implementation.

In the words of Nelson Mandela: "It always seems impossible until it is done!" The Peace Work Institute people - its participants, staff and various contributors - are a living proof of these inspiring words. We hope this Guidebook will inspire its readers to action and we would be glad and honoured to know it has.

Abbreviations

BfW	Brot für die Welt / Bread for the World
CDA	Collaborative for Development Action Learning Projects
CoE	Council of Europe
CT	Conflict transformation
CS	Conflict sensitivity
DNH	Do No Harm
EYF	European Youth Foundation (of the Council of Europe)
HR	Human rights
IDP	Internally displaced person(s)
LCP SGT	Local Capacities for Peace Seed Grant Tool
PB	Peacebuilding
PWD	Person(s) with disabilities
PWI	Peace Work Institute
RfR	Roots for Reconciliation Project
RPP	Reflecting on Peace Practice
TGT	Tandem Grant Tool
TO	Theatre of the Oppressed
ToC	Theories of Change
UN	United Nations
World YMCA	The World Alliance of YMCAs (also known as YMCA International)
YMCA Europe	The European Alliance of YMCAs

I Case study: Reflecting on Roots for Reconciliation

Project Peace Practices

The Roots for Reconciliation Project (RfR) was initiated by YMCA Europe in 2007. Envisioned as a project '... that unites young people across socio-political and cultural dividers, with added value for the YMCA's sustainable development' (Roots for Reconciliation, Our Legacy ¹), it focused on the South Caucasus Region initially. Today, the project also engages participants from other, primarily conflict-affected European regions, as well as the Middle East. Learning and growing from the experience of each of its consecutive phases, by 2019 RfR was nearing the end of its third phase.

This case study is based on an assessment of the RfR 2016-2020 phase². The assessment was part of a wider process of reflection on the RfR peace practices process which had three main objectives:

- To review and reflect the experiences of the young people engaged in different RfR components;
- To draw lessons from the best Project practices;
- To capture this best practice and the lessons learned in a Guidebook in order to share the RfR participants' experience, especially that related to promoting and building peace.

The assessment looked at the Project performance measured against the indicators elaborated in the RfR 2016-2020 Project Proposal. In addition, the OECD DAC guideline 'Evaluating Peacebuilding Activities in Settings of Conflict and Fragility. Improving Learning for Results' from 2012 and the Reflecting on Peace Practice (RPP) 'Building Blocks for Sustainable Peacebuilding' (Chigas, Woodrow 2018) provided a frame of reference for assessing the Project's impact. The assessment applied a method based on the Appreciative Inquiry concept³ called 'Listening Conversations' (Anderson, Brown, Jean 2012) as a way of encouraging collaborative learning⁴.

This case study's focus is on peacebuilding activities within RfR, most notably on the Peace Work Institute (PWI) component. PWI is the part of the Project that generated most impetus for creation of this Guidebook. This case study places RfR and PWI within today's YMCA framework, offering an overview of the chronology of the key PWI events from 2012 to 2019. The case study presents the key findings and recommendations of the RfR 2016-2020 evaluation, which was entitled the 'reflecting on peace practices process'. This reflection process covered the PWI component and the 'Local Capacities for Peace Seed Grant Tool' (LCPSGT) component of RfR.

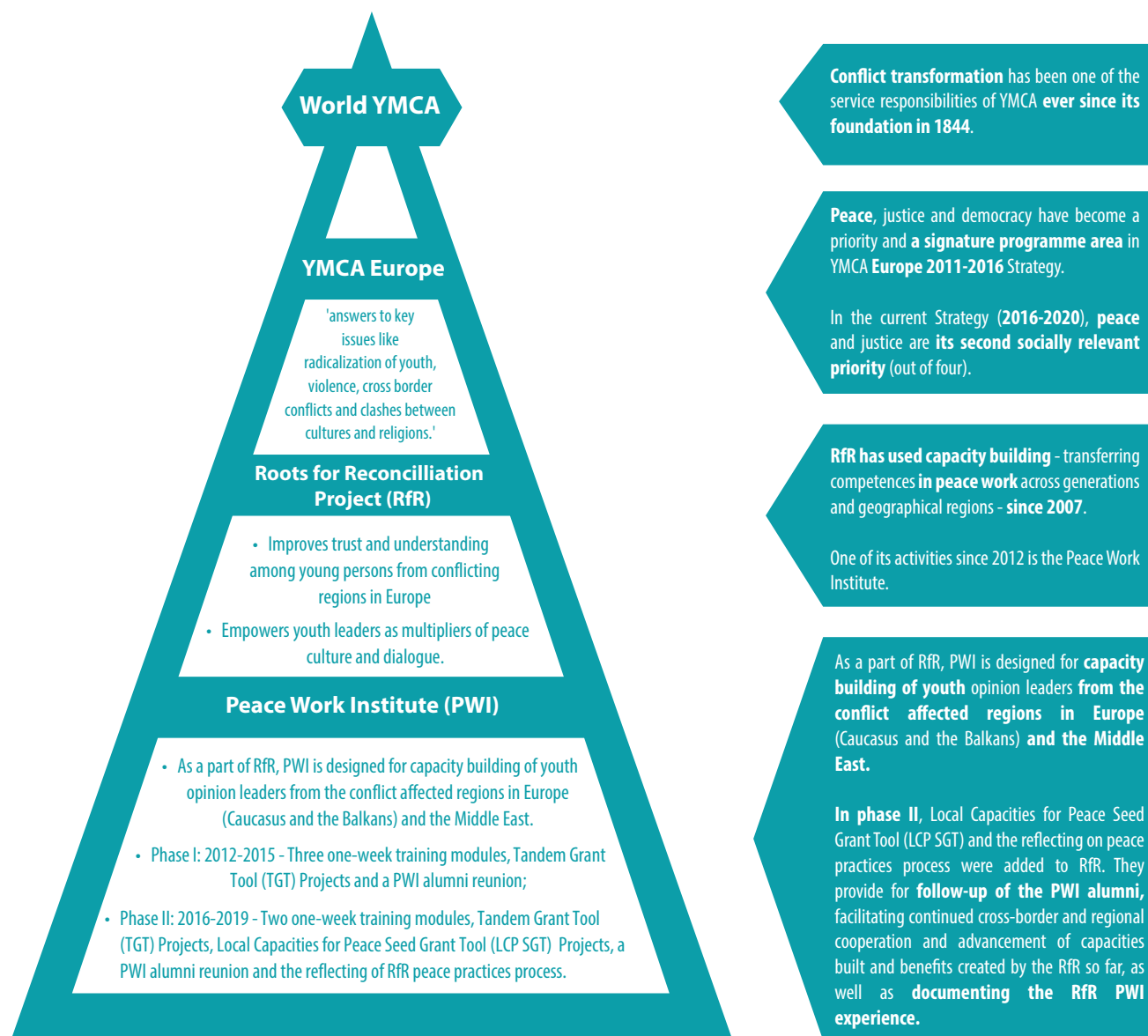
¹Source: <https://rfr.ymcaeurope.com/about/us/> (Last visited: 5 July 2019).

²Based on the YMCA Europe Roots for Reconciliation Project 2016-2020 Reflecting on Peace Practices Process project assessment report written in June 2019.

³Cooperrider, David. Suresh, Srivastva. (1987). Appreciative Inquiry in Organizational Life. In: Research in organization change and development, vol. 1:129-169, JAI Press. Bingley, UK. Cooperrider and Srivastva hold that organizations are not institutional machines permanently in need of repair deteriorating steadily and over time. They approach organizations as living systems and centres of human relatedness, alive and embedded in mutually reinforcing networks of infinite strengths.

⁴For details on the methodology applied, see the 'Monitoring and Assessment: From Outputs to Effects' section of the Tools and Approaches part in Chapter II of this Guidebook.

1. The Place of Roots for Reconciliation Project in YMCA



This PWI Guidebook is a part of the documentation process.

2. Peace Work Institute at a Glance



3. Roots for Reconciliation Project 2016-2020 Peace Practices Assessment

The RfR 2016-2020 Peace Practices Assessment concluded that the RfR Project met the intended objectives measured against the achievement indicators. The report concluded that:

- The 'learning content' transferred in the project activities was highly relevant for the participants, as well as their social environment.
- The project design combined 'collaborative learning' and 'collaborative action' and was thereby very effective.
- The project impact went well beyond transformation at the individual and personal level through learning, attitude and behaviour changes.
- In a large number of cases, RfR participants felt sufficiently empowered and confident to initiate their own activities. Some of these initiatives resulted in institutional and structural change in their own organizations. Other initiatives led to the development of new organizations.
- These effects, going way beyond individual personal change, have led to greater Project sustainability.
- In addition, third parties have raised money for, or provided in-kind support to, RfR activities. This has led to greater Project efficiency.

Based on collaborative learning from practical experiences, peacebuilding organizations have identified five 'building blocks for peace' as 'benchmarks' for assessing whether programmes contribute meaningfully to peace⁵. RfR achieves three out of the five 'building blocks for sustainable peacebuilding'. Specifically, RfR activities have:

- Contributed to a momentum for peace by causing participants and communities to develop their own peace initiatives in relation to critical elements of context analysis;
- Prompted its participants increasingly to resist violence and provocations to violence;
- Resulted in meaningful improvement in inter-group relations, which is an important building block for peace and often a first step towards other initiatives.

3.1. Roots for Reconciliation Project: Overall Experience

An online survey of Project participants conducted in June 2019 for the purpose of reflecting on RfR 2016-2020 peace practices confirms that RfR has met all five DAC evaluation criteria, namely: relevance, effectiveness, efficiency, impact and sustainability⁶.

⁵ Chigas, Woodrow 2018. See also Chapter II of this Guidebook, the section on building blocks for peace.

⁶ See Chapter III for personal accounts and Chapter IV for statistics details.

Respondents spoke highly about the Project. Indeed, all but two of the survey respondents (94%) explained that participating in the project had changed their perceptions, attitudes, behaviours and actions, boosting their self-confidence at the same time, as the following responses show:

".. Overall, I started to be more open-minded, more tolerant and more sociable person and I start keep in touch with more participants after Toledo."

"I see life different now. I grow personally (being more confident and able to share) and professionally (all the information and modules)."

".. There are many small situational or emotional moments that really changes you inside..."

"It made me think that I want to continue with the Roots and make it spread safely around the world. I saw a clear transformation in some people."

Responding to the question concerning whether participating in RfR had resulted in personal change asked in a focus group held in May 2019, all participants described lasting changes they had experienced in their perceptions, attitude and behaviour. The most common phrases and their implied meanings were :

Respondents' feedback	Indicating
<p><i>'It changed my life, I found friends I would never have met otherwise.'</i></p> <p><i>' It changed my thinking about other people.'</i></p>	<p>Positive change in perception of others.</p>
<p><i>'It broke my stereotypes.'</i></p> <p><i>'I learnt to critically think about my own perceptions.'</i></p> <p><i>' I was encouraged to overcome my suspicions and prejudice.'</i></p>	<p>Empowering perception of newly acquired critical self-reflection skills.</p>
<p><i>'I learnt to appreciate that people are different.'</i></p> <p><i>' It opened my mind for different and unknown things.'</i></p>	<p>Newly discovered appreciation of diversity and its potentials.</p>
<p><i>'It set me free of barriers.'</i></p> <p><i>' It enabled me to cross boundaries.'</i></p> <p><i>' It opened doors (for me).'</i></p>	<p>A feeling of personal liberation and freedom.</p>
<p><i>'It helped me to overcome frustration and dream about changes.'</i></p>	<p>Positive transformation in perceiving own capacities and goals.</p>
<p><i>'I saw that I can make a difference.'</i></p> <p><i>' I realized that I am part of the problem and I can do something.'</i></p>	<p>Positive shift in perspective - from passivity towards agency.</p>

Three quarters of respondents (75%) explained that people in their environment had also noticed that they have changed due to their RfR experience. In the 'listening conversations' conducted during the PWI Reunion in Toledo in April 2019 and at a focus group discussion in Artsakh / Nagorno Karabakh in May 2019, one of the most frequently heard statements was 'RfR destroyed my prejudices'. Virtually everyone told a story about how meeting other young people face-to-face and interacting with them in the RfR activities had changed their perception of other people and their assumptions of what ongoing political conflicts were about:

"Every Roots event, as well as this one, always makes me want to be a better person. All the stories shared, and emotional saturation was definitely a strong side of this one. It made me see how long a journey to peace is and it doesn't not matter if it's a world peace or inner one."

Among the skills encouraged by RfR, participants describe the skill to 'critically reflect' on their own perceptions and assumptions, as well as 'critically assessing' what is said about 'other people'. They no longer take information at face value but have understood the importance of applying a critical analysis to what they hear. This has empowered them to resist propaganda and manipulation. Besides the new energizers, icebreakers and teambuilding activities (with 61%), the most highly ranked skills in the online survey were the Do No Harm (DNH) analysis (55%) and media awareness and critical think-ing (45%):

"[I am still using] Do No Harm conflict analysis and critical thinking. Especially the last one I am using every day, without exaggeration. I used to criticize more before even learning the reasons why, now I would hardly do that. I am not the one who witnesses the change in me, my friends, colleagues also do."



All respondents described how they had developed new relationships during the RfR events, mostly making friends with participants from another country. Nearly all respondents (97%) explained that they have kept in touch with their new friends after the RfR event(s), mostly via Facebook (45%) or other digital platforms. Nearly a fifth of them (19%) reported that they have been also meeting occasionally. Significantly, quite a high number of RfR-initiated friendships have been with a person from a country with which their own country has been engaged in a political conflict:

"[An Armenian participant] It was great to meet all friends with whom we had a great path together, also to meet new people, it was interested to get aquatinted with people from the other side of the border - Azerbaijan, to have some conversation with them. Meeting once again and sharing with my beautiful friend [a name of a Turkish participant] was one of the greatest impacts of the project for me."

A further survey question invited respondents to tell in their own words what they had done after an RfR event. Some shared their RfR experience within their family, community or social networks at their workplace or university.

Others had developed their own initiatives, addressing issues in their communities. Some mentioned that they had organized activities in schools or at their university. Several respondents said that they had used skills learned through RfR (e.g. arts as a means of cross-cultural communication) to start their own activities learning about the cultures of other students. One respondent shared that she used the skills acquired through RfR to organize workshops for socially disadvantaged children.

Both in the survey and in the listening conversations, participants recounted how they had started their own initiatives after returning from an RfR event. One participant reported that she introduced elements of what she had learned in the PWI to her fellow teachers in school and that they started a programme teaching the children understanding and appreciating cultural diversity. Another told



how she started an initiative at her university with other students to support particular marginalized and vulnerable students who were often from a minority community or other countries.

It is impressive that so many participants started activities after attending an RfR event. This suggests that what RfR offered young people was relevant to them not only when they first joined the project but also had a much longer-lasting relevance. It also indicates that what RfR had to offer was also practical. People returned to their communities and did something with what they had acquired and experienced:

“First of all, I acquired new knowledge for my YMCA career. I feel ready to continue peace work. After the event, [a colleague] and I prepared a mini

handbook about how to hold a Peace Day in [name of an ex-USSR Republic, today an independent country] summer camps. The listening conversation workshop and practice was helpful for my professional life. I work with people and processes at my company, so the skills of conducting the appreciative inquiry help me to understand people's needs better. For my personal life, I received a great opportunity to perceive others and respect boundaries.”

Participants who had attended a Local Capacities for Peace Seed Grant Tool youth camp explained how they had learned to understand the political interests behind the conflict between their own government and the government of the neighbouring country. They had also learned to distinguish what 'common people' want from the political agenda. As mentioned earlier, some of them had even built personal friendships with young people from the 'other side' although they knew that they would face some difficult situations because of this.

Many RfR participants said that sharing what they had experienced during the RfR activities and continuing their engagement with RfR or with issues they had learnt through RfR made them feel confident that they had also contributed to changing perceptions and attitudes in their social networks:

“It connected me with a European network of colleagues passionate about peacebuilding, enabled friendships to flourish that led to further partnership working between YMCA [name of an EU country] and YMCA [name of an ex-YU Province, today a country in the Balkans. It inspired me to get more involved in national YMCA - making connections with

other colleagues working across the movement on themes of peace and justice, developed my understanding of reconciliation work in different contexts across Europe, as well as my confidence to present in front of peers in an international setting."

"I have taken new methods (like: Do No Harm approach) to reflect on my work; I have learned new practical skills (like games and group activities) which I use in the youth work and other contexts (e.g. university). And I benefitted a lot from personal encounters, broadening my perspective and creating an internationally linked network."

3.2. Peace Work Institute



Most PWI alumni emphasize that the RfR experience not only changed their outlook on the world, but also their approach to other people and to life itself. They described how they had become more open towards others, making new contacts, being more empathic and able to put themselves 'in other people's shoes'. Some described experiencing a 'beneficial healing effect' through the PWI experience concerning the 'cross-generational trauma' in their family where older family members had suffered severe atrocities and had been talking about that trauma with the younger family members in an unforgiving way.

The participants observed that they could interact with other people more easily without judgement. They experienced feeling less frustrated or angry due to not understanding each other:

"Knowing that I'm from the world and that I have friends everywhere without considering religion, nation..."

"[I realized that] first we must find peace in ourselves and accept the others, then we can build a peace in general and towards the others."

"A true new friendship was built there, that still exists and improves."

Some participants emphasized that they now feel personally empowered and more professionally equipped to work in their professional fields, namely humanities, social studies, welfare, human rights and communications:

"I will study my second Masters degree in conflict studies and peace work and I will continue with this topic."

Some of the participants also described how the PWI experience and knowledge helped them make an informed decision concerning a specific professional field of interest they would otherwise perhaps not have been able to make (e.g. to major in social work and welfare instead of politics and government). All of them reported feeling changed in a positive way after having participated in RfR activities.

On a more personal note, all believe that they have grown personally and professionally:

"I joined the Roots at a tough time of my life, I was in dire need of direction- professionally and personally the PWI has set that direction for, it paved the way to where I am today."

"It widened my perception of literally everything. The world, the people in it, politics, media... It taught me to be diplomatic, learn how to interact correctly with people from other countries, avoid conflict or sensitive topics, how to express myself without being ignorant to other people's context."

"Professional - learning I gained both the formal teaching and learning through life experience has helped me to reach director role before I was 30! Personally, it has helped and guided me into more work and I still hold the formal teachings close to my heart, but the friendships, guidance and mentorship has played a massive part in my development."



Once again, half of the PWI alumni confirmed most specifically that, of all the knowledge and skills they had acquired, the Do No Harm approach had been the most useful to them. These inputs helped them become more aware of their own realities and contexts, as well as the need to carry out activities in a way that would not increase negative tendencies in their own already fragile local contexts:

"... I am using DNH, even when I am taking a picture. ... These are not only useful in programs and projects, but in life planning strategies, too. I always highlight that my major and basic decisions regarding career were result of Roots..."

"I use Do No Harm methodology in everyday life in a foreign country where I am living now. It's hard to be a foreigner in a country other than your home and it's important to have positive approach to people different from you. Let me say Roots made it easier for me to adapt in a harsh reality of adult life."

"The Do No Harm dividers and connectors were very useful. When you clearly understand the approach and it becomes an automatic process to pick up all connectors and dividers and make your project as good as possible. This approach is very useful and helpful in personal life, not only for the project."

The PWI Tandem Grant Tool (TGT) required PWI participants to organize into smaller groups that would plan and implement a small cross-boundary project⁷. In 2014, the first generation of PWI alumni organized a study visit to Artsakh / Nagorno Karabakh; implemented the Bridges for the Future Project in Kosovo⁸ initiative; organised the Give Peace a Chance Project in Istanbul, Turkey; as well as launched the PWI GeoRus initiative. The second generation of PWI alumni implemented two projects in 2018: the Art 4 Peace Project in Ukraine and the P.E.A.C.E. (Peace, E-activism and Campaining Education) Project in Budapest, Hungary.⁹

These events were, once again, a chance for youth from conflict-affected regions to share a deep sense of belonging, commitment, hope and confidence. Despite many challenges, obstacles and even tensions whilst preparing and organizing these events, a number of friendships involving visits grew from these projects. Some of these friendships are ongoing despite occasional difficulties to maintain them. It was clear that young people from 'conflicting sides' did not have any problems interacting with each other in spite of the political tensions between their states. The events showed that political conflict within the states was not the primary concern of young people. A PWI participant at one of these events emphasized that the 'good reputation' of the YMCA made 'cross-ing boundaries' possible.

At a more personal level, participants, realized that peace work is not primarily a 'skills-based'. Rather, having peace with oneself and being open and ready to 'accept others as they are' is a fundamental requirement for being able to build peace. Several follow-up activities focusing on this are currently planned. One participant noted that involvement in the TGT digital activism experience built their confidence to get personally involved in a peaceful way, recognising that education, arts and digital activism, for instance, are simply tools towards a goal.¹⁰

The conflict between Georgia and Russia in 2008 gave rise also to the TGT GeoRus initiative. The original idea was to bring together young people from both countries to lay the foundation for a peaceful future.

Even though the organizers encountered immense resistance, suspicions and various forms of obstruction while trying to organize a cross-border trip, the experience did not discourage them: three camps bringing together young people from Russia and Georgia were organized, with very positive and encouraging responses from the participants and their families. One of the organizers said: *'We will continue to look for cracks in the walls that surround us and let the light shine through.'*

⁷ The authors prefer the term 'cross-boundary' to 'cross-border' because the latter has a strong connotation of political border between states. What RfR aims at is empowering young people not only to be able to cross such political borders, but also overcome many kinds and types of 'boundaries': from those among people and groups to those between communities, societies, nations and states.

⁸ With the financial support of the Council of Europe Youth Department.

⁹ For details on TGT projects see <https://rfr.ymcaeurope.com/projects/project-phase-2/> (PWI Phase I) and <https://rfr.ymcaeurope.com/projects/project-phase-2/> (PWI Phase II). (URLs last visited: 25 July 2019).

¹⁰ Watch the Piece of Peace campaign video at: <https://www.youtube.com/watch?v=DWrfZQYKGIY>(Last visited: 23 July 2019).

The PWI participants' input showed that these very practical, hands-on projects were all very much tailored to the specific situation and issues they addressed. The TGT projects provided opportunities to practice what had been learnt in the PWI learning sessions, whilst adapting the activities to the specific conditions and requirements of each given social context. This is how the content of the PWI learning demonstrated its relevance. Reflecting on his PWI experience, an alumnus participating in two of the TGT projects said:

"[Participation in the PWI] has given me valuable exposure, understanding and even appreciation of the complex situations around Europe. ... [I am still relying on] cultural awareness, geo-political/ historical understanding and appreciation of young leaders."

3.3. Local Capacities for Peace Seed Grant Tool

The LCP SGT were introduced in 2016 with the aim of '*strengthening the local capacities for peace in the South Caucasus region*¹¹', using activities conceptualized, designed and implemented by PWI alumni as project opportunities for cross-boundary and regional cooperation. From the outset, RfR staff provided continued follow-up and support.

Ranging from local to international and covering Eastern Europe, the LCP SGT projects were expected to be:

'conflict transformation initiatives, which enhance the skills, knowledge, attitudes, values, perceptions and circumstances of young people, affected by conflicts and through these change their approaches and behaviour for peace'.¹²

The projects were intended to be designed and implemented either by, with or for young people, and preferably all three. Each project would have a planning team composed of youth opinion leaders relying on the capacity and the experience of active RfR (PWI) participants living and/or available in the region. The projects were to be administered by a legal entity dedicated to youth empowerment, but not necessarily a YMCA. The RfR Seed Grant Tool funding cover only project related short-term expertise contracts and operational costs, but not core costs of the implementing part-ners. The maximum grant size from YMCA Europe would be 5,000.00 EUR, with a minimum contribu-tion of 50% in cash by the project partner (since 2019). The implementing partners are required to provide six-month financial and narrative reporting procedures complying with the YMCA Europe regulations.

¹¹ Source: <https://rfr.ymcaeurope.com/projects/current-phase/lcpsgt/> (Last visited: 23 July 2019).

¹² See the same source.

The RfR LCP SGT component has been managed by a Programming Committee (PC) composed of RfR staff and first generation PWI alumni the South Caucasus. The PC was formed ensuring gender and country representation with a task to develop more specific project proposal criteria based on the individual project proposals of interested partners in the target region.

Using the DNH matrix has been a formal requirement while developing an LCP SGT project proposal. To that end and prior to each round, RfR has organized Programme Forums (PF) for organisations and groups interested in submitting an LCP SGT project proposal to ensure proper understanding and application of the DNH. During the projects' implementation periods, the PFs continued as platforms where the LCP SGT projects are assessed, sharing learning outcomes and making new plans along the way.

After receiving the initial training, the potential implementing partners have three months to design and submit their project proposal to the LCP SGT. The PC reviews the proposed projects and decides which will be funded, followed by project contracts finalization by the RfR staff. Six LCP SGT projects were implemented so far (three in 2017 and another three in 2018).¹³

A focus group was organized specifically to get feedback from the LCP SGT participants in Artsakh / Nagorno Karabakh in May 2019. One of the participants, who had served at a border during a time of a violent attack, shared that through participating in a regional youth camp

under the LCP SGT component he had learnt not to see everyone from 'the other side' as an enemy and today he had some friends there.

Two focus group participants had not been part of any RfR activity. Asked why they had come to the focus group, one individual said that he had observed that some of his friends who had been at one of the camps came back as a 'different person'. The friends came back with positive energy and a positive outlook and they were more at ease engaging with others. The other emphasized that she was curious because of what others had told her about RfR. She felt that the core values of RfR were very close to the heart of people in Armenia and any society that had experienced the trauma of violence and war.

These focus group participants' statements support the findings from the online survey: the RfR project leaves a large imprint in participants' lives, as a result of the core values of RfR, the content of learning and the way how RfR engages young people. Many described that the facilitation of learning and the opportunities provided to use in a very practical way was a 'unique experience'.

3.4. What Can We Learn from RfR's Experience and How Can We Take It Forward?

The collaborative process of reflecting on the peace practice of the Roots for Reconciliation programme looked at the programme's effects within the YMCA; the effects of the programme's two components; and the linkages and relationships between the components and between the programme and the wider YMCA family.

¹³ For details on individual projects see the same source.

Roots for Reconciliation and the YMCA

RfR has been a valuable, highly relevant and effective experiential learning, conflict transformation and peace advocacy venture developing constantly since 2007. The way RfR works, interlinking learning sessions with opportunities to practice in the PWI component and involving PWI alumni in the Tandem Grant Tool and Local Capacities for Peace Seed Grant Tool components motivates young people to take on leadership roles by sharing what they have learnt. In Armenia, PWI alumni played an important role in facilitating the establishment of a Syrian-Armenian YMCA. In Albania, one participant in a PWI Tandem Project returned with the conviction that she must do something for young people in her home country. She began to talk to people, motivate them and today YMCA Tirana is a registered NGO.



Bearing in mind everything mentioned above, it is not surprising that nearly three quarters of respondents have said that they would recommend others to engage with RfR and/or participate in its events because it contributes to personal growth and builds skills, knowledge and capabilities (such as specific life skills; the ability to contribute to peace and cross-boundary collaboration; and specific educational tools).

Today, RfR is a YMCA Europe project with a strong base within the wider YMCA family.

This is both an advantage and a challenge. YMCAs delegate committed young people to participate in the Project and provide a strong basis for RfR activities. Additionally, implementation of PWI alumni TGT and LCP SGT projects is greatly facilitated by YMCAs providing conditions conducive to young people's engagement.

Conscious of operating in a very diverse context, RfR has always reached beyond the YMCA network by recruiting young people who are not YMCA members. In some countries, RfR participants have built a YMCA where there was none before, while in some other places they have started their own initiatives based on RfR values and vision. Such openness to engage with young people outside the YMCA needs to be maintained, including encouraging and supporting collaboration with other organizations engaged in peace work. This approach bears a strong implicit message of unity and cooperation for a common cause, namely Peace.

Ways and means of communication that highlight the practical and professional dimension of the RfR project should be developed. This should be done most particularly to mobilize the buy-in and commitment of organizations sending young people to RfR events. The buy-in and support of 'sending organizations' is important for realizing the practical part of the RfR project, like the PWI TGT and SCP SGT projects. Additionally, such an approach would provide yet another additional strong positive implicit message of collaboration, which is one of the key messages in any peacebuilding venture.

PWI alumni are recognized as leaders and peace advocates working for changes in and betterment of their communities. There is most evidence of their engagement and consequential transformation with individuals and small groups at a grassroots level, and some indication of potential moderate effects with middle social levels. This is why the PWI alumni need to develop skills for 'perceiving the big picture', namely seeing and finding their place and role as (future) peacebuilders and placing or communicating their peacebuilding in a wider, European and global context.

In the future, it would be beneficial to devise a backstopping or mentoring scheme to support PWI alumni to plan and design ways to disseminate, communicate and 'brand' RfR 'sub-activities' (PWI, TGT and LCP SGT) in a way that puts across a clear message about where these initiatives originate. It should be clear that they originate from, and are based on, the set of values at the core of the RfR project. Such communication should place their activities clearly into the wider picture of the YMCA and global peacebuilding efforts of young people's initiatives.



Additionally, PWI alumni from each country participating in the RfR project should be provided with a 'training of trainers' on the set of tools introduced by RfR. Once trained in their use, these trainers could facilitate the systematic use of the tools locally. At the same time, these 'RfR resource persons', namely 'peace advocates' could also be engaged in communicating with other interested organizations or groups in their countries who are interested in the RfR project approach. In order to provide for sustainability of their engagement, the contribution of such RfR 'resource persons' to the progress of the project must be budgeted. Their experience should also be documented and made available for future reference and learning.

The RfR PWI combines 'learning sessions' with practical work in the form of 'homework' (TGT) and LCP SGT projects. PWI participants are required to work in teams to plan, design, implement, document and report about a joint activity. This is an outstanding feature among international youth programmes. It contributes to making experiential learning relevant, builds self-confidence, empowers young people to work in diverse teams and strengthens ownership of the underlying values and principles of the RfR approach to building peace. This feature of RfR PWI should be maintained by all means in the future. This segment of the RfR PWI know-how should possibly also be disseminated to other regions and contexts to facilitate bottom-up youth and community empowerment aiming at Peace Writ Large.¹⁴

¹⁴ For details on 'Peace Writ Large' see the part on conflict resolution and conflict transformation in the 'Peace' section in Chapter II of this Guidebook.

Experience of LCP SGT projects implementation showed that the preparatory phase (i.e. designing, planning and organizing activities) of such a cross-border activity is the most demanding time. Volunteers and staff invest a lot of time, energy and resources (e.g. for communication, travelling to meet in person, checking the venue, etc.) during this phase. This effort, however, remains invisible as it is not covered in the usual reporting formats focusing on output, outcome and impact. In most cases, the sensitivity of 'peace' as a topic in the political and social context of many countries increases the difficulties that need to be overcome in this phase. For instance, parents need to be convinced that their children will be safe, authorities may be suspicious, terminology has to be carefully checked not to create misunderstanding, etc. The reality is such that small details may derail a complicated process.

Since RfR already engages PWI alumni and other RfR participants in ongoing activities and decision-making, it would be beneficial to maintain and strengthen this feature by identifying a group of PWI alumni and LCP SGT PC members who have acquired experience in implementing cross-border youth exchange activities to provide professional support and guidance for those less experienced organizing such projects. In order to provide opportunities for committed young people to stay engaged with RfR and peacebuilding in general, such engagement needs to be budgeted for.

II Peace Work Institute Practitioners' Guide

One of the objectives of the PWI - or rather its key task - has been to provide young community activists and leaders with basic knowledge on conflict transformation (CT) and peacebuilding (PB), as well as to train them in conflict and context analysis. The participants were introduced to key notions of conflict, violence and peace and were trained in applying various conflict and context analysis tools. Other practical exercises in how to use the tools equipped the young people with teambuilding and networking skills and provided the experience needed to plan, design, monitor and assess their PWI activities.

PWI alumni highly valued this PWI training component (see Chapters III and IV). One of the reasons was that it helped create constructive group dynamics around issues the participants had previously considered controversial and nearly impossible to deal with in a non-confrontational manner. Another crucial reason for valuing this part of the PWI training was that the 'theoretical' (as they called it) or background knowledge on understanding and dealing with conflict helped them feel personally empowered, encouraged and motivated to go back to their home communities and do their 'homework' - their own PWI TGT and/or LCP projects.

The focus of the entire training course was on three key questions: the 'why, what and how' of conflict transformation and peacebuilding. (Sinek 2011)



However, it was the 'how' that was constantly identified as the issue that could make or break the participants' specific project efforts in the field. In their feedback, it was precisely this aspect of the PWI approach, particularly the Do No Harm (DNH) approach, that the participants not only appreciated the most, but also remembered most clearly. They explained that this was crucial for their understanding of how best to handle both their PWI tasks and the challenges along the way. Moreover, having experience using this approach helped them overcome certain challenging situations later in their lives that they would have otherwise felt unable or 'unequipped' to deal with.

Finally, the way this introductory, yet crucial, training content was presented and dealt with during PWI sessions made it possible for the participants to be sufficiently 'local context-specific' and also remain aware of the 'bigger picture'. The alumni were introduced to the topics described in this chapter (see the 'Resources' section) and were involved in discussing its relevance in their own lives. They also had the opportunity to apply what they had learned to their own local, regional, and even cross-border contexts.

Key Notions: Conflict, Violence and Peace

Conflict

Conflict is a socio-psychological phenomenon characteristic of all living beings, even animals, living in any kind of community. It is a result of efforts to balance one's own, individual needs, interests and goals with those of others.

Conflict is a common, and in most cases healthy, dimension of human relations. In fact, many researchers argue that without 'conflict' social, economic and political progress and development would not be possible. Despite individual and collective peacebuilding (PB) efforts necessarily existing alongside conflicts practically since the dawn of time, the contemporary approach to conflict transformation (CT) and PB studies and practice did not emerge before the second half of the 20th century.

This was the time when the civil rights movement reached its peak due to various large-scale social conflicts that marked the era worldwide. It is no surprise that Lewis Coser's 1956 classic book (one of the three major books on social conflicts at the time¹⁵) became very popular with sociologists and peace activists striving to understand the complex contexts of social conflicts, their implications, effects and impacts from a myriad of aspects.

Understanding and defining the concept of conflict has been changing ever since. Coser's 1956 definition of conflict relies on words such as 'struggle', 'opposition' and 'scarcity'¹⁶. The 1969 definition of Johan Galtung, the 'father' of peace and conflict studies as a discipline,

¹⁵ *The Functions of Social Conflict: An Examination of the Concept of Social Conflict and its use in Empirical Sociological Research* (published in 1956). The other two were Ralf Dahrendorf's *Class and Class Conflict in Industrial Society* (published for the first time in German in 1957) and Max Gluckman's *Custom and Conflict in Africa* (1956).

¹⁶ To Coser, conflict is 'a struggle between opponents over values and claims to scarce power, status and resources'. (Ohana 2012: 55)

relies on key terms such as (social) 'structure', (individual and collective) 'attitudes' and 'behaviour'. In the 1970s, the emphasis in defining conflict still had a somewhat negative undertone, while the 1980s brought about a slight shift towards contemporary definitions of conflict. Modern-day definitions emphasize conflict dynamics caused by interdependence of various (f)actors affecting it. Despite recognizing 'incompatibilities' as one of the key conflict components, the 1990s researchers and practitioners started discussing also 'interdependence' of various conflict (f)actors, as well as 'communication' and 'interaction' between the parties or actors in the context of conflict¹⁷. In 1994, Friedrich Glasl, the Austrian mediator and conflict researcher, defined conflict as:

'an interaction between agents - individuals, groups or organizations - where at least one agent perceives incompatibilities between his/her thinking/ideas/perceptions/and/or feelings and/or will and that of the other agent (or agents) and feels restricted by the other's action.' (Mischnik 2007: 24)

This position of today's predominant conflict researchers and peace practitioners is that conflict provides positive impetus and dynamics to progressive social change. They also agree that conflicts are usually handled and managed without resulting in disruption of interpersonal or intergroup relationships. Moreover, the interpersonal 'conflict databank' used by most peace and conflict research institutes¹⁸ clearly states that by far, most political conflicts worldwide are managed in constructive ways. According to the latest data in 2018 out of 374 'serious political' conflicts 41 escalated into forms of organized systematic violence, and out of 16 to the level of war.¹⁹

There are volumes of research and historical evidence that people have always known that conflicts are a usual, expected part of human relations and that they can - and should - be handled in constructive, non-violent ways. Such experience-based realizations and knowledge were a foundation for creating rules and laws throughout human history, all the way back to Ancient Rome, Mesopotamia and even China around 5,000 B.C.

However, once individuals or groups are unable to find ways to meet their own needs; cannot gain what they think is in their interest; or fail to reach their goals, they (may) get upset, frustrated, angry and even violent, any of which may lead to socially unconstructive individual or group behaviour. This is why understanding not only what conflict is, but how it works is a crucial first step in conflict-sensitive community and international development work. According to John Paul Lederach, peacebuilding - in its many forms - is essentially transforming negative destructive ways of handling conflict into constructive non-violent forms of handling them.

Just like people and their various groups, conflicts differ depending on who is involved in them, the geographical area they affect, issues they concern and - last but not least - their effects on individuals, groups of people, and even entire societies and states. Today's conflict researchers and peace practitioners generally differentiate between two types of conflict: latent and open violent conflict (discussed in the following section on conflict escalation).

¹⁷ To Coser, conflict is 'a struggle between opponents over values and claims to scarce power, status and resources'. (Ohana 2012: 55)

¹⁸ Such as SIPRI, HIIK, UCDP or PRIO.

¹⁹ HIIK, Conflict Barometer 2018: <https://hiik.de/cpnflict-barometer/?lang=en> (Last visited: 12 July 2019).

Conflicts also happen on different social levels: ²⁰

Personal	Intra-personal	Conflicts occurring within a person, that may interact with conflicts on other social levels, but <i>are not the subject matter of CT work</i> .
	Inter-personal	Conflicts occurring between individuals or small groups. Every person experiences this type of conflict in every-day life. In these situations, people learn how to handle conflict in constructive ways through communication and non-violent engagement.
Group	Intra-group	Conflicts occurring within a particular organized group (political, ethnic, religious, etc). Intra-group conflicts require managements skills and ability to communicate with other members of the group in order to mobilize support to provide for long-term peace-oriented dynamics. The dynamics of these conflicts is often combined with the dynamics of interpersonal conflicts.
	Inter-group	Conflicts occurring between (large) organized groups (political, ethnic, religious, etc). Such conflicts are often deeply rooted in the history of inter-group relations.

²⁰ Adapted from Mischnick 2007: 24.

'Cross-Boundary'	Intra-state	Conflicts between distinct groups within a state with involvement of government institutions. Often violent confrontation between government institutions and distinct groups within the boundaries of the state. This type of conflict is most often described as a 'civil war'. This type of conflict is most difficult to handle by the United Nations' mechanisms as they differ from international conflicts.
	Inter-state or international	Conflicts occurring between countries, states or nations. The peace-building mechanisms of the United Nations are designed to prevent or handle this type of conflict.

Generally speaking, the aim of CT and PB is to contribute to sustaining peace in non-violent ways. This will be discussed in more detail later. Essentially, it means facilitating human co-existence so that it enables individuals and groups to live their lives in dignity, gaining human-worthy experience, sharing resources fairly and contributing to a betterment of humanity. Conflicts in their many forms are inevitable along this way and are all around us. They are a rule, not an exception.

Conflict Escalation

As explained in the previous section, conflict is a natural condition of relationships between people and between groups. In most cases people know how to handle conflicts in nonviolent ways. Often, handling conflict leads to a new situation: new solutions for an issue are found; new relationships are built. Conflict can be – and often is – handled in 'constructive' ways. Societies have mechanisms – institutional rules and regulations – that prevent conflict from disrupting social relations.

People are aware of the social diversity around them: different interests, different aims and objectives, different behaviour, different culture, language, different group identities. Such diversity will inevitably lead to some tensions in interpersonal or intergroup relations. Such a situation is nowadays referred to as a '*latent conflict*'. People are aware of such situations, but they know how to handle these differences in non-violent, constructive ways. As individuals and as a group or society we experience this situation almost every day.

It is important at this point to note that local activists and practitioners no longer use the term 'hidden' conflict because people in a given society are usually acutely aware of the conflicts around them. Such conflicts may not be open and violent, but they are most certainly not hidden. They may seem 'hidden' or be 'invisible' to an outsider, but local activists rightly argue that an 'outsider's view' should not be the dominant perception that guides our thinking about tackling conflicts in a specific (local) context.

Occasionally, all the skills and mechanisms to handle conflict in a constructive way fail. People or groups resort to violence. Such conflicts disrupt social relations and lead to destruction. This is what conflict researchers and peace practitioners call '*open violent conflict*'.

Open, violent conflict never 'breaks out' surprisingly in spite of the fact that this is the language commonly used in the media and by politicians. Experience has shown that there is always a process that leads to the use of violence because conflicts are always escalated into violent confrontations by interested actors. There are different models describing the 'process of escalation'. The most commonly distinguished phases of escalation are:

- **Discomfort**– People notice something that annoys them. They do not feel comfortable about it. If left unattended such situations can lead to incidents;
- **Incident**– Some people act, do something. Sharp remarks or behaviour that displays and emphasizes discomfort and anger are indicators that point to an issue that needs to be addressed;
- **Misunderstanding**– Parties in a conflict about an issue have developed assumptions about each other. Often these assumptions about the other are negative. If unaddressed, such situations raise tension and may lead to a crisis;
- **Tension**– Communication among the parties has broken down or is characterized by outbursts of emotion. Relationships have deteriorated and become difficult to manage both by the confronted parties themselves and others in their environment;
- **Crisis**– Relationships between the parties are at a breaking point. Parties perceive each other exclusively in a negative way. An 'us against them' attitude shapes communication. If such a situation between parties is left unaddressed, it easily leads to violent confrontation.

Based on his practical experiences as a mediator and peace practitioner, Friedrich Glasl describes nine stages of the process of 'escalation' from the first manifestation of an issue to all-out war.²¹ Being aware of the process of escalation allows us to assess the situation, to look for indicators that tell us at which level of escalation a conflict is and to design interventions:²²

²¹ Glasl 1999: 104-105. See also the Stages of Conflict tool in the Conflict Analysis section.

²² Adapted from Mischnick 2007: 35.

Level	Description of the situation
1. Tension rise	Positions of the conflicted parties tend to harden and clash. Yet, there is still a strong belief that tensions can be resolved by discussing them. This is due to the fact that parties and fractions not yet 'rooted' in their positions. Also, cooperation between them is still stronger than the wish to 'be/do better' than the others.
2. Debate and arguments	The parties start going opposite ways in thinking, feeling, and will. Their approach to issues is polarized (either/or). Pretence in their discourse becomes obvious: they seem to argue rationally but are constantly using verbal violence. There is a constant over- or undertone of disagreement in their messages. They keep addressing an 'audience' in an attempt to gain popularity by winning the favour of third parties. Short-term coalitions concerning certain issues may also be formed, yet the fight for dominance is evident. Cooperation and competitiveness are replaced by hesitation and changing mind.
3 Action instead of words	Insisting on a position that 'talking no longer helps, so actions are invited' prevails. There is an apparent mismatch between the parties' verbal and non-verbal behaviour, increasing the risk of misinterpreting their actions. Pessimism regarding the future based on suspicion is ever more evident, just like conformity as a result of a pressure to 'take sides' or join a group. There seems to be no empathy anymore, with competitiveness prevailing over cooperation.
4. Allies and images	Stereotypes, disinformation, rumours and gossip become ever more widespread. People on both sides are presented in negative roles which need to be 'fought against'. Mobilization of supporters begins, facilitated by using images to make self-fulfilling predictions, accompanied by undercover provocations which are difficult to prove. Controversial orders are used to reinforce allying and image creation aims.

<p>5. Losing face</p>	<p>Open personal attacks in public start aimed at ruining the moral integrity of 'the others'. Staged 'rituals' to 'unmask the truth' are often used for this purpose, including resorting to extreme good ('us') vs. bad ('others') confrontational and demonizing images. 'Self-orientation' and not perceiving anything from 'the outside' becomes evident by insisting on certain ideology, values, principles and striving for rehabilitation.</p>
<p>6. Threats strategies</p>	<p>There are constant, never-ending mutual threats by this time. The focus is on oneself and each other leads to losing initiative and getting oneself to act compulsively (all the time and by all means). Making (counter) ultimatums raises the level of stress and the dynamics of happenings begins speeding up.</p>
<p>7. Limited attempts at destruction</p>	<p>Notions and 'inanimate objects' become the focus of thinking with a total disregard of human qualities. Limited destruction is justified as an 'appropriate response' or a strategy to avoid counter-attacks. Damage is presented and perceived as a benefit</p>
<p>8. Disorder in enemy ranks</p>	<p>Causing total failure of the enemy system becomes the focus. Destroying its key functions is done in order to make the system unmanageable. The destruction aimed for is total - that of body, soul and spirit.</p>
<p>9. Together we fall</p>	<p>At this stage, there is no turning back and there is a total, head-on confrontation. The aim is destruction of 'the others' at all cost, even at the cost of (enjoyed and glorified) self-destruction.</p>

In summary, working in any social context, it is necessary to be aware that:

- *Violent conflict never comes as a surprise.* Violence does not simply 'break out', there is always agency behind it;
- There are *always processes leading to the use of violence* (namely crisis escalation).

Conflict Drivers, Power and Violence

There are various theories about what causes the escalation of a conflict into a violent confrontation and ways to address this. Historical and archaeological research show that all societies have 'ways' to prevent conflicts from becoming disruptive. These range from non-formalized ways, like norms and values transmitted across generations in many cultural and religious forms, all the way to the development and introduction of formal rules, regulations and laws, along with the institutions in charge of implementing them. Any society today has many formal and non-formal mechanisms for dealing with conflicts in constructive ways at any level. It is important to take note of what we have at our disposal and what is the 'rule' rather than the 'exception' when it comes to 'customary' conflict-handling practices. This understanding provides a good starting point for finding ways to handle 'the exceptions'.

Conflict transformation (CT) is a concept designed to reframe the way in which peacebuilding initiatives are discussed and pursued, particularly in contexts of inter-group conflict. Traditionally, the emphasis has been on conflict resolution and conflict management methods, which focus on reducing or defusing outbreaks of hostility. Conflict transformation, in contrast, places a greater weight on addressing the underlying conditions and relationships which give rise to a conflict, but also ensure sustainable peace. CT attempts to make explicit and then reshape social relationships, structures and dynamics underlying the conflict. CT often employs analytical tools borrowed from systems thinking:

'The very structure of parties and relationships may be embedded in a pattern of conflictual relationships that extend beyond the particular site of conflict. Conflict transformation is therefore a process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict.' (Miall 2004: 4)

Conflicts usually revolve around several issues that are most commonly related to discrimination leading to social oppression, such as power, culture, identity, gender, rights and freedoms. Of these, it is power that is intertwined and decisive in most conflicts worldwide. Power is the lever that determines someone's agency and role in a conflict, ultimately including that of (not) resorting to and committing violence.

Power has many sources and comes in various forms with their various effects. From a sociological point of view power is 'relative'. Power does not exist 'by itself', but it rather is a dimension of a relationship between two or more parties (French, Raven, 1959). Despite its many more or less (c)overt forms, power usually boils down to its two signature components:

- Being in a position to make decisions that influence the behaviour or/and situation of others (including decisions about, and on behalf of, others), and
- Having access to (valuable and substantial) resources in order to do so.

Power has basically three 'visible' manifestations as experienced - by everyday people:

a.) **Legitimate power** - is based on what has been socially established or accepted by the 'majority'

in a social group. Legitimate power has two subtypes: *legal power* (established by a formal process or structure, such as elections or holding an office in an establishment); and *ascribed power* (which is legitimate because the overwhelming membership of a social entity accepts it as legitimate);

b.) **Persuasive or expert power** - is based on someone's power of arguments or expertise which motivates people to follow that person's leadership, her/his ideas and values, support her/his cause. One of the key elements of this power is volition, which means that people accept this kind of power voluntarily, without coercion or force;

c.) **Coercive power** - is based on various 'exercise' tactics and is basically aimed to get people to do something which they may be (somewhat) reluctant to do for various reasons. There are two subtypes of coercive power: *hard* (exercised by use of force, e.g. by deploying law enforcement units, such as the police, to charge peaceful protesters) and *soft* (also known as non-violent coercion, such as using 'rewarding', bribing, manipulation, disinformation, etc.)

For peace activists it is crucial to understand how social power works and where their own power lies as related to other actors and stakeholders. This is why the PWI is also committed to *empowerment* of its alumni to use their 'persuasive or 'soft' power - the ability to bring about cooperation, to provide legitimacy and to inspire' (Fisher *et al.* 2000: 39) for a greater good in a more peaceful world. Besides their personal integrity and motivation, peace activists rely on their authority as community members and professionals, access to resources, networks, skills and expertise, as well as the information they have access to.

Abuse of social power in a socially detrimental way is in the background of most conflicts since the dawn of time. Iris Young (Young, 2004) calls this phenomenon '**oppression**'. She describes five basic types of oppression:

1. Exploitation relies on (ab)using people's labour to produce profit by not compensating fairly for their work. Ever-increasing social discrepancies between the 'haves' (those with access to decision-making power) and 'have nots' (those usually powerless and subject to marginalization), this form of oppression relies on capitalist principles of free market;

2. Marginalization is essentially a process of exclusion. It involves designating a place at the edge of society for people of lower social standing. It is sometimes even worse than exploitation because the majority decides that a certain group will not have access to resources, not even to their own labour. Marginalization always affects the most vulnerable social groups and is typically based on race, ethnicity, religion, gender, age, disability, etc. In conflict situations, persons from these groups are most likely to be severely affected;

3. Powerlessness is, like the lever of exploitation, related primarily to the power of participation in decision-making. Paradoxically though, it is sometimes a result of the powerless perceiving themselves as not even having the right to any kind of power, that their oppressed position is simply 'the way of the world'. Some authors, such as Freire, call it a *culture of silence* because the oppressed become so powerless that they do not even talk about it. A process opposite to powerlessness would be *conscientization* - making the oppressed aware (through education, literacy, and self-reflection) that they are equally entitled to all human rights and freedoms;

4. Cultural imperialism involves imposing the culture of the ruling class or elite on the 'have nots' and making it a social norm. It means that groups having power in a society control how people in it interpret the reality and communicate about it. This is why, for instance, awareness of socio-culturally conditioned stereotypes and prejudices dominating the public discourse is important. Cultural imperialism is a value system that leads to marginalization, powerlessness and exploitation;

5. Violence is probably the most obvious, visible form of oppression, making the marginalized and powerless live in fear of random, unprovoked attacks on their persons or property. Such attacks are seemingly without a motive (commonly perceived as criminal acts of physical assault or damage to property), yet their sole intent and purpose is to intimidate, damage, humiliate or destroy a person or a group of people.

Johan Galtung distinguishes three types of violence: direct (or physical), cultural and structural.

The main characteristic of **direct violence**, corresponding to the tip of an equal-sided triangle²³, is that most of its effects are visible. Such effects include hate, psychological trauma or the emergence of concepts such as 'enemy'. They are all equally serious effects, but they are often not seen as such. Being the most popular and obvious, it is commonly thought that direct violence is the worst kind of violence there is. On the contrary: it is precisely this visibility that makes it easier to identify and therefore to combat. It is important to note that direct violence is a reflection, a manifestation of something, not its cause or origin. Direct violence does not affect as many people as cultural and structural violence, which are the hidden parts of the triangle. Therefore, causes of direct violence need to be identified and action taken to counteract these causes more effectively.

Cultural violence is a form of violence that is expressed in countless spheres- religion, ideology, language, art, science, media, education, etc. Its purpose is to legitimize direct and structural violence and to discourage or suppress the response of the violence-affected people. It

even offers justifications for humans, unlike other species, to destroy each other and to be rewarded for doing so. For instance, it is not unusual to accept violence in the name of country or religion. There is a culture of violence in which schools and other instruments of transmission and reproduction of culture show history as a succession of wars. Also, it is common to be in denial of conflicts as a result of unquestioning acceptance of parental authority, or authority of the male over the female, or the old over the young. Mass media are prone to presenting clashes between armies as the main way of solving international conflicts, etc. People today are used to leading their lives in an atmosphere of practically constant violence, manifested daily in all areas and at all levels.

Structural violence is a result of social stratification processes, namely division into various groups or classes based on their social power. Such violence is obvious when people are struggling to meet their basic human needs: survival, welfare, identity, freedom, etc. Structural violence is caused by a set of structures, social systems, both physical and organizational,

²³ See the ABC triangle tool in the Conflict Analysis section.

which prevent people from meeting their needs. Structural violence is the worst of the three violence types because it is the origin of all of them. It affects more people, sometimes quite literally causing even their death. Structural violence is also a form of indirect violence. Sometimes it may be even unintentional: the actions that cause hunger, for example, are not designed and made directly for that purpose, but they result from an unfair distribution of wealth and other resources. This is why sometimes the causes of structural violence are not clearly visible and it is therefore more difficult to address.

According to Galtung, the causes of direct violence are often related to structural violence and justify by cultural violence: many situations are the result of an abuse of power which concerns an oppressed group, or a social injustice —insufficient resource -sharing, great inequality in personal income, limited access to social services — and receive the backing of speeches justifying them.

Violence is one of the key determinants of the severity and urgency of a conflict situation. However, it reaches far beyond someone's individual or group-driven behaviour. Violence, by definition, involves social context, namely values and attitudes.

According to Galtung, only one out of the three types of violence in a society is observable. Using a triangular image (see the ABC triangle tool in the Conflict Analysis section below), Galtung claims that only expressed, committed (physical) violence, such as intimidation, beating, torture and killing, is visible because it relates to people's behaviour. Being a manifestation of a deeper cause, the only 'direct action' option in such cases is intervention to reduce violence in order to promote what he calls 'negative peace'²⁴. Behaviour, however, is dependent on people's attitudes resulting from their feelings (such as fear, mistrust, hatred) and related to their personal values (such as intolerance, racism, sexism, ageism, xenophobia), which are not necessarily obvious at first glance. On the contrary, they are often 'wolves in sheep's clothing' and those affected by violence as a result of people's prevailing attitudes and social values are either too afraid,

exhausted and oppressed to counteract it, or they simply do not know any better. Attitudes and behaviour are strongly influenced and conditioned by the social context laden with the so-called structural or institutional violence reflected in the systems and structures of a society (such as discrimination in healthcare, education and employment, denial of rights and freedoms, marginalization and segregation) Counteracting structural violence that breeds socially detrimental attitudes leading into conflicts requires changing such attitudes and, consequently, the social context, reducing violence along the way and leading to 'positive peace'.²⁵ One of the ways to do this is to practice 'active non-violence' (Fisher *et al.* 2000: 11). Such strategies basically aim at changing a situation 'by making it too "costly" - literally and psychologically - for an undesirable situation or a relationship to be sustained' (*ibid.*), such as Gandhi's or The Suffragettes' campaigns.

²⁴ Meaning: peace simply by virtue of no physical violence happening, yet with people's attitudes and social context remaining unchanged.

²⁵ Peace that is more sustainable by virtue of facilitating positive values of dialogue, sharing, empathy, forgiveness and reconciliation.

Peace

In the *Palgrave International Handbook of Peace Studies*, Wolfgang Dietrich²⁶ mapped various meanings of 'peace' in different languages and from different cultures, religions and regions across the world. The English and French words for peace come from Latin 'pax', which has multiple meanings. Some of the meanings are peace (treaty), agreement, absence of hostility, harmony. Since 1300, English started using the translation of the Hebrew word 'shalom' in personal greetings, the word that, according to Jewish theology, comes from a verb indicating completeness, wholeness. Nevertheless, the meaning of 'peace' in English remains incomplete in its translation. 'Shalom' being related to the Arabic 'salaam', the word has many more other meanings, amongst others justice, equity, well-being, safety or security, good health or fortune, prosperity and friendliness (Dietrich *et al.* 2011).

People all over the world have the knowledge and skills to build and maintain peace through non-violent action. Peace work is a complex and constant effort to transform a given context by disengaging people from resorting to violence to engaging in non-violence, by using their own knowledge, skills and other resources. It is a process influenced by many factors, ranging from social settings and public discourses to individual and community values, attitudes and (inter)actions. If defined as an absolute absence of violence, peace is more of an ideal, a vision to strive for and towards, since, as Dietrich says, there are '*many* peaces'. Unfortunately, as discussed earlier in the section on conflict, there are also power-bearing social groups thriving on conflicts to whom peace is not a priority. Social dynamics resulting from these two processes, conflict-mongering and 'practicing peace', is essentially the topic of peace work.

'Anything is better than war,' is a common perception of people who have experienced a violent conflict. Reminding people of experiences and memories of a violent conflict is a powerful tool for focusing people's attention away from peace, making them feel powerless and thinking that there is nothing they could do to bring about peace, which is not true. There is far more to human life than what Galtung calls 'cold peace', which is defined as a mere absence of violence. There is also 'warm', 'positive' or 'comprehensive peace' along the spectrum, when people are interacting non-violently and are managing their conflict in constructive ways. Such peace is about people's quality of life and reaching their maximum human potentials under given social circumstances: exercising their rights, economic wellbeing and prosperity, healthy environment, etc.

Relying on the concept of 'positive peace', there is also a concept of just peace. It is a school of thought developed from Christian tradition as a response to the concept of 'just war'. At one point, believers, most particularly those from the Roman Catholic Church, felt that the time for legitimating war was over and a new approach to the biblical call to be peacemakers was needed. This is how 'just peace' became a school of thought and a set of principles for building a positive peace at all stages of an acute conflict - before, during and after it.

²⁶ UNESCO Chairholder for Peace Studies with the University of Innsbruck, Austria, and the author of *Many Peaces* trilogy. Relying, amongst others, on Lederach's work and transrational philosophy-based peace research, he is the author of elicitive conflict transformation, one of the most contemporary methodological approaches and toolkits for applied conflict work. Acc. to Dietrich, the parties to a conflict are the most important resource in efforts to make a given conflict less violent. Therefore, elicitive conflict transformation identifies, highlights, and brings about the existing community knowledge on transforming conflicts between individuals, groups, and communities.

According to Rose Marie Berger²⁷, it draws on three key approaches:

- Peace principles and moral criteria that guide actions aimed at institutional change and provide an ethical responsibility judgement framework;
- Practical norms providing guidance on constructive actions for peace, including just peace pedagogy and skills-based training;
- Virtue ethics that calls people to self-reflection, thinking and acting upon virtues and they cultivate in order to live, advocate and build peace.

Just peace relies on several principles. The first is that of *just* cause, which it derives from 'protecting, defending, and restoring the fundamental dignity of all human life and the common good'. *Right intention* in just peace relies on 'aiming to create positive peace'. This process must be participatory, including state and non-state actors, including previous parties to the conflict and establishing right social relationships along the way both vertically and horizontally. It must aim for and rely on *reconciliation*, understood as 'holistic healing of the wounds of war', as well as restoration, namely 'repair of material, psychological and spiritual human infrastructure'. Finally, it has to be *sustainable* and develop 'structures that can help peace endure over time' (Berger, p. 3).

Just peace became a concept, approach and practice advocated by the World Council of Churches (WCC). After the 2001-2010 Decade to Overcome Violence, an International Ecumenical Peace Convocation in 2011 resulted in a declaration-like document entitled 'Ecumenical Call to Just Peace'. The 'Signpost on the way to just peace', includes articles on just peace and the transformation of conflicts (Art. 21), building cultures of peace (Art. 27) and education for peace (Art. 28). Based on this document, the WCC also published two editions of its 'Just Peace Companion', a Bible-based peace practitioners resource book discussing various intersecting issues emerging in a conflict context.

Conflict Sensitivity and Peacebuilding

The term 'Conflict Sensitivity' (CS) came into use at the beginning of this century. Its background is the reflections and intensive discussions which started in the early 1990ies among different types of organizations about the effects of engaging in situations of often violent conflict within societies and between states. For a long time, it was assumed that efforts to build peace are by definition sensitive to the context of violent conflict. Systematic analysis showed that this is not the case.²⁸



²⁷ Senior associate editor at *Sojourners* magazine, a Catholic peace activist and a poet.

²⁸ Anderson, Olson 2003.

Peacebuilding (PB) primarily focuses on actors, their interactions and interplay with other contextual factors in the light of conflict and potentials for its non-violent resolution. PB thus is an aim, a goal. Yet, efforts aimed at PB are not necessarily 'conflict sensitive'. Conflict Sensitivity (CS) is a framework that reminds us that any kind of activity takes place within a complex system. Activities affect all elements of that system in very different ways. CS today also provides a set of tools to enhance the quality and effectiveness of PB activities.

Experience has shown that PB activities are not the only activities in a context of conflict that contribute to peace. There is evidence that activities that primarily aimed at solving problems of livelihood contributed to peace in significant ways.²⁹ This is why it is helpful to distinguish two distinct approaches for engaging in a situation of violent conflict: "working 'in' conflict" and "working 'on' conflict".

Working 'IN' a conflict means engaging in a programme or series of activities in a specific conflict-prone context to address immediate issues of survival, livelihood or social and economic development. These activities are conflict sensitive if they are done in a way that encourages people to disengage from behaviours and activities that boost confrontation and violence. Such activities may gradually change people's perceptions, attitudes and values and provide space for different, constructive and positive social engagement that contributes to reducing divisions and tensions.

Working 'ON' a conflict means addressing and engaging key factors and drivers of a conflict at all levels. Such kinds of activities usually focus on interests, systems, institutions and power distribution among actors which are conducive to or sources of tensions, divisions and inequalities within society and are at the root of the conflict.

Both types of activities are faced with the same challenge: how to avoid unintentionally doing harm by strengthening and reinforcing factors that drive division, tension or violence – or by weakening and undermining existing local capacities for peace. Conflict Sensitivity is a framework to help organizations handling this challenge.

²⁹Anderson 1999.

Conflict Sensitivity

Working IN Conflict

Activities carried out in a situation of (violent) conflict with the intention to achieve significant change in the situation through social development, humanitarian assistance, economic investment etc

Working ON Conflict

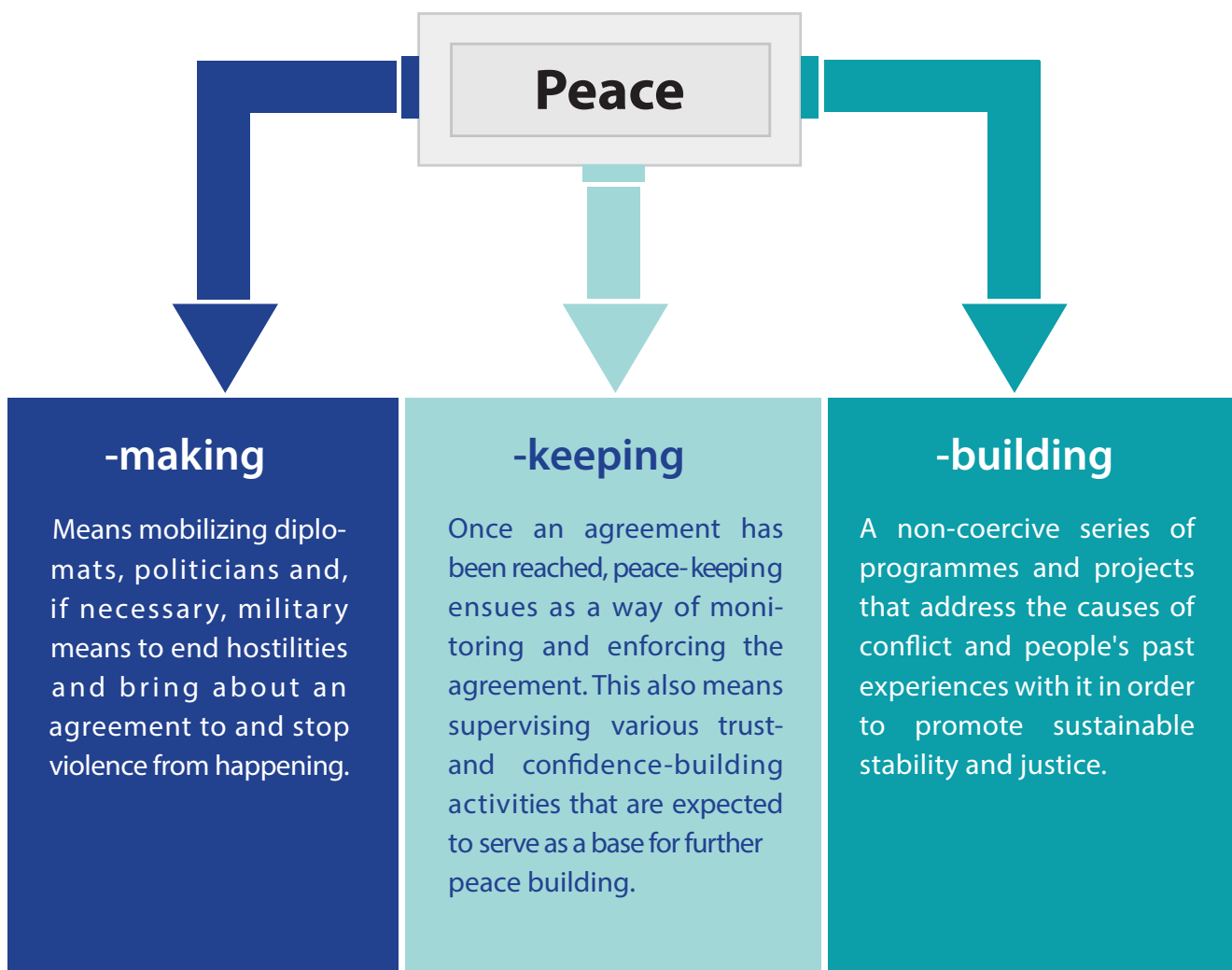
Activities intended to reduce violence and contribute to peace through changing attitudes, behaviours, relationships and socio-political structures

Challenge

Avoid unintended harmful effects by strengthening factors that drive confrontation and violence or by weakening local capacities for peace

These approaches (working 'in' and 'on' conflict) imply different focuses of activity and ways of operation. This model of understanding conflict-related approaches helps differentiate the main intention of an activity. It is important to remember that when a programme is designed to work 'on' a conflict, it is always working 'in' a conflict, while the opposite is not necessarily the case. Practically, it means that programmes working in a specific context do produce certain positive effects and reduce divisions for a period of time at certain levels. Yet, such programmes do not address and/or engage (with) the key conflict drivers. There is evidence, however, that some organizations working 'in' a conflict without the intention to contribute to peace-building achieved more in terms of peace-building than the intentional peace-builders working 'on' conflict.

International aid and development agencies headed by the United Nations (UN) distinguish three main categories of peace-oriented interventions as pertaining to intergovernmental interactions³⁰:



It is important to note that this model is very general and does not take into account the role of non-governmental actors, most certainly not the role of indigenous non-governmental actors, such as grassroots community groups and individuals, which are considered key agents of peace by contemporary scholars in the field of conflict transformation, as well as peace practitioners world-wide.

³⁰ Adapted from the same source, p. 14.

For instance, discussing the relation of the moral and energetic images of peace³¹ in human perception, Dietrich also argues that:

'cultural techniques have been developed that enable the purification and calming of consciousness and make peace perceptible. Even if this context also knows the setting of norms, these nevertheless serve the final goal and they are not the goal themselves.'
(Dietrich 2012: 112).

Conflict Resolution Compared with Conflict Transformation

After over half a century of 'conflict resolution' being a key term and approach to dealing with conflicts, scholars and researchers in the field, as well as peace practitioners, found that it was 'conflict transformation' that incorporated both the theory and practice needed for sustaining peace. According to Lederach, the term 'resolution' implies definitiveness, a conclusion to something. Therefore, the guiding question behind conflict resolution is the following:

'How do we end something that is not desired?'

*Transformation directs us toward change, to how things move from one shape to a different one.... **Transformation's** guiding question is this: How do we end something not desired and build something we do desire?' (Lederach 2014: 27).*

In other words, resolution is problem-focused and calls for immediate solutions (e.g. by negotiating an agreement to *end* a situation). Transformation, on the other hand, implies concern for the content of the acute problem and focuses on 'the *context* of relationship patterns' (*ibid.*) It aims to change relationships, respond to a crisis in a constructive way and, ideally, prevent it from happening again. Using a medical analogy, resolution resembles taking a medication to relieve symptoms (like an aspirin for fever and headache), while transformation deals with both understanding the causes that led to the symptoms, the problem they present currently, as well as considering and undertaking measures to lead a healthy lifestyle to improve the condition and prevent the debilitating symptoms from reoccurring. Another crucial advantage of transformative approach to dealing with conflicts is that it offers 'an expanded view

of time' (*ibid.*) which allows for considering both current developments and mid- to long-term changes resulting from ensuing peace. This way, an episode of conflict (or a symptom) becomes an opportunity to address its drivers (or the underlying condition and its potential development) in order to bring about peace ('overall health' and 'well-being').

If conflict can be transformed into something positive, the next logical question is: 'how do you do it?' There is no straightforward answer to this question because, as mentioned earlier, there are 'many peaces'. Consequently, there are many activities that may be undertaken in a way to transform conflicts and build peace. However, there are five elements concerning the effectiveness of activities that need to be taken into (re)consideration along the way of project or programme implementation.

³¹ Generally, 'peace' as reflected in and regulated by societal norms and 'peace' perceived as a transformation process leading to (personal or group) insights that peace is both a way and a goal.

According to Mary. B. Anderson (the 'mother' of Do No Harm) and Lara Olson, they are the following:³²

- **The goal**, or where is the project going? What is our project doing to end violence and/or destructive behaviour and build a just, sustainable peace? The 'peace effort' in all our projects should be linked to "Peace Writ Large"³³. In order to achieve it, we have to design and implement activities that are most likely to:

- ▶ Inspire individuals and communities for their own peace initiatives;
- ▶ Influence political actors and circumstances to handle conflict drivers in a way that would de-escalate and transform them in a positive way;
- ▶ Empower people to resist (provocations to) violence;
- ▶ Increase people's (perceived) sense of security.

- **Context analysis** to understand why there is (a violent) conflict now. With the local actors, we must identify key issues that must be addressed to end violence and non-constructive behaviours, as well as the areas and issues the people are not fighting over as a foundation for supporting peace. We must consider which actors both in and outside the conflict area will resist our efforts, which issues and actors need to be supported, as well as what needs to be stopped in order for peace to ensue.

- **Program planning and design** in line with the goals of Peace Writ Large and effectiveness criteria of our project. It means asking ourselves how we get from the present situation to the one we are hoping will sustain peace. There is no one best approach, only what our organization 'does best'. In order to select the best approaches and in line with our goals and situation, we must consider the following:

- ▶ Will we start bottom-up (from the grassroots) or top down (from the socio-political level)?
- ▶ Will we focus on many people or on the key people? Who are those people, especially the hard-to-reach power-bearers and decision-makers?
- ▶ How will we make sure that our bottom-up or top-down approach transforms into changes on the socio-political or grassroots level respectively?
- ▶ How do we connect our work to both key people and more people to reach and/or involve them at some point?
- ▶ Will the changes we plan for ensue soon enough (or can they be reached sooner in

³² Adapted from Anderson, Olson 2003: 60-64.

³³ 'Writ' means written, to show that we mean 'the big PEACE' Practitioners agree that the 'little' peace achieved by concrete and specific activities of peace work is important. The 'little' peace is a necessary contribution to 'peace writ large'. Therefore, (peace) practitioners have to be clear how the 'peace' they can achieve in their area of work will contribute to the larger PEACE in the overall society.

another way)? Will the changes be temporary or sustainable? Will they be big enough as related to the conflict, or will they have little significance in the light of it?

Working in a conflict context should rely on (self-)reflection and lessons learnt in order to avoid repeating mistakes or continuous pursuit of activities not contributing to peace significantly. We must also ask ourselves if some other way of working can accomplish more in a shorter time and if something similar has been done before (and with what results/effects).

- **Program implementation** is about 'how', providing for our way of work (both personal and that of the organization) to be in line with the program goals, which should, in turn, establish and maintain the right relationships with the partners and other stakeholders:

- ▶ *Our approach* should be honest and reliable, valuing life in all its diversity, avoid violence, intimidation and discrimination, committed to justice and 'honouring the fact that peace belongs to people who make it' (Anderson, Olson 2003: 63);
- ▶ Our partners should be treated as equals, recognized for the values and contribution concerning our joint work, kept up-to-date and included in discussions about roles, responsibilities and project progress and involved in assessing our mutual relationship, discussions about differences in ideas and missions. It is important to give inputs of people working from inside the conflict context 'more weight' during our needs assessment and decision-making. Think together in advance, also about the continuation strategy once 'outside' partners leave the conflict context. Finally, consider potential negative effects of the program by asking yourself whether any of its aspects might deepen divisions in the community, increase danger, reinforce any kind of violence, use resources that may be invested in more effective peace activities, foster negative perceptions, images, behaviours and discouragement or disempower the locals in any way.

- **Assessing outcomes and effects** as related to our project moving things towards the PEACE, with an aim to monitor and appropriately adjust activities to mitigate any weaknesses and boost all the strengths in our peace effort. Go back to the questions asked and decisions made while goal setting and program-designing and ask to what extent has the project achieved its goal(s) and objectives and with what results and effects. Consider all the findings, draw conclusions and, eventually, ask yourself the following: 'Could some other way of working have accomplished more, sooner?' (*ibid.* 64)

Finally, it is a common perception among people striving for peace, including activists, that it is enough to have good will and determination to do something for a common cause. It is necessary, by all means, and the time is always right to do some kind of 'peace work'. Yet, running on purely emotion-driven motivation without sufficient knowledge and skills, such as rational, methodical conflict and context analysis, planning, designing, monitoring and assessing peacebuilding activities may – actually, will - prove to be a wrong approach. This is an issue this Guidebook will deal with in the following section. Why? Because, in such cases, it is likely that people, despite their best intentions, will become a part of the problem³⁴, instead of becoming a part of the solution.

³⁴ E.g. by exacerbating the situation due to drawing unfavorable attention to certain groups of people with their involvement, thus getting themselves and others into an even more difficult situation.

Understanding the Context

Before undertaking any kind of activity, it is crucial to understand what is going on in a given community or region. Conflict sensibility and awareness of what nurtures peace or, on the other hand, drives violence is absolutely essential for any kind of community activity, even more so if that community or geographical area has already been affected by a (violent) conflict.

An analysis of the factors that affect the way the conflict is handled is a must if an effective and purposeful activity is to be implemented. As mentioned in the previous section, such an activity is the one that avoids doing harm, contributes to de-escalation of the conflict or violence and empowers people, groups and communities to engage in non-violent interactions and activities in all fields of life. Some context-related questions to consider are:

- **Who is involved?** Are they individuals on various levels, community groups, entire communities, states or international actors?
- **In what way** or role? Are their behaviour, attitudes and values supporting conflict and violence or contributing to peace and non-violence? Whom do they influence and how do they influence? Who are the decision-makers and what is their position regarding the conflict-driving and other relevant issues?
- **What are the issues disputed** over? Who do they concern and affect and in what way? What might happen if they are left unaddressed?
- **What are the relations among the actors like?** Are mutual relations between the actors involved in or affected by the conflict friendly, non-existent or hostile? What (likely) alliances are there? What are the issues/interests/experiences dividing and connecting/uniting various actors?
- What do we know about **people's behaviour and attitudes?** How violent are the hostilities and which way(s) may the situation turn? What are the common issues or interests that may motivate them to disengage from the conflict and engage in non-violent ways of communication and/or cooperation? How likely are they to do it and under what circumstances? What needs to be done in order for their attitudes and behaviour to shift focus towards non-violent communication and cooperation?
- **Has the situation changed as related to the time before the conflict?** What and who has changed? Which direction is the community dynamic going if the current situation remains unaddressed in a way that would induce and/or support constructive social dynamics?
- **What do we know about the values people in the community have?** How traditional or contemporary are they? Are there any (dis)similarities in the values, beliefs or traditions of various community groups? How do these values translate into the everyday life of its people and various groups? Which of these values may be used to support non-violence, communication and cooperation? Are there any examples from the past or from some other similar communities/regions, those relying on the 'community heritage', to illustrate it?

- **Who are the people who have decision-making power** and how are they using it? How powerful are they and in what way? How does the conflict context affect or 'work for' them? What interest, if any, would they have to support disengagement from conflict? What needs to be done in order for them to start using (more of) their power and influence to support non-violence and positive community dynamics?
- Further questions may be required.

Finding out more about what is going on in a conflict situation helps identify areas and issues anyone who would like to do a project in such a context needs to know more about. Learning more about the context will also make it easier to understand what might be the best way(s) to influence the situation in a constructive, non-detrimental way.

For a successful conflict and/or context analysis it is important to be as detailed in describing and discussing conflict-related factors as possible. The key is to try to examine and understand the situation in the field and the community

realities from the different perspectives of all sides affected by it, not only as related to those directly involved in the conflict. The persons doing a conflict and/or context analysis do not need to be detached, objective or neutral, but rather well-informed and familiar with the actual situation. This implies paying attention to details from the very beginning and finding ways to discuss and prioritize the significance and (potential) effects of various realities (actors, their emotions, behaviour, values, processes, experiences, happenings, etc.) perceived according to their actual and potential influence on conflict (de-)escalation.

A project or a programme, once its implementation has started, necessarily becomes a part of the social context. This means that it will necessarily interact with and influence any actual or potential conflicts in a given context. Planning an activity or intervention, we must pay attention that it does not exacerbate the conflict, but contribute to its non-violent de-escalation, constructive community dynamics and PEACE. This is why it is crucial to know how to apply:

- *Conflict analysis tools suitable for analysing specific situations* in a given context;
- *Context analysis tools suitable both for analysing 'the bigger picture'* and planning strategies, monitoring and assessment of activities.

■ Using Tools for Improved Understanding of the Context

Conflict and context analysis tools are instruments helping us understand, relate to and learn from a specific situation affecting our current or forthcoming activities. Scholars, researchers and practitioners use these tools for several reasons. The tools make it easier for us to:

- *Consider and understand various perceptions* because we always work with our own, individual perceptions of a given situation;
- *Structure thinking* around certain phenomena, issues, (f)actors, processes, events, etc;

- *Visualize (our own) perceptions* in a certain way in order to increase understanding of a given situation, issue, (f)actor, process, etc;
- *Make it easier for others to understand and relate to our own perceptions* so we can find a common discussion focus;
- *Engage in a meaningful discussion* about (understanding and acting in) a given situation;
- *Facilitate planning, monitoring and assessment* of our activities.

It is important to note that there are no universal, 'one-size-fits-all' tools, no matter how sophisticated they may seem. Each tool has its advantages and strengths, as well as limitations. Therefore, it is recommended to use a variety of tools in a meaningful combination.

This section provides a variety of tools, explaining their background and use, followed by a discussion of their strengths and limitations. The tools listed below have proven useful in project work worldwide over the years. Their biggest advantage is twofold: while focusing on some general social phenomena common to any conflict situation, they are very flexible and adaptable to local contexts. The range of tools offered reaches from those suitable for analysing individual and group attitudes, behaviour and values, over those showing the chronology of events and actors influencing or driving the conflict, to those indicating both its phases and intensity, as well as social groups involved in or affected by it, along with the real or potential consequences of such involvement. Readers are invited to choose and combine the tools you feel comfortable with and which you find useful in your own contexts.

Conflict Analysis Tools

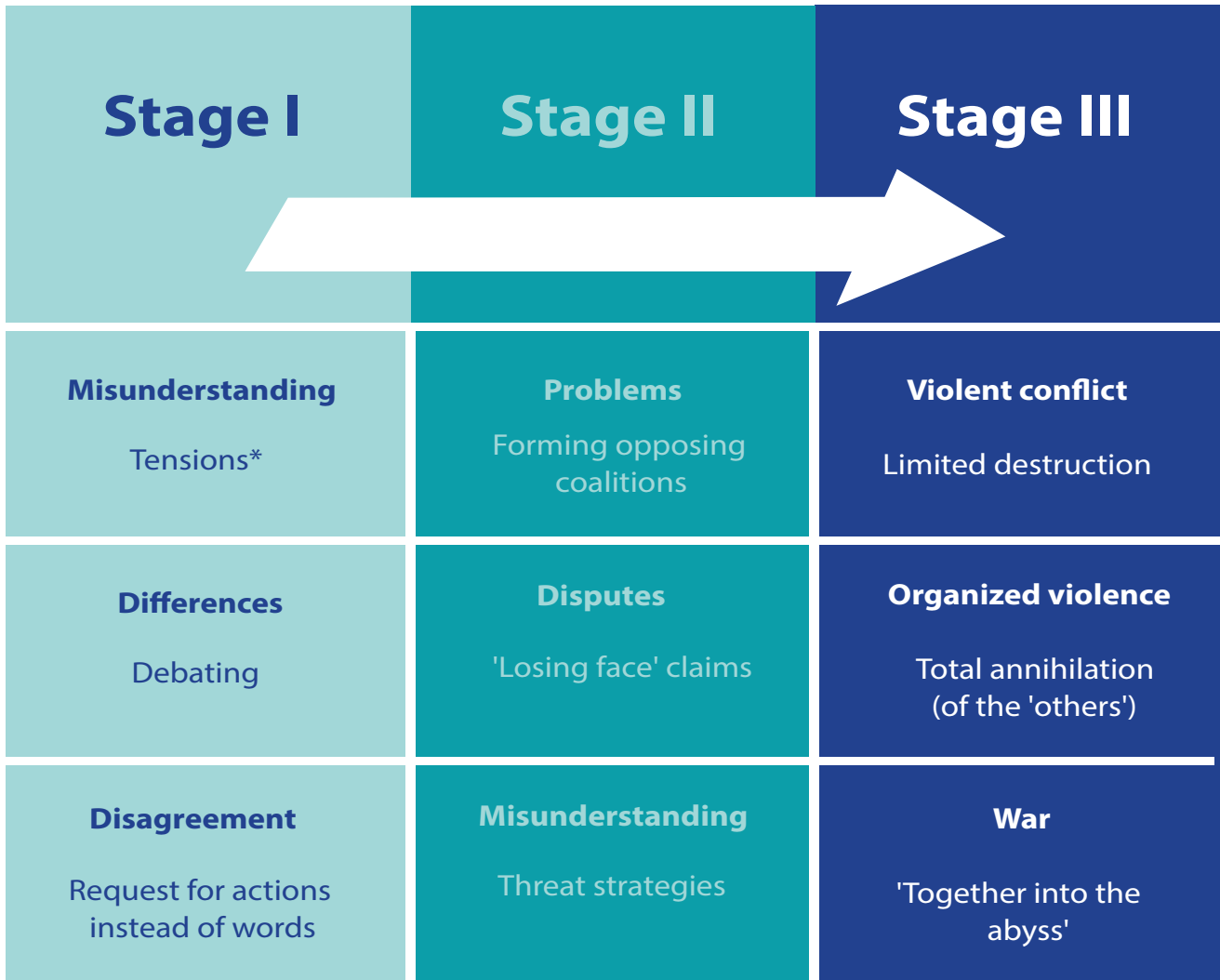
Before considering the use of any tools, it is important to note that conflict analysis may well be emotionally challenging. Some tools may bring about emotional reactions in participants because they relate personally to some of the content discussed during the exercise. This possibility must be considered in advance in order to prepare for such situations and provide sufficient time and space for individual support.

Stages of Conflict

Friedrich Glasl differentiates three levels and nine stages of community conflicts. He developed this model by observing people's individual or group behaviour and its consequences for the community dynamics, namely its peaceful living. Glasl's model raises awareness that the dynamics of conflict is progressive, escalating from misunderstandings to war in the worst case.

³⁵ The authors find the following readings concerning conflict analysis tools particularly useful: Fisher et al. 2000 (at the time of publication of this Guidebook available only in a hard copy), as well as Mischnick 2007, Oliva, Charbonnier 2016 (namely the UNSSC Handbook) and GPPAC field guide entitled Conflict Analysis Framework: Field Guidelines and Procedures (2017). For online availability of the latter three see the Conflict Transformation part of the References section in this Guidebook.

Being aware of the potential dynamic the model helps to understand at which level of escalation a conflict situation is and to design ways to stop the escalation:



*Behaviour or attitudes indicative of conflict at each level.

Glasl argues that stage I conflicts are closer to reaching what is known as a 'win-win' situation in negotiation. Stage II conflicts need to be de-escalated to stage I because they are in the 'win-lose' (for me to win means I need you to lose) situation. The last three types of conflict are a 'lose-lose' situation. Such situations require time and effort in order to de-escalate due to their severe impact on people and the context they are happening in.

How is it commonly used?

Practitioners use this tool to get an idea of how people involved in a given conflict situation assess the conflict. Is it still in a 'win-win' stage? Are we already in a 'win-lose' confrontation? Reflecting about individual, personal perceptions of a conflict and visualizing it is already an opportunity to notice how 'the others' perceive the situation and to reflect about the differences.

Practitioners often start by asking people to reflect about their own, personal perception of the conflict. They ask them to note their perceptions on a piece of paper or on cards. Then the facilitator draws a grid similar to the figure above and asks participants to put their cards where they think they think they fit best. After everyone has placed their cards participants discuss the different perceptions and why people see these differences. Very often, change of own perceptions is triggered through this exercise.

Projecting different perceptions of conflict onto Glasl's scale of escalation provides an opportunity for everyone to 'see' the current conflict reality, its severity and the consequences if nothing is done to stop the escalation. The exercise helps people understand what they are facing in terms of potential (un)favourable developments due to an escalation of the conflict. It is also useful for discussing potential strategies for tackling the given conflict to bring it to a lower level of intensity.³⁶

Stages of Conflict: Strengths and Limitations

Strengths:

- Offers an overview of a range of (potentially more) conflicting situations;
- Focuses on the actual 'severity' or 'intensity' of a conflict and its implications;
- Facilitates thinking about details that make the difference between each of the conflict levels and stages (which may be useful for defining change indicators on the level of behaviour).

Limitations:

- Initially, it may be difficult to differentiate between conflict levels in each of the stages (e.g. between difference and disagreements);
- Focuses primarily on actors' behaviour and attitudes;
- Does not tackle the time dimension of a conflict;
- Needs to be combined with other tools more focused on context analysis to get to the conflict-driving factors.

Conflict Tree

Incompatibility between various groups' needs, wishes, goals results in behaviour that we can describe. Such conflicts can sometimes lead to violent confrontation. This has effects on people, their relationships and the society. To visualize information and linkages between different pieces of information, practitioners often use the image of a tree. The tree's roots are hidden underground. The roots are used to symbolize the underlying factors that result in an actual issue. The tree's stem is used to symbolize the issue or problem that divides people and creates tension among them. The issue itself and how people act upon it, how they handle the problem has consequences and effects. The tree's branches, twigs, leaves but also flowers and fruits are used to symbolize these effects or consequences of conflict.

This is a fairly simple and straightforward visualization of how people perceive the causal relationships between underlying factors which may not always be obvious, the issue or problem they cause and the effects of how people handle the issue.

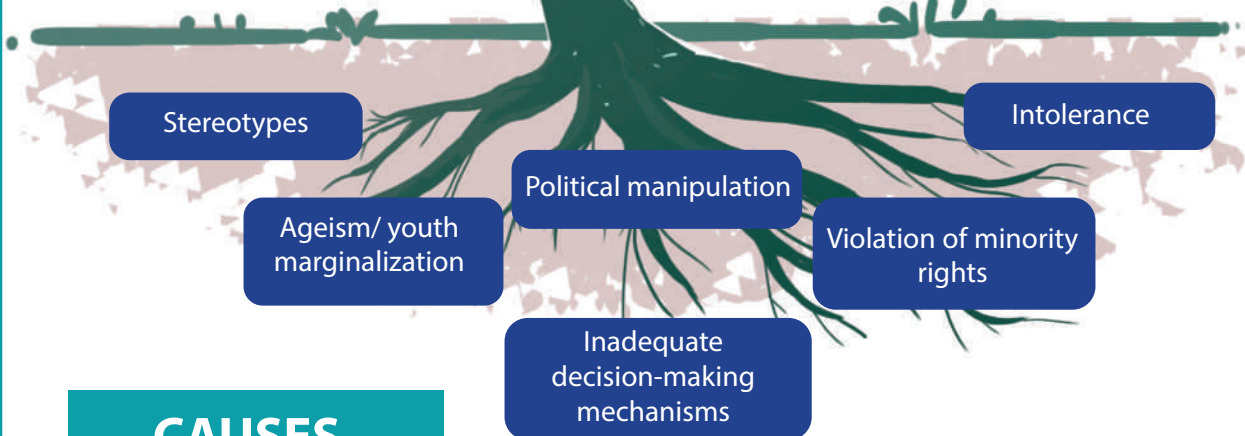
³⁶ For more details on the use of this model see the UNSSC Handbook (Oliva, Charbonnier 2016), pp. 61-62 and 95-97.

CONSEQUENCES



THE ISSUE:

Prohibition to organize an open-air youth manifestation



CAUSES

How is it commonly used?

This tool is often used in an interactive session where participants discuss either a case study or a situation/context with which they are all familiar. In most cases people begin to discuss what is immediately visible: for example, the breakdown of communication and relationship, avoidance, anger and violent behaviour, destruction, injuries and so on. Participants use pieces of paper or cards to write down what they have found. The pieces of paper or cards are then spread on the floor or a big table for everyone to see. Then participants discuss relationships between the things they found and noted. Is something a cause? Is it an effect or consequence of something? Which of the cards describes the issue or problem best? At this stage the image of a tree is used to arrange the cards.

There will be some cards that participants quickly agree where to place. There will be other cards which participants will want to place in different spots. For example, perhaps there is a card some participants interpret as a 'cause', others as the 'issue'. In this case the facilitator may ask participants to place the card initially as a 'cause' and then discuss how the other cards would have to be rearranged. Then they ask participants to place the card on the stem as the 'issue' and reflect how the other cards will have to be rearranged. The objective of using this tool is not to achieve consensus. Rather, it is to open participants' minds to reflect more systematically about different perceptions.³⁷

Conflict Tree: Strengths and Limitations

Strengths:

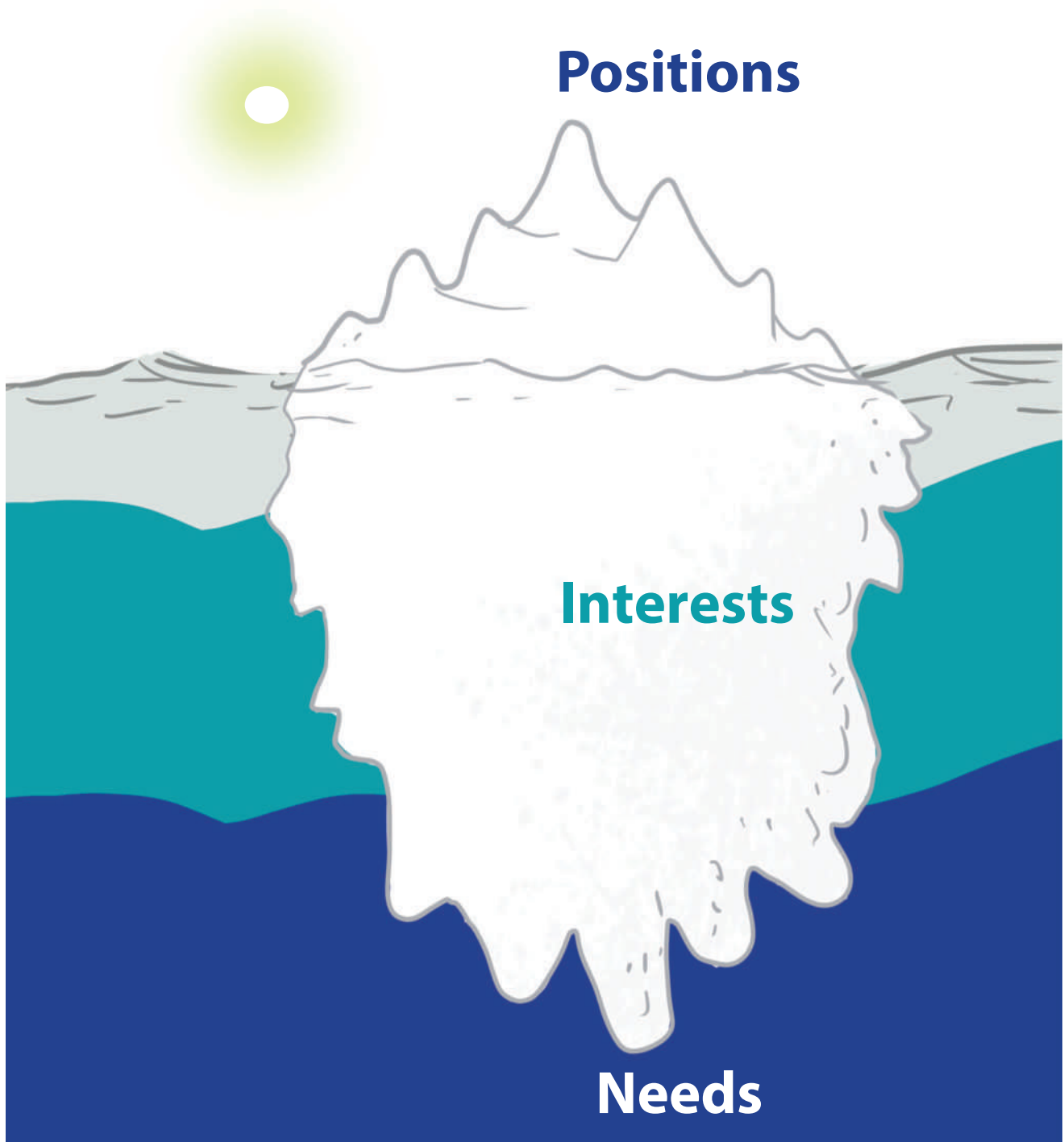
- Brings to the surface 'unseen' issues in a conflict situation in a cause-and-effect way;
- Focuses attention on the core issue or problem;
- Visualizes perceived causal relationships between causes – problem – and effects;
- Facilitates decision-making about priorities concerning addressing the conflict issue or problem (i.e. its causes and consequences);
- Helps perceive the focus of our own activities relative to the cause – problem – effect chain. Helps answer the question: Are we addressing the problem or any of the causes or are we simply treating symptoms and effects?

Limitations:

- Requires participants to be focusing on the same conflict;
- Focuses primarily on actors' attitudes, to a lesser extent their behaviour and only partially on the context factors;
- Needs to be combined with other tools more focused on context analysis to get to the conflict-driving factors and (prioritizing) options to tackle them;
- Does not tackle the time dimension of a conflict.

³⁷ For more details see the UNSSC Handbook, pp. 62-63 and 98.

Also known as 'The Mediators' Iceberg', this tool is useful for getting under the surface of what people are saying they i to reveal what it is that they really *need*, (but are usually either not aware of or reluctant to express due to fear, shame, hurt, or pride).



How is it commonly used?

Reflect on what is on the surface, obvious, what we see in others' behaviour first. We often call them others' attitudes as well. Point to them by giving the following examples:

E.g.

1. 'It's mine and I won't give it up.'
2. 'Women's place is at home.'
3. 'The fish stinks from its head, not its tail!'

Reflect on rational descriptions of the positions, but also one's needs to a certain extent second. They explain what is the intent behind someone's behaviour, what they want others to think is the reason for their actions.

E.g.

1. 'It's worth 5,000 \$./ My family's been living here for ages.'
2. 'They should cook, clean and take care of the children.'
3. 'It is the bosses' fault when the company is in trouble. Why should I bother to do anything? They never listen anyway.'

Reflect on what people really need, crave for or desire. This is what actually drives every one of us (sub)consciously.

'All needs are legitimate to the individual having them. It is not up to the third parties to evaluate their legitimacy, but to take them into account as a matter of fact.'

NOTE: It is often the case that people are not aware of their own – or others' – needs or they are not talking about them / neglecting them for various reasons (for example, fear of appearing weak, incompetent, ridiculous, immature, sinful, or sometimes thinking that by expressing their needs they would jeopardize themselves or someone else, having other conscious priorities, etc.)

The needs are the answers to the questions: what does this individual / group really need? What is this person / group really missing? What do they crave for? What do they need most immediately/urgently? At this stage, an explanation/interpretation of what they are saying in terms of underlying needs is necessary.

E.g.

Situation 1: From 'selfishness' to belonging:

'I want to continue my family tradition. It is a part of my identity. I just could not live without it.' = The need for belonging

Situation 2: From 'misogyny / patriarchy / traditionalism' to security, affirmation, empowerment company, acceptance, love:

'I lost my job. I have no money to pay for the kindergarten.' = The need for financial security

'It bothers me that my wife is better educated than I.' = The need for affirmation, personally insecure, needs empowerment.

'It bothers me when she stays out late for work and I'm alone the whole day.' = The need for company, love, closeness / *'When she's at work, the house is a mess, and once she's back, the children are all over her. We have no time to talk.'* = The need for company, love, closeness.

Situation 3: From 'criticism / irresponsibility / frustration' to approval, change, support, affirmation

'It is the bosses' fault when the company is in trouble. Why should I bother to do anything? I tried several times to talk to them, but they never listen anyway.' = The need for approval, change, acknowledgement, support, affirmation.

Needs, Interests, Positions: Strengths and Limitations

Strengths:

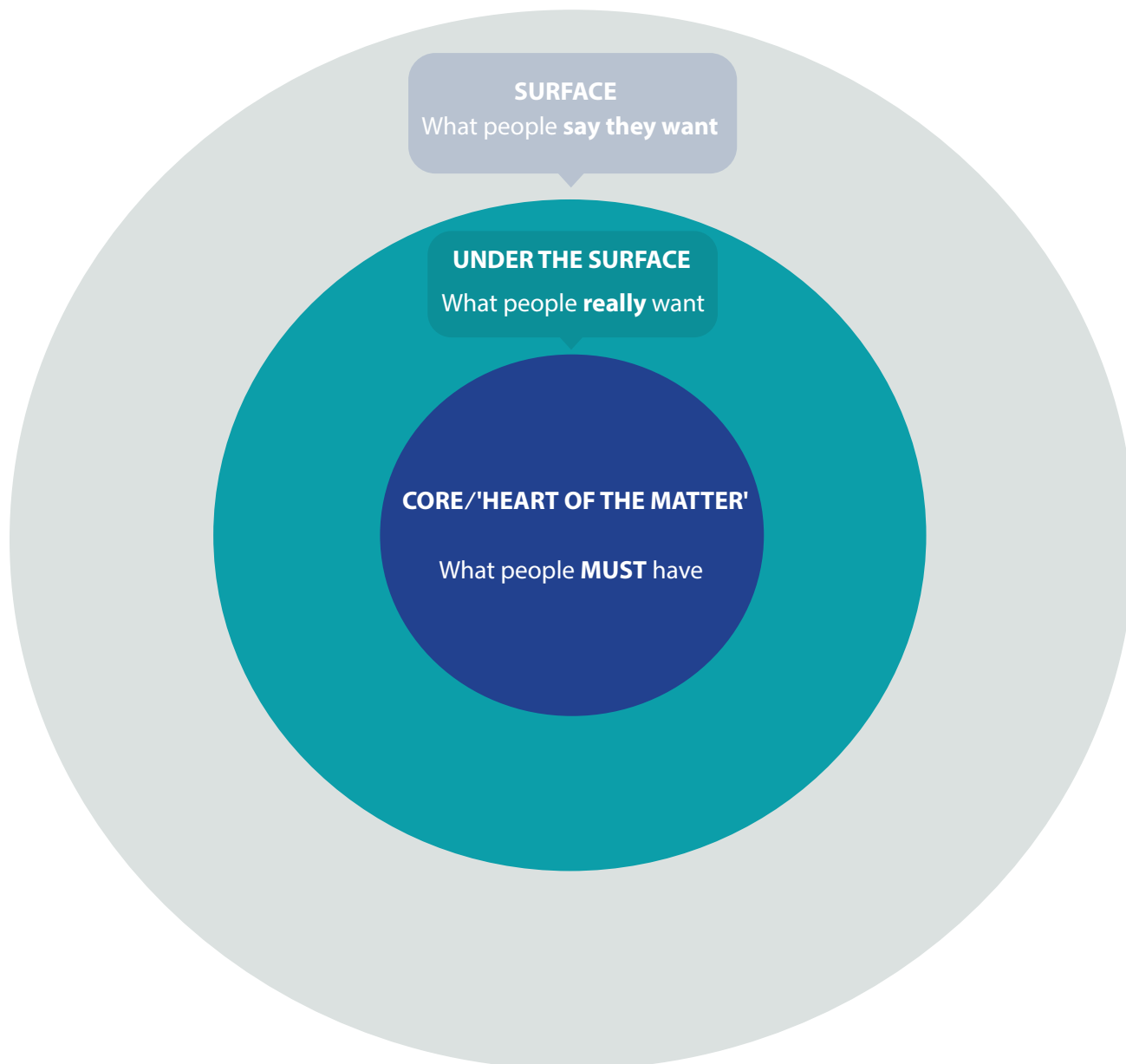
- Visualises the complexity and layers of a conflict from people's behaviour perspective;
- Emphasises the need to look below the surface when dealing with conflicts;
- Stresses the fact that the most powerful (personal) motivational drivers are usually those that are the furthest away from what people are 'showing' to others and are therefore usually most difficult to identify;
- Useful for introductory discussions on what drives people's and groups' behaviour;
- Useful for explaining the interdependence of people's reactions (the 'visible' behaviour), emotions (triggers of such behaviour) and (not) meeting their needs that cause such emotions and behaviour.³⁸

Limitations:

- Focuses on the individual conflict drivers;
- No consideration of various actors and their interaction in a conflict situation;
- Needs to be combined with other, more elaborate conflict or context analysis tools in order to relate individual conflict-related situation(s) with those of a group, community, etc;
- Does not tackle the time dimension of a conflict.

³⁸For more details on the use of this tool see the UNSSC Handbook pp. 59-60 and 95-97

The 'Onion' is a variation of 'The Mediators' Iceberg', and is another useful tool for visualizing, discussing and getting under the surface of what people are saying they want and what it is that they really need, but are unable or reluctant to express.



How is it commonly used?

The exercise starts by asking the participants about what is obvious about people's behaviour and statements. These are the surface indicators of their 'inner' wishes and needs. Then participants are invited to offer their interpretations of the behaviour and statements they have described: 'What is it that such behaviour tells us about those people?', 'What do they really want when they say...?'

Finally, the participants discuss the motivation behind certain actions or statements as an indicator of peoples' personal motivation based on their needs, by discussing questions such as: 'Why do you think people behave in such a way?' and 'Why do you think they are saying such things?'³⁹

The Onion: Strengths and Limitations

Strengths:

- Visualizing the complexity and layers of people's behaviour (indicative of conflict);
- Emphasizing the need to look below the surface when dealing with conflicts;
- Stressing the fact that the most powerful (personal) motivational drivers are usually those that are 'best hidden' or least visible and therefore usually most difficult to identify;
- Useful for small group exercises as an introduction to what drives people's and groups' behaviour.

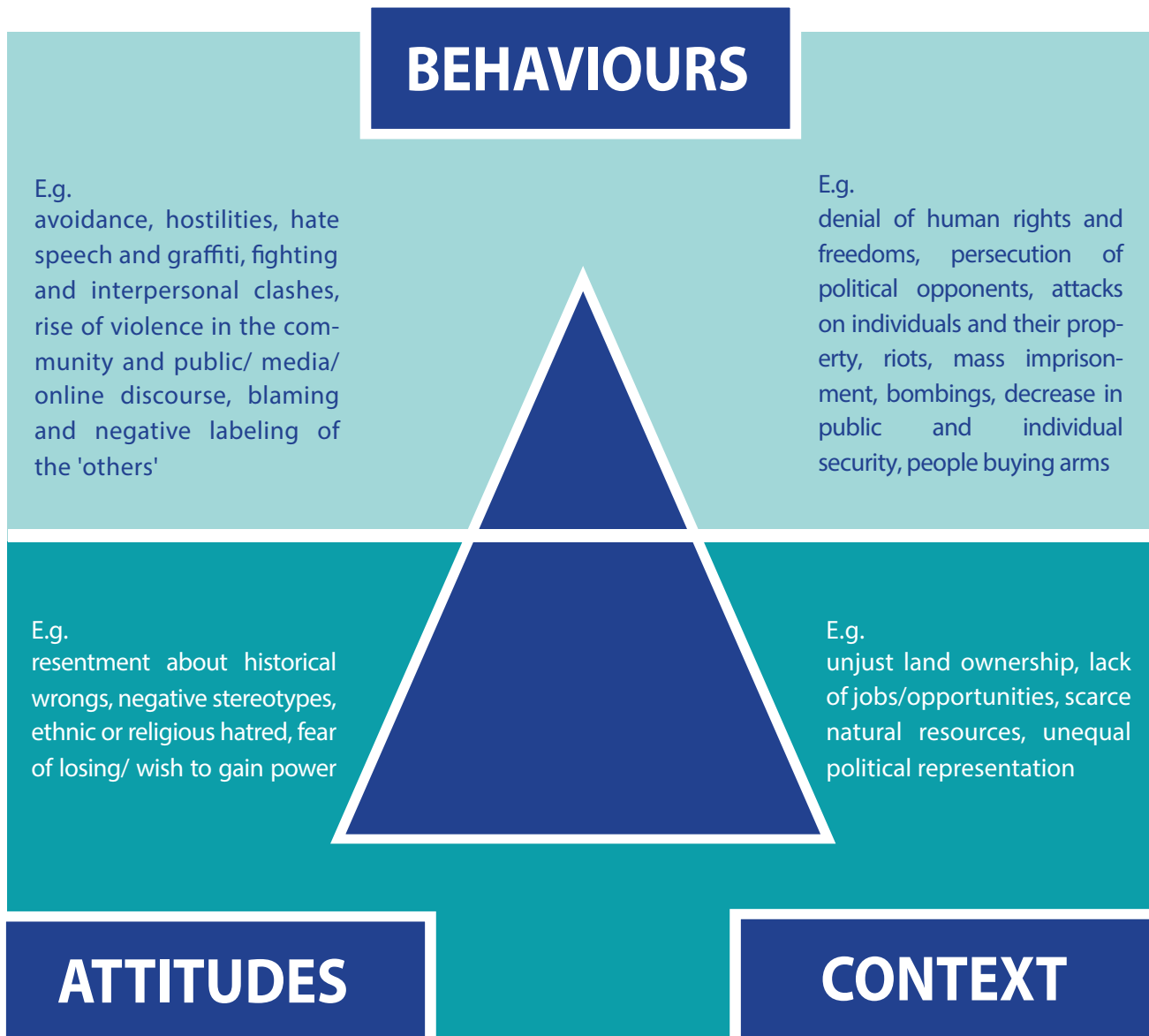
Limitations:

- Focus on the individual and (small) group conflict drivers;
- No consideration of various actors and their interaction in a conflict situation (esp. those on higher levels and power-bearing positions);
- Needs to be combined with other, more elaborate conflict or context analysis tools in order to get 'the big picture';
- Does not tackle the time dimension of a conflict.

ABC Triangle

This tool is attributed to Johan Galtung, who claimed that there are three key drivers to any conflict: behaviour, attitudes and the context they exist in. The three are mutually conditioned and necessarily influence each other. However, being aware of the sources and directions of such influences may lead to creative solutions when it comes to devising CT strategies and activities.

³⁹For more details on the use of this tool see the UNSSC Handbook pp. 65-66 and 99-100.



How is it commonly used?

It is best to start with listing people's behaviour in a given situation since it is visible and observable. Then it is useful to ask why people are behaving in such a way. This moves the discussion towards the less easily visible dimensions that are 'under the surface'. Other useful questions in this respect concern people's opinions/positions, values and norms. This should help to disclose the **attitudes** driving various actors' behaviour (such as that resulting from their emotions like fear, mistrust, and hatred, or related to their personal values such as intolerance, racism, sexism, ageism, xenophobia, etc.).

Finally, the context and factors that influence people's behaviour and supports their attitudes should be discussed. Such factors may include social oppression of certain groups; discrimination in key public services such as healthcare, education, welfare and employment; dictatorial, expansionist or nationalist politics; and an exploitation-based economy.⁴⁰

⁴⁰For more details on the use of this tool see the UNSSC Handbook pp. 66-67.

The ABC Triangle: Strengths and Limitations

Strengths:

- Explains the complex, cause-and-effect nature of conflict in a simple and logical way;
- Facilitates discussion about conflict components by visualizing what is 'on' and 'under the surface' of people's behaviour in a given community;
- Suitable for group involvement and starting discussions about most likely causes of conflict, its drivers and manifestations.

Limitations:

- Less focus on conflict actors, their interaction and consequential community dynamics;
- In order to get a clearer or the big picture, it needs to be combined with other, more elaborate conflict and/or context analysis tools;
- Does not tackle the time dimension of a conflict.

Conflict Mapping

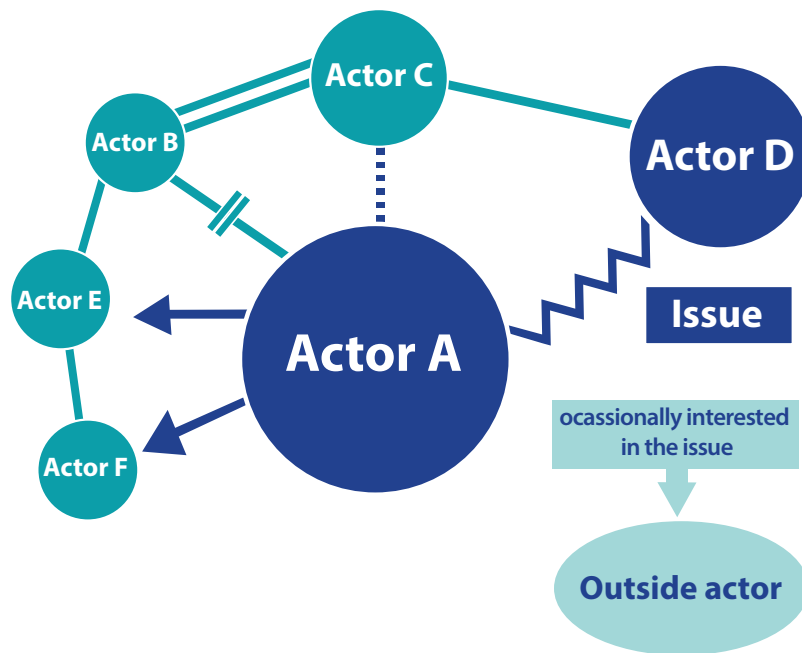
Conflict mapping is a visual technique/ tool showing the relation(ships) between and among various interest groups in an actual or potential (conflict) situation. It is used to:

- Get a better insight and understanding of an existing situation in the project (social) context;
- Pinpoint / clarify / define relation(ships) between / among various sides / actors in a situation;
- Visualise and assess the relations of power;
- Visualise and understand the existing relation(ships) / (dis)connections in the social context as related to the (existing or future) project activities;
- Identify the existing and/or potential allies / partners / 'enemies' / 'competition';
- Identify possible free space for activities / initiatives / intervention;
- Evaluate what has been done so far.










It is useful both very early in the planning process, possibly along with some other context analysis methods, as well as at later stages to consider the possibilities of changing something and/or introducing new activities contributing to the project process strategically / in the long run.

Conflict mapping relies on using certain symbols (usually various basic shapes and lines), each with an assigned meaning.

An example of conflict mapping



Conflict Mapping Symbols

-  The circle is used only for (groups of) people. The size of the circle indicates the power / significance / size of each actor.
-  A zig-zag line (resembling a lightning) indicates the most obvious / open / acute conflict/ disagreement / dispute.
-  A straight line indicates connection, a relation between two parties, i.e. a usual / 'normal' / expected, fairly close relationship.
-  Arrows indicate the prevailing direction of someone's influence or action. Arrows at both end mean that the influence/ connection/ activity is mutual/ of same intensity on both sides.
-  Double lines crossing a straight one indicate an interruption/ end(ing) of a relationship/ communication/ connection.
-  A double line indicates a coalition or close connection around a joint cause or interest. It means that the two parties have a good relationship and that they can count on each other.
-  A dotted / intermittent line indicates informal or occasional relations.
-  Big shaded surfaces of other shapes indicate external actors having a (potentially) significant influence, but are currently not involved / interested in the situation.
-  Not mandatory, but USEFUL: Use certain space to write down notes concerning groups not directly involved in the situation, but which (for some reason) could be relevant or get involved later.

How is it commonly used?

After explaining the principles and symbols and showing participants an example of a conflict map, participants work in small groups (preferably by projects or regions). Using flipchart papers and markers they are asked to draw a map of their own project actors (or regional actors) who may influence their project activities. Each small group, in turn, then presents their map and summarizes the discussion they held whilst drawing their map. Other participants are encouraged to ask clarification questions or offer peer feedback. The exercise concludes with a discussion about how the participants felt about the exercise and specifically what was easy about the exercise, what was difficult, and why.⁴¹

Conflict Mapping: Strengths and Limitations

Strengths:

- Provides an effective 'picture' of otherwise 'invisible' relationships and processes;
- Focuses on actors, their interrelations and (potentially) conflicting issues among them;
- Instrumental in clarifying a seemingly 'stalemate' actor-related situation;
- Good starting point for a focused group exercise and discussion about community dynamics and/or baseline on stakeholder involvement.

Limitations:

- Does not tackle conflict causes, drivers or consequences;
- Needs to be combined with other, more elaborate conflict and/or context analysis tools;
- Does not address the time aspect of a conflict.

⁴¹For more details on the use of this tool see the UNSSC Handbook pp. 71-72 and 101-103.

Conflict Phases – The Camel's Back

Similar to Glasl's model the Conflict Phases tool, or 'The Camel's Back' as it is also called, is based on the observation that conflict dynamics have a 'life cycle'. Normal relationships within or between groups deteriorate, gradually enmity and hostility rise, people resort to using violence, in the worst case the situation results in war. Yet, the story does not end there. At same stage violence decreases, people begin to look for ways to 'resolve' the issue that led to war nad – ideally – groups return to normal, non-violent relationships.

In the figure below ('The Camel's Back') Dekkha Ibrahim Abdi and her colleagues in the Wajir Women's Initiative for Peace used the conflict phases model to engage people in the communities to reflect about and list (visualize) what in their context tells them how relationships are deteriorating of improving. Based on these contextual indicators of the phase a conflict was in they designed activities to prevent further escalation and open space to building peaceful relations.

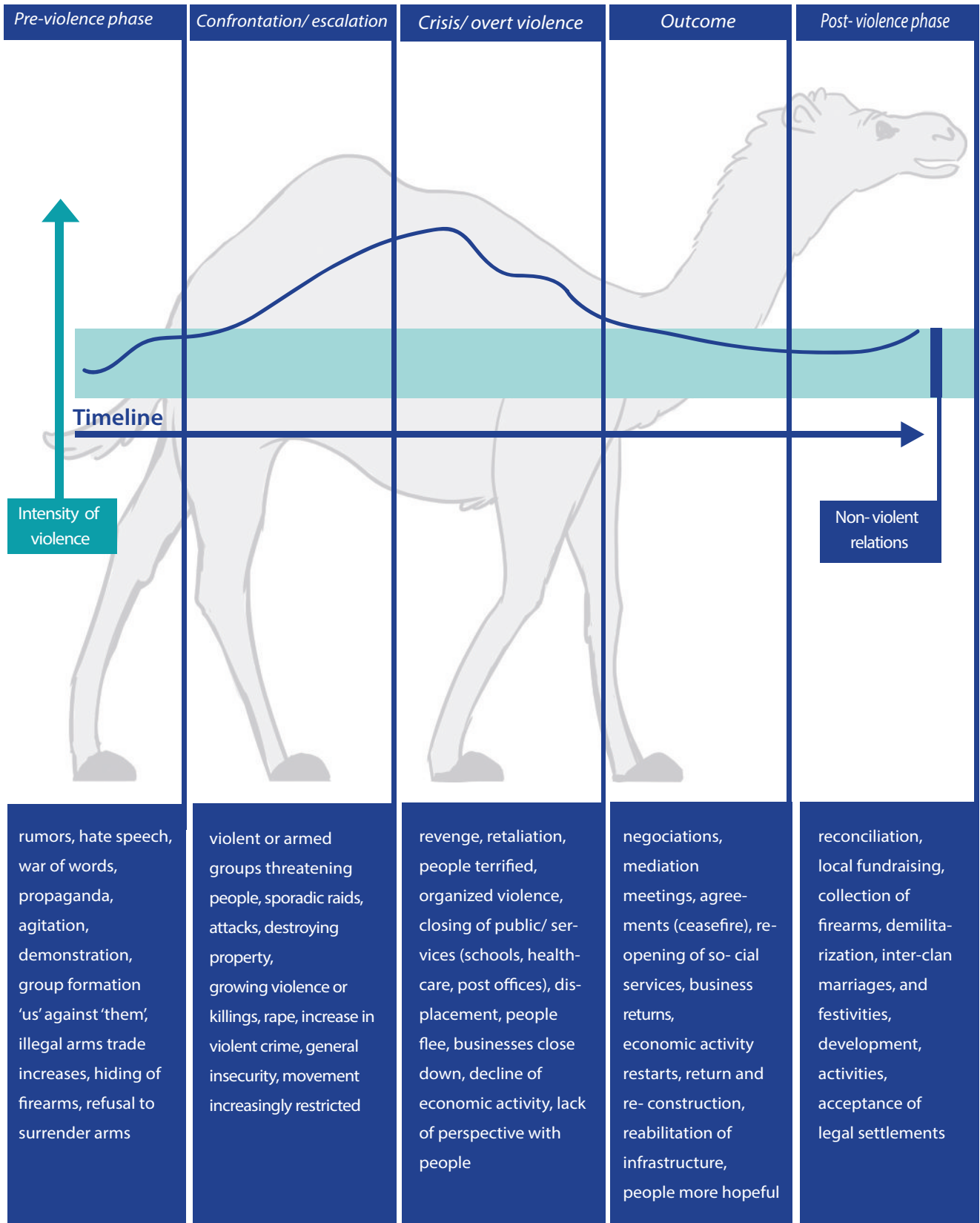
Experience has shown that there is always a process that leads to violent confrontation, and experience has shown that once a conflict has escalated into violent confrontation the violent conflict has a 'life cycle'. One tool to describe and visualize this the 'stages of conflict' or 'camel's back'.

The model displays the escalation as a curve beginning at a certain point in time when relationships in society were generally good, the people and the wider society were able to handle issues in a constructive, non-violent way. Then something happens, confrontation begins (see Glasl's model).

At some point violence is being used, the situation has reached crisis level. But at some point violence decreases again, people – by themselves or with external support – look for other ways to handle the issue. This 'outcome phase' may lead to a 'post-violence phase' where normal relations are characterized by the use of non-violent ways to handle issues. But the post-violence phase is always different from the 'pre-violence phase' There is no return to a previous situation.

How is it commonly used?

After drawing a chart with five columns, the exercise participants are asked to describe behaviour they have noticed or witnessed in their community in each of the stages. Once the inputs have been collected, there is a discussion on what might the consequences of such behaviour or situations it generates be. Later on, the discussion shifts towards what needs to change in order for people to start behaving in a way that disengages them from conflict and focuses on capacities for peace in a given community:



In Wajir in north-eastern Kenya, the Wajir Women's Initiative for Peace used the 'conflict phase' model – which they called the 'Camel's Back' to engage with people in the villages, settlements and camps to identify how people monitored their environment to see how relations within the society and between groups changed. This helped the activists to be aware of local dynamics and to design appropriate activities to end further escalation.⁴²

Conflict Phases - The Camel's Back: Strengths and Limitations

Strengths:

- Effective visualization of conflict development and its (de-)escalation over a given period;
- Focuses on actors' behaviour and their interrelations as related to the conflicting issue(s);
- Useful for estimating the further development of a given situation and choosing actions to be undertaken to disengage actors from conflict-mongering behaviour;
- Good starting point for a focused group exercise and discussion about community dynamics and/or a baseline on stakeholder involvement;
- Provides inputs on constructive, desirable non-violent behaviours.

Limitations:

- Less, very indirect focus on conflict causes, drivers or consequences;
- Needs to be combined with other, more elaborate conflict and/or context analysis tools;
- May cause tension to rise in the group by bringing to the surface different individual positions regarding the desirability or acceptability of certain types of 'justified' violent behaviour.⁴³

Time and Power Line

A variation of the timeline tool⁴⁴, the aim of this particular combined method is to visualize the power distribution of key actors concerning a certain issue of interest for CT work in a particular social context over a period of time. This analysis makes it easier to understand the genesis and the current state of affairs concerning a particular issue from the perspective of the conflicting parties. It helps us realize the level and extent of influence that certain social actors (have) had on the conflicting parties in this particular context over the given period(s) and the consequential implications.⁴⁵ The information resulting from this analysis helps organizations consider and develop options for acting appropriately within their own mandate, scope of activities, resources available, etc.

This tool helps identify the underlying causes of social processes and (f)actors that – purposefully or inadvertently - led to certain social changes, both positive and negative. It also helps to see the trends concerning seemingly invisible or irrelevant (f)actors.

⁴²For more details on the use of this tool see the UNSSC Handbook pp. 55-57 and 91-94.

⁴³E.g. revenge/retaliation 'to save honour', stigmatizing women sexually violated during the conflict, etc.

⁴⁴For more details on the use of this tool see the UNSSC Handbook pp. 52-53, 88-90 and 98.

⁴⁵See the illustration at the end of this section.

Even in very local contexts it is more often than not the case that the 'sudden' change of support of power actors from one conflicting side to the other or one individual actor gaining power over others coincides with major social happenings affecting the overall context and lives of ordinary people. This tool helps us visualize these 'sudden' changes in time, power and actors and analyse the other relevant underlying factors, processes, issues in order to make our activities more efficient and effective both from working in and on a conflict.

How is it commonly used?

After agreeing a discussion issue of interest for their CT work, participants identify a relevant, crucial historical event or process that brings the issue 'into the spotlight'. They mark this on the timeline. Other relevant historical developments (events, days, years, predominant ideologies, social circumstances, etc.) up to the present day are identified and added to the timeline. Then at least two opposing or conflicting sides, approaches to, or attitudes towards, the issue should be identified (i.e. those causing tensions within the community that the issue concerns) and added to the timeline.

Participants examine the identified time periods along the timeline and discuss and make notes of the major characteristics, public perception, issues, social role and influence each of the opposing parties had during each of the slots marked by the time 'landmarks'. Participants then identify and list the key social actors influencing and dealing with this issue. Each of the actors is represented in the form of an arrow of a designated colour, with the length of the arrow indicating their power (i.e. the longer the arrow, the more power they have).

Each of the actors, showing the power of their influence on both / all sides in the conflict is then 'drawn' into each of the time slots along the timeline. It is usually best to move chronologically starting with the first (oldest) landmark. The subsequent analysis of the role of individual actors benefits from questions such as: 'Who were the actors with predominant influence at a given period?', 'What was the source of their power / what was their power based on?'. 'Who supported them? Were there any alliances?' or 'How did this situation reflect on / influence the general social context and people's / our target groups' lives?'

The final analysis focuses on the change of power-actors over the time and across each of the historical 'time slots' identified by discussing the following questions: 'Who were the actors that gained / lost power at certain crucial times / social landmarks / historical turning points?'. 'Why did they gain / lose power?', 'Who / what contributed to gaining / losing power?', 'What happened in the society as a result of it?', 'How did this change reflect on / influence the general social context and people's / our target groups' lives?'

Background

The situation in Serbia ⁴⁷ in the 2000's was such that the issue of rehabilitation of the so-called 'political offenders' (i.e. those who were put into prison by the socialist regime after World War II or had fled to exile for being declared 'the enemies of the state') should have been tackled more actively (e.g. by passing a law on political rehabilitation and restitution).

The pretext for this within the current EU pre-integration processes has been that of respecting human rights according to the understanding of the current local decision-makers in the region. By raising these issues, their intent was to 'prove' that the situation had improved as compared to the times of the previous (20th century) regimes. The decision-makers did their best to show that they were willing to respect human rights even in retrospect, making this issue one of the current 'hot potatoes' in the regional and Serbian human rights arena even today, a decade later. This debate has involved a myriad of social actors over the years: the state, prominent intellectuals, the international community, NGOs, the church, as well as the general public (usually publicly referred to as 'the people' ⁴⁸). However, there have been two prevailing social trends / public currents involving all these actors steering the debate:

1. A more nationalist / 'right wing' side that has been advocating for equal rehabilitation conditions for those who had been declared political offenders during World War II and after it for being – according to the then socialist regime – too ethnically oriented (i.e. nationalistic and collaborating with the anti-communists and 'bourgeois fascists' oppressing the working masses). During World War II and until the 1990's, these people were considered criminals and a danger to the socialist state. On the other hand, they were publicly promoted by the nationalists in the 1990's as actual freedom-fighters for their own ethnic identity which was being repressed under Yugoslavia and who had been prosecuted by an oppressive state and martyred by the socialist trends in the society. These people were frequently linked to various armed forces or militias and had often committed or – more or less directly, through their social positions or influences –

instigated various crimes against civilians. The claim is still that they are 'the true patriots' since they used to advocate 'olden traditional values' – the land, church and monarchy – once oppressed by 'the communists'.

2. A more general side that has been advocating for rehabilitation of only those who were strictly doctrinally / ideologically persecuted (i.e. prominent intellectuals, artists and other members of the public having nothing to do with the army or politics professionally and who were persecuted for criticizing the oppressive nature of the then socialist or any other regime preceding it). This side holds that the cases of those who have participated in military or mainstream political activities that have led to major atrocities, especially among civilians, should be re-examined and treated under a different procedure / law. This side has been referred to as 'the Commies', implying that they

⁴⁶ Prepared by A. Dragin in 2009.

⁴⁷ Or, to a lesser or higher degree, in any of the Western Balkans countries succeeding the former SFR of Yugoslavia.

⁴⁸ Instead of 'citizens', which would be far more along the lines of the human rights and freedoms principles.

are a remainder of the old oppressive communist ideology which persecuted the 'national heroes' supported by the other side.

This issue is still being debated on various levels, with the two dominant social trends/ public discourses supported to a certain extent by various social actors advocating for their cause even today.

Actors

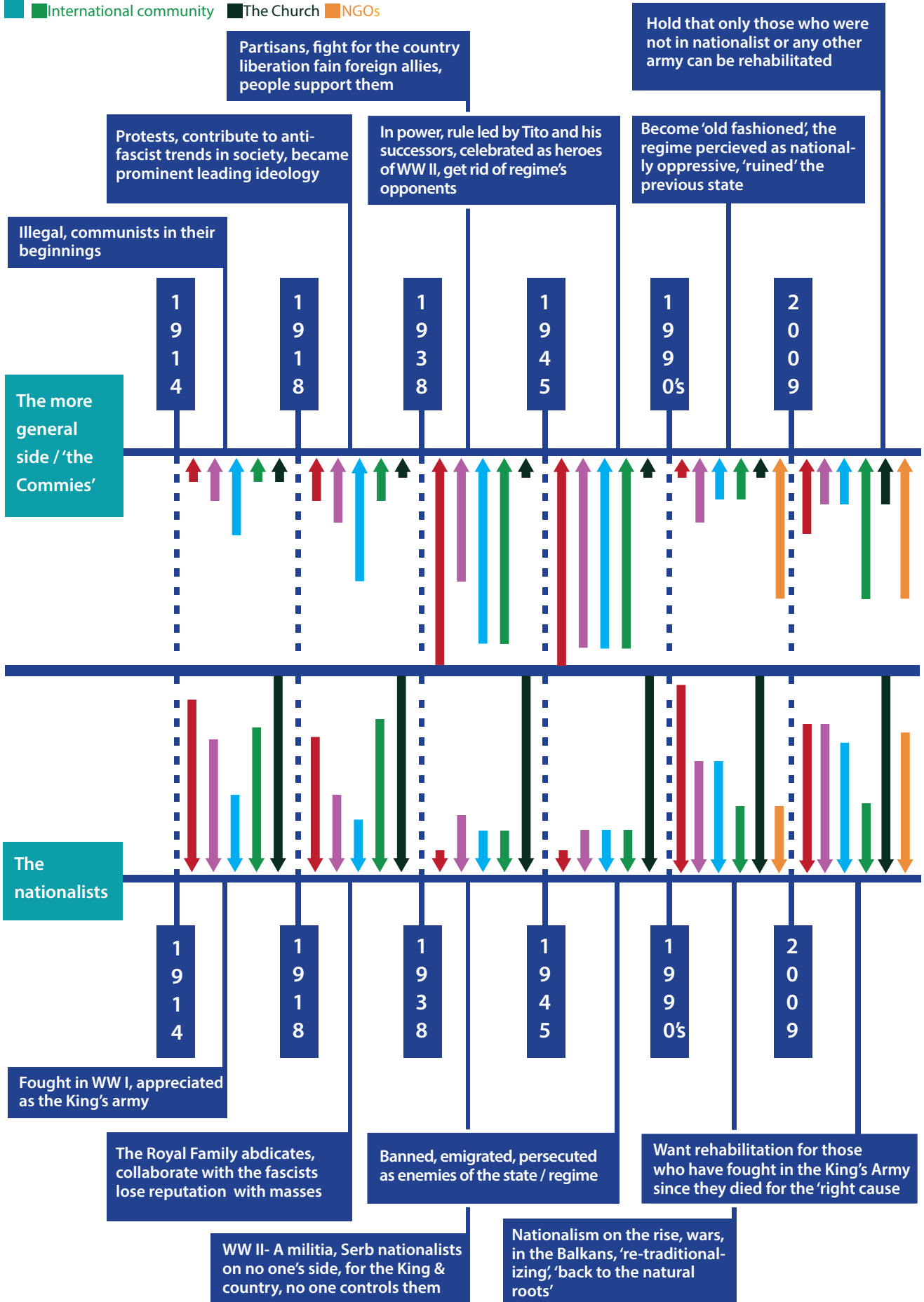
- 1. The State** – Implying the regime/ideology and its government/power structures (legislative, executive and judicial);
- 2. Intellectuals** – Prominent individuals (scholars, experts, activists, etc.) who are considered influential both by the state and the general public;
- 3. International community** – Out-of-the state factors like neighbouring countries, the politically and economically most influential countries in the world, international organizations and coalitions (e.g. the UN, EU, OSCE, etc);
- 4. The people** – The general public with public influence/power reaching more or less to using their election rights (but preferring not to) and/or the possibility to organize/participate in public protests.
- 5. The Church** – In Serbia implying the Serbian Orthodox Church, as the most numerous and influential church in the country and 'the national church' ever since its foundation.
- 6. NGOs** – Present in Serbia only since the 1990's, at their peak at the beginning of 2000's. Now their real influence is declining again, though having the potential to mobilize public attention. Due to poor legislation, their work is still an ever-decreasing grey area: many politically affiliated and nationalistic organizations formally exist as NGOs and 'advertise' their activities as such. Most of the general public still consider NGOs an anti-governmental social element.

Time Landmarks

1. 1914-1918 – **World War I**
2. 1918-1938 – **Between the two World Wars**
3. 1939-1945 – **World War II**
4. 1946-1990s – **The Time of Yugoslavia** – Socialist / 'Communist' ideology
5. 1990s-2009 – **Breakup of Yugoslavia** and formation of new independent states / regions in its place, revival of 'ethnic/religious awareness'
6. 2009 – **Current state of affairs (even in 2019)**

Time and Power Line Illustration

- The State
- The People
- Intellectuals
- International community
- The Church
- NGOs



The Time and Power Line Findings Analysis:

Looking at the key social actors along the timeline, it is evident who is on which side in the political rehabilitation debate over the years. Some of the trends observable on it are the following:

- Shift of the dominant state ideology (from 'communism' to nationalism);
- Fluctuation in the power of the intellectuals' voice and the side such voices were coming from;
- Occurrence of NGOs as a fairly recent phenomenon and their abuse for promoting also nationalist ideas under the flag of freedom of speech;
- The side the Church, as a traditional institution, took and the influence it has had. This is especially important due to the common perception that in the 'communist' states the church was 'banned', even persecuted, and thus with no political influence whatsoever.

The Time and Power Line: Strengths and Limitations

Strengths:

- Provides a good platform for discussing development of power relations concerning an issue over a specified period;
- Detailed and clear visualisation of key actors and their power as related to the issue in question;
- Suitable for baseline analysis (esp. in strategic programmes aimed at empowerment of certain actors);
- Focuses on the chronology of events influencing social dynamics.

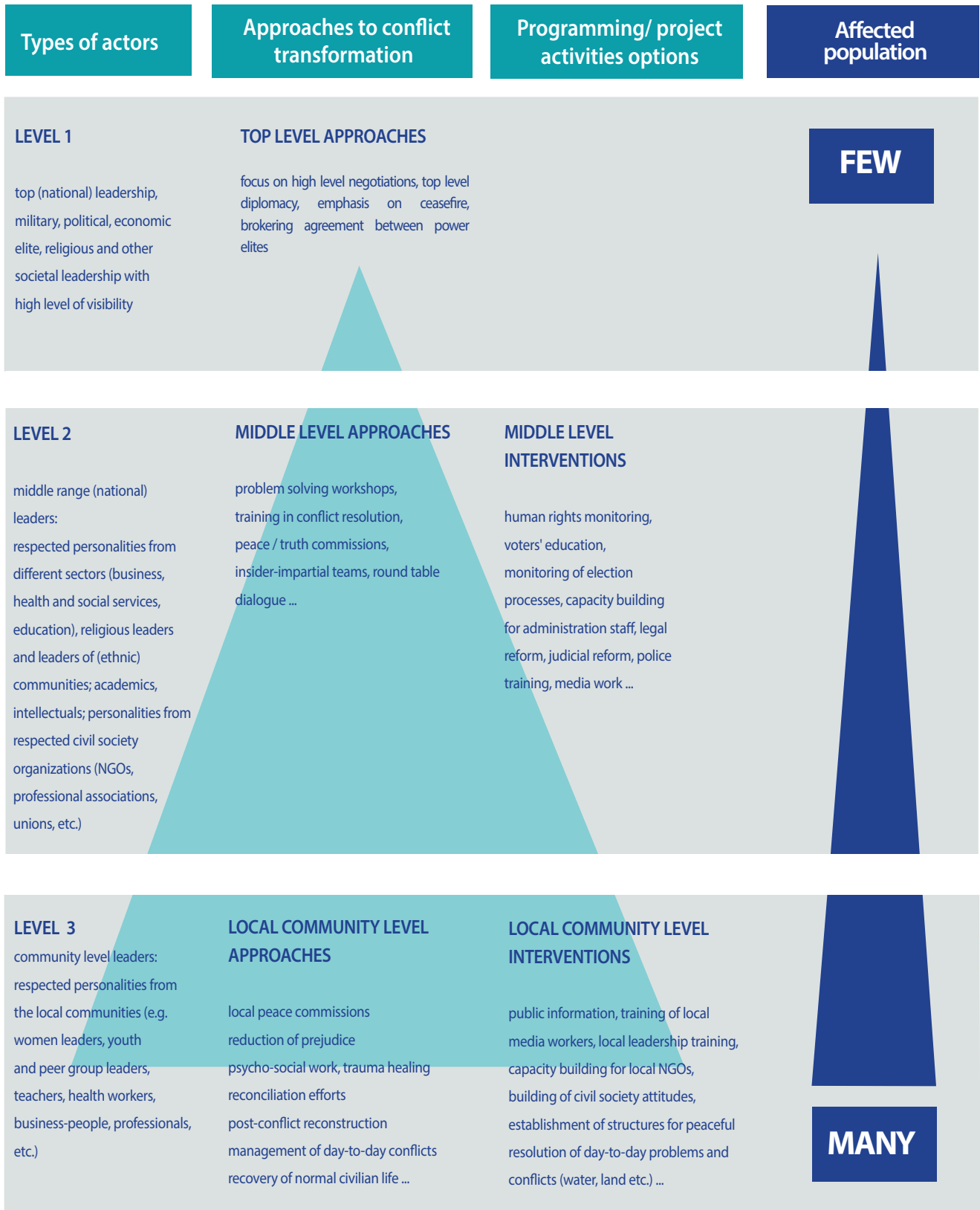
Limitations:

- Requires substantial historical knowledge and expertise in the key issue, actors and their relations;
- May need additional background research (to support and explain claims of some actors' lack of power in given time);
- Issue- and time-focused: does not tackle actors' mutual interrelations explicitly;
- Requires a generous amount of discussion time.

The Pyramid

Commonly also known as the Lederach's Pyramid⁴⁹, it is useful for identifying and discussing types and levels of conflict actors, approaches to CT, strategy and programming options and activities:

⁴⁹ Adapted from Lederach 1997: 39.



How is it commonly used?

A pyramid is drawn on a big surface and divided it into three levels. The level close to its base is the grassroots, while the top level is that of the power-bearers. The middle level is for the leaders respected in relevant fields (intellectuals, community and NGO leaders, professionals and academics). The group is asked to brainstorm on which specific actors are at which level as related to a given conflict situation. Once a general agreement concerning the actors is reached within the group, another brainstorming follows: concerning approaches to conflict transformation, namely activities that may be undertaken by your organisation and which actor(s) they should target. After discussing the activities and agreeing about their order and priorities generally, the group discusses the aims and goals of these activities and options for integrating them into existing projects or devising new ones. This may take a long time and requires a separate session.⁵⁰

The Pyramid: Strengths and Limitations

Strengths:

- Visualizes levels of actors from grassroots to top level power bearers;
- Provides an overview of activities most likely to introduce changes on each of the social levels;
- Good starting point for later application of some of the more complex context analysis tools (e.g. RPP or ToC).

Limitations:

- Does not clearly visualize interaction among actors on or between the various social levels (needs to be combined with e.g. the conflict mapping tool);
- Provides limited insights into social processes and/or conflict causes, drivers and its effects;
- Does not tackle the time dimension of conflict;
- Limited potential for application in cases the project is tackling intersectional issues.

The Lens

'Conflict transformation is a way of looking as well as seeing.' (Jean Paul Lederach)

This tool⁵¹ uses the metaphor of a lens or spectacles that provide a clearer picture once they have been put on. It is about making sense of causes and effects in a conflict situation. Unlike the commonly applied Conflict Tree tool, the Lens starts from the 'abstract' phenomena in a conflict setting and aims to specify and describe attitudes and behaviours relating to the conflict. The idea behind the tool is that once the causes or problems leading to a conflict go through the lens of the issue causing it, the effects and outcomes of the conflict become more obvious:

⁵⁰ For more details on the use of this tool see the UNSSC Handbook pp. 68-69 and 99.

⁵¹ Inspired by reading Chapter 2 in Lederach 2014, prepared by A. Dragin in 2015 (modified in 2019).

LENS / ISSUE: GROWING INTER-ETHNIC DISTANCE

CONTEXT

What is the everyday reality like?

Post-conflict social setting



Unemployment and poverty



Ethnocentrism and xenophobia



Distrust with institutions / public services



Rising tensions and violence



ATTITUDES/ EMOTIONS

What are the *consequences* or *effects* of this reality?

Distrust and hostilities between once conflicted sides



Competition over resources, businesses closing, 'grey economy'; insecurity, depression



Fear, hating and blaming the 'others', discrimination



'Finding small doors': clientelism, nepotism and corruption



Frustration among people (interpersonal, aggression towards vulnerable groups)



BEHAVIOUR / ACTIONS

How do various *actors* behave under the influence of this reality??

Politicians avoid meeting with each other, speak badly or tell lies about 'the others', propaganda in the media, 'threat' with revenge in public speeches

Theft, long *queuing* for basic food products, *fights* over cheap goods in stores, black market/*smuggling* cheaper goods from other sources, *exploitation* of employees, people *talking* about having no hope for the future

Ordinary people avoid *meeting and talking* to each other, *speak badly* or *tell exaggerated stories* or lies about 'the others', *glorifying* 'one's own' (tradition, values, 'suffering', athletes, etc), *calls for revenge*, *claiming 'more rights'* than 'the others' in 'our country'

Employing or giving favours to own political party of family members, people being driven into *offering bribes* to get (access to) public services (esp. members of minority communities), public servants *asking for bribes*

People protesting (in the streets, strikes, etc), *increased police/ army presence*, *breaking into* people's homes, *threats*, *hate speech* and *graffiti*, *increased homicide*, *domestic* and *peer violence* incidence

How is it commonly used?

The lens issue is the topic that will be discussed during the exercise (for example, growing interethnic distance). The purpose of The Lens is to structure a discussion about the influence the chosen issue has on everyday reality. The participants are asked to think generally and brainstorm about what the reality of living in such a context is like. Their inputs are summarized into several general, key characteristics of the context and written on a flipchart.

In small groups, the participants then describe more specifically what the *consequences* or *effects* of one component of this reality are in the light of given 'the lens' (e.g. distrust with institutions / public services) by answering questions about what they have observed. For example: 'If people distrust state institutions, what is the reason for this? What is people's attitude towards the state institutions and how will they approach them? Answer: They may think the institutions are corrupt and try to find alternative ways to get access to their services or employment in them.' Each group summarizes their discussion (on a flipchart) and presents it briefly in the plenary, pointing out the inputs indicating attitudes or emotions generated by the detrimental context factors.

Finally, each group answers the question 'How do various actors *behave* under the influence of this reality, how do they respond to it?' Key points and conclusions from the groups are written on a flipchart and discussed in the plenary. The final discussion ends with a summary pointing out the importance of recognizing the various levels of 'conflict symptoms' in a challenging social context and tracing them back to their causes and conflict drivers. Finally, participants' understanding may be checked by asking the participants to give specific examples from their own experience illustrating some of the inputs on the flipcharts, and also by discussing how they felt about the tool and the entire exercise.

The Lens: Strengths and Limitations

Strengths:

- 'Translates' abstract notions describing the context into more 'visible' attitudes and behaviours;
- Points to 'conflict symptoms' by specifying behaviour indicative of certain conflict conducive attitudes and conflict factors;
- Most suitable for groups prone to 'theorizing' and using top-down approaches (such as academics or professionals).

Limitations:

- Requires good knowledge of a given context;
- Does not necessarily provide specific information about all relevant actors;
- Provides very limited information about the time dimension of conflict;
- Needs to be used alongside other, more elaborate context analysis tools (e.g. DNH dividers and connectors, PESTLE or RPP);
- Requires a generous amount of discussion time.

Context Analysis Tools

The PESTLE Analysis

PESTLE is an acronym for an analysis tool useful in preparation of any CT and PB activity since it requires a detailed analysis of the conflict context. It stands for: (geo-)Political, Economic, Social, Technological and information, Learning and legislation and Environmental situation in a conflict-affected region and comprises a set of questions related to each of these fields that should be answered in order to get a detailed insight into the situation in the field. **Note:** It is useful to conclude each of the sections with a sentence or two on the long-term effects or consequences of such a state of affairs in a given field.

1. (Geo-)Political situation

Who is in power? Who makes decisions? What is the current political system? Are the elections fair and representative? What is the political position and power of our target groups / beneficiaries? What is the level of overall security? How is it provided (the police, army, civil guards, paramilitary, etc)? Are there any violent or extremist groups, what are their aims, how do they operate and how does it affect the situation in the field? What is the region's relationship with the neighbouring countries / regions? What are the burning issues? What is the overall human rights situation? To what extent and in what way are the religious and ethnic minority communities engaged in politics and in what way? How about other minoritised social groups (women, youth, the elderly, people with disabilities, etc.)?

What may the long-term effects of all this be?

2. Economy

What is the level of economic power and poverty rate? How much is the consumers' basket and who in the society can(not) afford it? Who has / doesn't have access to economic resources (e.g. the relationship among the rich and poor, the reasons for the division, employment situation, accessibility of employment for certain social groups, etc)? What are the major industries operating? What are the most common workplaces in the country and who works there? Who has access to labour market? How about the 'grey economy' and labour-related migration? What is the role of trade unions? How much is the state indebted to its international creditors? What is the realistic estimate of the country's / region's economic power? Who decides on the country budget? What is the national budget structure and why? Which additional sources of income are available in the local communities (e.g. special state-provided funds, programmes, donations, etc)? What is the relation / (dis)similarities between the country's rural and urban areas? How are they manifested?

What may the long-term effects of all this be?

3. Society

Welfare issues: How much of the population has access to healthcare and welfare? What is the rate of socially vulnerable population (e.g. children, women, unemployed, elderly, people with disabilities, homeless, single parents, etc)? What is the population's general health status? What is the condition of the state healthcare and welfare systems and how much access do people have to them?

Tradition: Who is usually the head of the household / who makes decisions in families? What is the divorce rate? What is the level of awareness of the domestic violence issues? What is the position of women in the society? What is the general way / tendency of treating socially vulnerable groups? What are the traditional family roles and what are the current trends? **Culture:** Which ethnic communities are present in the region / country? What are their mutual relations? How visible are they in the society? What are their common interest, and what are their particularities / differences? How many languages are spoken in the region / country and what is the official language?

Religion: Which religious communities are present in the region / country? What are their mutual relations? How visible are they in the society? What are their common interest, and what are their particularities / differences? What are the languages of worship and communication with their believers and the general public?

Demographics and migration: How old is the population and how is it coping with the migration and ageing processes? Who is leaving / coming to the region and why? How does the domicile population react to the newcomers? How do the newcomers cope with the new environment?

What may the long-term effects of all this be?

4. Technology and Information Availability / Accessibility

What technologies are used in various industries / fields of social operation? Are they indigenous (i.e. produced by the state) or imported? How contemporary / modern, cost-effective and safe are they for their users and the environment? How accessible are new technologies to the people and from which markets? Are they original or black-market ones? What is the rate of PC (personal computers) among the population (who is computer-literate, how many people actually use or have access to the PCs, where do they live, what do they do)? How accessible are phone, satellite / cable TV, mobile phones and the Internet among the population and where is it (not)? How many and what kind of media operate in the country / region? Who owns them? What is their policy and contents? What languages are they in and what is their circulation / audience? How many independent media are there in the country / region and what is the level of freedom of speech? To what extent do the authorities exert censorship over the media?

What may the long-term effects of all this be?

5. Learning and Legislation

What is the structure of the educational system (state, private, mixed)? What is the educational structure of the population? What is the illiteracy level? Why do people not go to / drop out of school? Do girls / women and other vulnerable / marginalised groups have equal access to education? How about lifelong learning situation and accessibility of education to adults? How contemporary are the current school curricula and are they using new technologies (e.g. e-learning)? How professional and well-educated are the staff in schools? Do they keep up with the current developments in education and new knowledge? What is the social and employment / financial position of educational staff? Do schools have enough qualified staff? How about the pupils / student numbers (increasing or decreasing) and why?

What may the long-term effects of all this be?

To what extent is the legislative power unbiased and independent? To what extent does the legislation reflect it / what are the laws like (restrictive, democratic, partial, etc)? How transparent is the legislation adoption procedure? Do the authorities adopt legislation according to the proscribed procedures and take into account experts' and citizens' suggestions? What is the estimated level of knowledge with the citizens concerning the legislation adoption procedures and their right to participate in them? Are they exercising this right (e.g. by participating in public debates, advocating and lobbying through civic groups or NGOs)? To what extent are individual and collective human and civic rights observed, esp. those of vulnerable social groups? Which part of the legislation is favourable for your organization's / NGO activities, and which is not? Why?

What may the long-term effects of all this be?

6. Environmental issues

What percentage of the population has access to safe drinking water? How is the issue of waste-water dealt with? What measures to prevent air, water and soil pollution are being undertaken? What are the burning environmental issues in the region / country and how are they being dealt with? What proportion of the land is good for cultivation and what proportion is actually being cultivated? What other natural resources are available? How are they being used / exploited? Who gets the profits from their exploitation and how is it reinvested? How about global warming and plastic pollution awareness? Who is particularly affected by disregarding environmental issues in the region / country and in what way?

What may the long-term effects of all this be?

How is it commonly used?

Participants discuss the questions listed in each of the points, recording their answers and backing their responses with references to relevant sources. If necessary (and resources permitting), colleagues or experts in any of the specific fields should be consulted. Finally, the (actual and potential) long-term effects of such a situation in a given context should be considered since participants' projects will focus on preventing and/or mitigating these effects. It is recommended to get peer feedback from colleagues and edit the text or presentation accordingly.

If participants work in a team, the most efficient way of working is to divide individual topics among team members based on their expertise. The rest of the process is the same as with individual work. In the case of a team PESTLE analysis, it is advisable to have an editor for the final version who has not participated in the data-gathering and writing process.

Because the PESTLE analysis may be time consuming, it may be worth considering hiring an external expert to carry out the entire process, with the project team giving feedback to her/his analysis.

PESTLE: Strengths and Limitations

Strengths:

- Allows for a systematic and comprehensive analysis of a wider social context (all-encompassing, exhaustive, in-depth and detailed);
- Solid background/baseline for a context analysis by applying other tools;
- Good stepping-stone for intersectional analyses;
- Depending on the project scope and needs, may also focus on certain specific fields.

Limitations:

- Requires substantial time, knowledge, experience and analytical skills for application;
- May require involvement of a team of experts (each in his/her own field);
- Finding a balance between presenting global/general cf. local/specific phenomena, trends and actors may prove challenging in case of limited writing/presentation space.

Do No Harm

Background

In 1994, a group of local and international organizations launched the *Local Capacity for Peace (LCP) Project*. They wanted to inquire how in settings where (often violent) inter-group conflict was happening assistance can be provided in ways that, rather than feeding into and exacerbating the conflict, help local people disengage from the violence that surrounds them and begin to develop alternative systems for addressing the problems that underlie the conflict.

The LCP Project was a collaborative effort, organized by the Collaborative for Development Action⁵². It involved a number of local non-governmental organizations, international agencies and some donor agencies. The approach taken by the LCP Project was to learn from local practical experiences.

To begin, fifteen case studies were conducted in fourteen conflict zones to examine the interactions of humanitarian and development assistance and the conflict happening there. From the cases, lessons were compiled in a booklet⁵³. This booklet represented the state of knowledge at that stage and it formed the basis for 'feedback workshops' carried out in 25 countries. More than 500 practitioners attended these workshops and tested the lessons against their own experience, adding to and amending them and, thus, improved the learning. The learning from the entire effort was then published in a book entitled *Do No Harm: How Aid Can Support Peace—Or War* (see References).

On the basis of the lessons learned through this collaborative learning process a planning tool – the '*Framework for Considering the Impact of Aid on Conflict*' – was developed. Twelve organizations then tested the Framework and its set of tools over a period of three years in projects implemented in conflict areas. CDA documented and published the learnings from this testing phase⁵⁴. In 2000, the twelve organizations evaluated the testing phase and concluded that the Framework and its set of tools were 'useful' as they enabled practitioners to identify unintended effects of their work and redesign their projects. They also found that the Framework was 'practical' and could be integrated into their planning, monitoring and evaluation practices easily.

The Seven Lessons

The collaborative learning process identified seven key lessons:

Lesson #1

When international actors engage in the context of a violent conflict, the activities become part of that context of conflict. Although organisations tend to be impartial in relation to the parties in a conflict, the actual effects of their activities are never neutral regarding whether conflict worsens or abates. In settings of violent conflict, experience has shown that project interventions can – and often do – reinforce, exacerbate and prolong violent conflict. However, experience has also shown that project interventions can also help to reduce intergroup divisions and support people's capacities to find peaceful options for solving problems.

Lesson #2

Conflicts are characterised by two 'realities':

- Dividers/Tensions: Conflicts are always characterised by contradictions, divisions and tensions. This is, in fact, what we believe conflict to be. Conflict is not always violent. But here is a possibility of conflict escalating into violent confrontation. This is what we should be concerned about when planning an intervention of any kind.

⁵² Today called Collaborative Learning Projects CDA, <https://www.cdacollaborative.org> (Last visited: 9 June 2019)

⁵³ Anderson 1996.

⁵⁴ Anderson 2000.

- Connectors or Local Capacities for Peace: More surprising for most people and most important for agencies, conflicts are also characterised by a number of things that connect people even though they are divided about an issue. This is especially true of conflicts that occur within societies, where people recently lived and worked (and worshipped) side-by-side; went to school together and, in some cases, intermarried.

Lesson #3

When projects are implemented in the context of (violent) conflict, they inevitably affect both 'realities' – the Dividers/Tensions and the Connectors/Local Capacities for Peace that exist in the context in various ways. What is delivered through a project and how it is being delivered either feeds into and worsens intergroup tensions and divisions – or it may reduce them. Similarly, project implementation may ignore or bypass existing connectors and local peace capacities and, thus, weaken and undermine them – or it may support them and thus reinforce the community's capability to handle conflict in nonviolent ways.

Lesson #4

Resources transferred by agencies through their projects into areas where violent conflict is going on affect conflict in five predictable patterns. Practical use of Do No Harm since 2001 has confirmed these five patterns.

Lesson #5

Project implementation concurrently delivers 'messages' as well as resources. How resources are provided, how staff interact with local people, how protection is arranged and the like – all of these project details convey messages that may either reinforce the modes of violent conflict or reduce them. All of these messages affect four dimensions of inter-group relationships: Respect, Accountability, Fairness and Transparency. Nine patterns of these 'Implicit Ethical Messages' have been described so far.

Lesson #6

It is never an entire project that causes certain positive or negative effects. It is the details of a programme or project that cause the effects.

Lesson #7

There are always options! It has been found that there are always options to redesign those details of a project that have been found to cause unintended negative effects. Or – in the process of planning and designing a project – a rigorous context analysis and detailed scrutiny of the intended project may show that certain details may probably cause some negative effect and they can be redesigned before going into implementation.

The Framework and its elements

Based on the Seven Lessons, the Framework provides the conceptual frame for assessing effects of activities in the context of [violent] inter-group conflict (see figure on page 83). It has four elements and specific tools that are useful. The four elements are: context analysis; detailed 'unpacking' of a project; assessing effects and generating options; and redesign to avoid unintended negative effects.

Understanding the context: Dividers and Connectors Analysis

In addition to the use of conflict analysis tools, 'dividers and connectors' analysis takes account of the fact that any situation of [violent] inter-group conflict consists of two realities: factors that drive division, tension, and violence, but always also factors that people share, have in common and that are local capacities for peace (Lesson #2). DNH dividers and connectors suggests a set of categories to analyse the context: Systems and Institutions; Attitudes and Actions; different (or shared) Values and Interests; different (or common) Experiences; Symbols and Occasions.⁵⁵

Unpacking a project

'Unpacking' a project in DNH terms means analysing once again the key project components using related questions - Why? Where? What? When? How long? For whom (beneficiaries)? With whom (partners)? By whom (staff)? And How? - in the light of the dividers and connectors. Most organizations have developed a very particular – and often difficult – terminology that they use in project planning. Experience has shown that this terminology makes it very difficult to really 'unpack' a project's details. The few simple questions mentioned above have proven to be quite effective. They also allow other people who are not professional project staff to engage in a conversation about project details and their effects on community life.

Unpacking the project also requires reflecting how the institutional rules, regulations and requirements affect decision making during designing and planning a project. Issues to reflect on are: the organization's vision and mission, policies, procedures of decision making, funding and donor relations.

Assessing effects

Experience has shown that activities affect the two 'realities' of the context in two ways: through the transfer of resources (Lesson #4) and through communicating 'implicit ethical messages' (Lesson #5). The Framework provides two tools to assess these effects. Effects through the Transfer of Resources:

⁵⁵For an illustration on the use of this part of the DNH matrix as a separate tool see the UNSSC Handbook pp. 75 and 104-106.

Distribution Effect

Who benefits? Who does not benefit, who is excluded? How relevant are these groups in the dynamic of the violent conflict?

A project's resources are always distributed to certain specific groups. If groups that benefit from the project exactly (or even partially) overlap with the divisions represented in the conflict, the distribution of resources can reinforce and exacerbate conflict.

Market Effect

How will our resources affect the local market and market relationships (access, bargaining power, etc.)?

Transferring certain resources into a local context will always affect the local market (prices, wages, profits). These effects can reinforce the war economy or may support and strengthen a peace economy.

Substitution Effect

Will our resources replace something that people share?

Often resources transferred through a project replace some resources that are locally available. When a locally available resource that is shared by the groups who are divided by conflict is substituted by something that is brought from outside this may weaken a connector.

Diversion Effect

Can our resources be diverted and support negative forces?

In situations of [violent] inter-group conflict the misuse of resources for war purposes through corruption, bribery, theft or extortion is very common. Project resources may unintentionally feed into such activities.

Legitimation Effect

Who or what will receive legitimacy by what we are doing?

Activities and the transfer of resources provide immediate benefits through the resources and at the same time provide legitimacy. Providing certain forms of support to a group legitimize that group's claim.

Effects communicated through 'Implicit Ethical Messages'

Experience has shown that HOW activities are planned and HOW we do things also affects the context of [violent] inter-group conflict (Lesson #5). This happens because in any situation anything we do communicates messages. Sometimes we intend to send a message. Often, we are not aware of these messages. For example, usually people dress before they leave their house. Often, we choose clothing according to the weather, certain activities we intend to do and so on. Most often we do not think about the message that other people may read from the way how we dress. Somebody who puts on a uniform, however, often intends to send a certain message.

The hidden, unintentionally sent – implicit – messages often communicate a value. Therefore, DNH has introduced the term 'Implicit Ethical Messages' (IEM). The Framework suggests that these 'implicit ethical messages' affect four dimensions of human relationships:



Experience has shown that, unintentionally, certain individual or organizational behaviour sends strong messages of disrespect, lack of accountability and transparency or lack of fairness. For example, at the beginning of the genocidal war in Rwanda in April 1994 organizations evacuated their expatriate staff. But they did not allow Rwandan spouses of staff members and the children to board the plane. There were also no procedures to protect their Rwandan staff. The message sent (and commented on by Rwandan observers) was: there are some 'lives' organizations are willing to spend a lot of money to protect, and there are other 'lives' that seem to be less valuable. Is that not the same message people who mobilize for war and violence are sending?

After the collapse of the government in Somalia in 1991 international relief and development organizations working there received strict instructions from their donors not to disclose the kind and the amount of resources available for project activities. Therefore, engaging with local communities about assistance projects they carefully avoided disclosing that information. Quickly rumours spread that international NGOs are only in Somalia to enrich themselves. Enriching oneself and taking control of other people's resources – or resources intended to benefit other people – isn't that what violent conflict often is about?

Over the years many such unintended harmful IEMs have been described and documented⁵⁶. Even today people are discovering more of such messages.

Looking for options and redesign

Based on

- a thorough analysis of dividers
- a thorough analysis of connectors
- a thorough list of details of the project (unpacked project)
- an analysis of effects through the transfer of resources
- an analysis of effects through RAFT (Respect, Accountability, Fairness, Transparency)

The following process is suggested by the Framework:

What unintended negative... effect? (... =insert resource transfer effect pr RAFT)

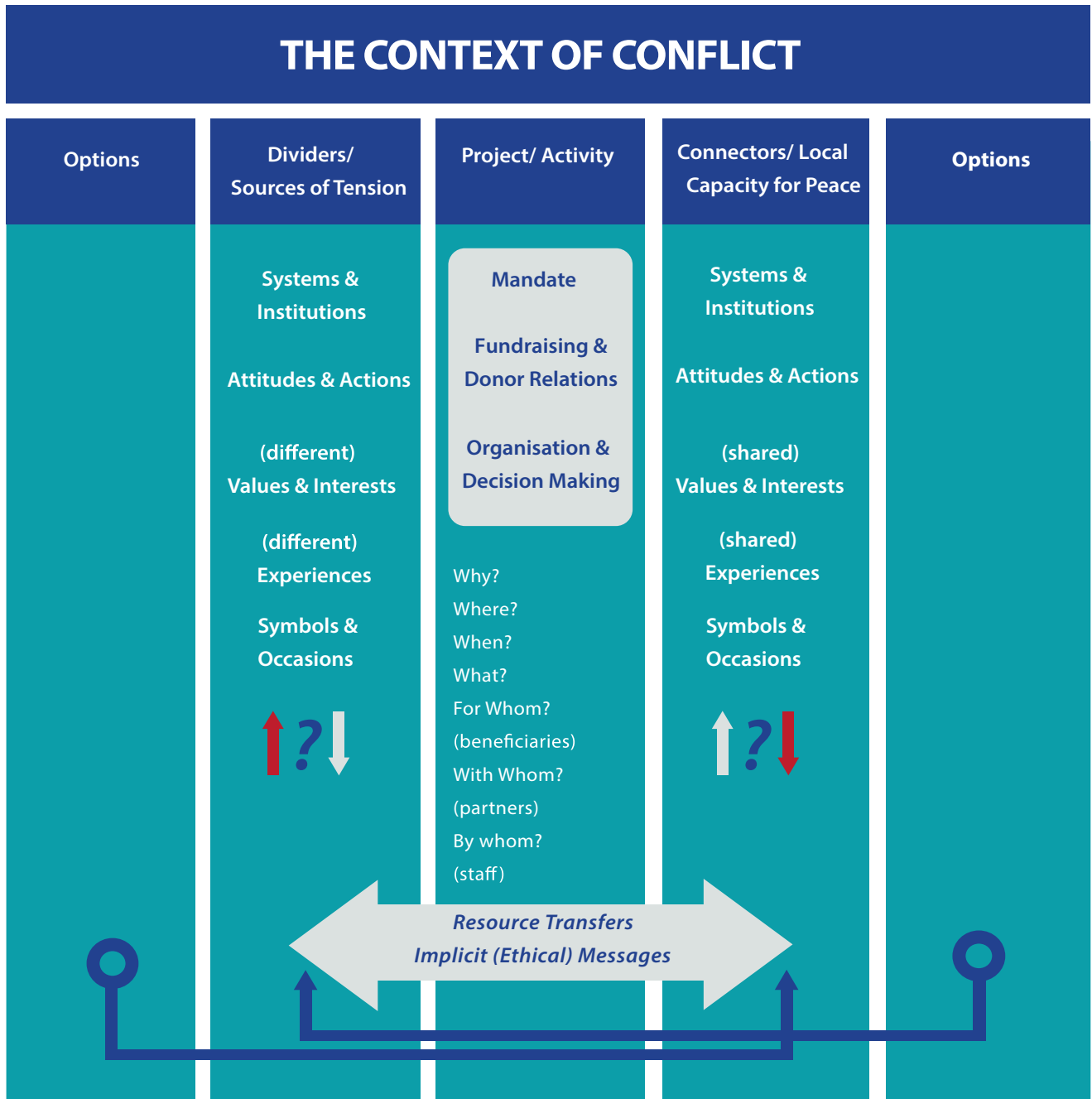
Which divider/ connector is affected?

Which **detail** of this project triggers the effect?

- Brainstorm many options for changing that specific detail (see instructions for brainstorming
 - select the most appropriate/ practical to change that detail

In summary, if a detail of a project has been identified as causing an unintended negative effect it is necessary to look for options to change that specific detail. Very often it is possible to find several good and practical options.

⁵⁶Anderson 1999: 55 ff, Anderson 2000.



How to apply the Framework and its tools?

The Seven Steps of Do No Harm Programming:

STEP 1 Understanding the context of conflict

- identify the appropriate “arena” – the geographic and social space which is relevant to your project or programme
- identify which inter-group conflicts have caused violence or are dangerous and may escalate into violence?
- how does the project relate to that context of conflict?

STEP 2 Analyse (identify and unpack) dividers and sources of tension

STEP 3 Analyse (identify and unpack) connectors and LCPs

STEP 4 Analyse - identify and unpack - the project

Analyse the details of the project. Remember: it is never an entire project that goes wrong. It is the details that determine effects.

STEP 5 Analyse the project’s effects on the context of conflict through Resource Transfers (RTs) and Implicit Ethical Messages (IEMs)

- how do the programme’s RTs and IEMs affect dividers and sources of tension?
- how do the programme’s RTs and IEMs affect connectors and LCPs?

STEP 6 Generate programming options

IF an element of the project/ programme has a negative effect on dividers – strengthening / reinforcing dividers, feeding into sources of tension

or

IF an element of the project/ programme has a negative effect on connectors weakening / undermining connectors and LCPs

THEN generate as many options as possible for that detail so you can do what you intend to do in such a way as to weaken dividers and strengthen connectors

STEP 7 Test options and redesign programme

Test the options generated using your / your colleagues experience:

What is the probable / potential effect on dividers / sources of tension?

What is the probable / potential effect on connectors / LCPs?

- Use the best / optimal options to redesign project

DNH: 25 Years of (Re-)Learning

In March 2019, CDA published a summary paper presenting lessons on supporting uptake of DNH prepared for the Peacebuilding Evaluation Consortium (PEC). It suggests that (sustainable) application of DNH is a constant (re-)learning process in which some of the lessons learnt:

'correspond to "received wisdom" in other fields, while the conflict settings for most conflict sensitivity work have required additional learnings.' (Woodrow, Jean 2019: 9)

From the perspective of incorporating the DNH approach into the RfR PWI and continuing its use in the future, the following three conclusions presented in the CDA paper have been a valuable learning experience for the RfR PWI staff, team, alumni and expert contributors:

- *'Training is necessary, but not sufficient for actual application in field program settings. Most participants in training gain awareness and are introduced to basic skills and tools, but it is the rare person who can move directly from a training workshop to make changes in a project or program, especially if there is only one person from that organization that received the training. (This lesson has been learned and relearned over many decades in many fields!)*
- *DNH can seem deceptively 'easy to apply' and very accessible as a principle for accountable development practice. Most people think they understand 'how' to do it, then realize that for significant course corrections and behaviour changes to occur, DNH requires internal commitment to continued learning, application, reflection with staff from both program/technical and operations/procurement units.*
- *In many settings, full translation of DNH/conflict sensitivity materials—based on both language and culture—are required to ensure that local practitioners have access to complete materials and concepts. Incorporation of arts-infused and creative methods appropriate to local cultural practices also appear to be helpful in promoting a deeper understanding.'* (see the same source)

DNH: Strengths and Limitations

Strengths:

- Allows for a systematic and comprehensive analysis of a wider social context;
- Draws attention to existing capacities for peace, connectors;
- Encourages critical self-assessment (of own projects, how things are done, organizational structure);
- Provides a systematic way to identify possible unintended harm (negative effects) in the planning stage;
- Encourages creative thinking (discovering options);
- The different DNH tools can be used in planning, monitoring and evaluation phases;
- Works well in an interactive way.

Limitations:

- Requires good knowledge of a given context;
- Does not provide information about actors;
- Provides only limited information about the time dimension of conflict;
- Provides no information about the issue(s), causes and consequences of conflict.

Planning and Designing Activities

Planning and designing projects and activities relies on a number of tools that help answer the most important implementation questions. However, in order for an activity to be a conflict-sensitive one, we must also consider what may actually happen when your project enters a (conflict) context and the two (project and context) begin to interact:

What we usually (need to) ask ourselves? ⁵⁷	What we MUST NOT FORGET to ask ourselves?
1. What do we want to achieve (what is the project aim and specific objectives)?	1. How realistic and attainable is what we are planning under the given circumstances? Is it also the <i>interest of the people affected by the conflict</i> ?
2. What message(s) do we wish to send with our project (what is the intended project message)?	2. How will different groups react to what we want to say? What are the 'accompanying', <i>unintended messages</i> that we are sending?
3. What are we going to do (which strategies and activities are we going to carry out)?	3. To what extent are <i>the activities</i> context-friendly? What are the risks of exacerbating the conflict by implementing the activities? How can we do things in a way that leads us to our goals, taking into account the needs and interests of those (most) affected by the conflict?
4. What do we need in terms of resources and organization (including time, space, people and finances)?	4. How will the way we are planning to implement the activities and the resources we will use for it affect the conflict context? How context-sensitive is <i>the way</i> we are going to <i>organize and manage our activities</i> ? What will be the 'evidence that we are reaching our aim and objectives'?

⁵⁷ Adapted from Marovic 2018.

The reason for doing the SWOT analysis is to put your (organization's) resources and activities into the perspective of the project context.

SWOT⁵⁸ is commonly perceived as a tool to show what resources are available to an organization to do a certain type of project. In a conflict-prone context, it is useful to consider and analyse the interdependence and interaction of the (organization's) activities and its context: the relevant issues, actors and processes, including both the already existing ones and the ones the project might (want to) create:

INTERNAL			
Strengths		Weaknesses	
With regard to the issue(s) we are dealing with we have/ can...	With regard to the stakeholders/ actors we are dealing with we have/ can...	With regard to the issue(s) we are dealing with we have not/ cannot...	With regard to the stakeholders / actors we are dealing with we have not/ cannot...
EXTERNAL			
Opportunities		Threats	
What is already there ?	What could we create ?	Which are those that are already there ?	Which are those that we may unintentionally create ?

How is it commonly used?

As well as the project team, it can be very beneficial to include stakeholder representatives in the planning and SWOT application process. Ideally, it is best to organize a separate focus group meeting with representatives of each of the stakeholder groups and do a SWOT chart with each of them. It is valuable to consider the project team as one of the groups. Another variation is to have one or two stakeholder representatives meet with the project team to do a SWOT jointly. In the latter case, care must be taken to have everyone's voice heard and to obtain inputs from all stakeholders regardless of their role in the project.

⁵⁸An acronym for the four terms listed in the table above.

The concept underlying the tool and its key terms should be explained to the group, as well as the input-generating process during the SWOT tool application. Then the issues the project is to deal with are listed, along with all project stakeholders and their expected role in or contribution to the project. Participants should be encouraged to contribute by sharing their inputs and thoughts during a facilitated discussion. It is best to start from the strengths and end with threats, summarizing briefly after discussing each of the steps along the way. At the end, space should be provided for any final comments and inputs to the SWOT. Finally, a short debriefing session can be facilitated to receive participants' feedback on the exercise.

SWOT: Strengths and Limitations

Strengths:

- Provides for specific inputs of a variety of stakeholders;
- Encourages thinking about details and specifics;
- Provides for critical (self-)assessment of existing (organisational) capacities and limitations as related to both project issues and actors.

Limitations:

- Requires good knowledge of a given context and organisational resources for finalizing the SWOT;
- May tend to focus on certain aspects of the context and miss out others.

Theories of Change

Theories of Change (ToC) is another tool for assessing and evaluating the impact of projects. Used diligently during the project planning phase, they provide a valuable monitoring and evaluation base. ToC differ from other planning, assessment or evaluation tools as they:

'include a big picture analysis of how change happens in relation to a specific thematic area; an articulation of a (...) pathway in relation to this; and an impact assessment framework which is designed to test both the pathway and the assumptions made about how change happens.' (Stein, Valters 2012: 4)

In short, a ToC is a narrative way of thinking about how a project produces its intended change. Ideally, it is based on an ongoing process of reflection to monitor and explore change. ToC helps us understand how the change happens and what that means for the part we play in a particular context, sector and/or group of people (Valters 2015).

In practice it is most effective if a ToC for any activity in the context of (violent) conflict is based on a solid and detailed analysis of the context and a thorough understanding of the issues. The ToC must be linked to the particular methodology or approach by which the intended change can or should

should happen. Formulating a ToC is a systematic planning endeavour. It relies on four principles. A ToC needs to be⁵⁹:

Process-focused - A ToC should be developed as a way to follow the context dynamics. This requires relevant project documentation in order to monitor and assess its implementation and facilitate learning;

Learning-oriented – Organizations implementing projects should be (held) accountable both for the project's inputs into a given context, as well as how much the organization has learned from the entire implementation exercise. Any intervention necessarily interacts with and influences the context of conflict in which it is implemented (see 'Do No Harm' section). Therefore, it is useful to ask the following questions while developing a ToC in order to achieve greater transparency of activities, involvement of all actors, as well as quality feedback on whether the ToC really adequately reflects the dynamics ('works'):

- What will we learn by implementing this project?
- Who will we learn from?
- What kind of learning would we like to be engaged in?

Locally led – Experience has shown that projects will improve if they facilitate bottom-up consultation processes with the actors, especially the beneficiaries, in a given conflict context and that the ToC reflects this. A project is unlikely to achieve the change it is aiming for if it is a top-down process imposed on a context or a community from an 'outside' actor;

Dynamic – ToCs are often described as roadmaps. However, it is useful to think of them more as being a compass than a map. A ToC must acknowledge that social contexts and processes are always in flux, with emergent issues, unforeseen turns and surprises arising throughout!⁶⁰ This is also why it is useful to devise ToCs on various project levels (e.g. concerning its overall aim and specific objectives). The aim of projects and interventions in contexts of (sometimes violent) inter-group conflict is to initiate positive changes. These may be changes in living conditions, or empowering people to disengage from violence and destructive behaviour and thereby, generally speaking, improve people's quality of life. Power-bearers often benefit in a situation of violent inter-group conflict and will not necessarily welcome activities in their context that may limit their benefits and profits. It is obvious that a ToC will have to reflect the realities of dealing with different kinds of social power and its consequential dynamics. A carefully developed ToC will reflect such dynamics and how it affects the intended series of changes.

Note: The RPP-Matrix discussed below is a useful tool for reflecting about and visualizing intended change, so developing or 'fine-tuning' a ToC that explains how the project's activities will 'add-up' to processes that aim at achieving positive change in the overall situation.

⁵⁹ Adapted from the same source, pp. 8-12.

⁶⁰ McGee and Gaventa, 2010 in the same source, p. 12.

How is it commonly used?

Devising a ToC (or several of them, on various project levels) is about 'defining' your project's desired pathway. The people involved in the project need to be clear about the direction they are all (supposed to be) going by implementing the project. Otherwise, they may become confused and de-motivated along the way and 'drop out' of it eventually. Ideally, formulating ToCs is a participatory process involving as many stakeholders in the project planning phase as possible, so they can later identify with and commit to the project. Also, depending on the project complexity, a project may have more ToCs related to activities on several levels.

Very simply described, a ToC starts with an 'if - then' sentence, ideally after a (short) baseline part illustrating the situation the ToC relates to. A statement or sentence describing a project ToC will have the following basic cause-and-effect structure: 'If THIS is done, then THE FOLLOWING will happen.'

Examples of a short baseline concerning the target group of a youth project:

In (post-) conflict areas, youth and young adults belong to the most vulnerable social groups. Yet, they are crucial agents of social change and are expected to introduce these social changes. For several decades back, however, youth in the region have been living with very limited resources and opportunities. Additionally, state propaganda in the media relying on bad wartime memories of their parents fuels negative ethnic stereotypes, presenting their neighbours as 'the enemies'.

This has caused their very poor understanding of culture and common values of other ethnicities and nationalities living in the region. One of the results of such situation is a low level of solidarity and any initiatives among the youth, especially those facilitating peacebuilding.

Youth meetings, workshops and other joint activities will provide a basis for a core group of youth believing in peace to interact, challenge and overcome their stereotypes, as well as to have their voice heard in their respective communities and societies.

Examples of ToCs:

IF youth leaders (young people of different ethnic backgrounds trained on process facilitation, leadership and conflict transformation skills to work as a youth leaders), communicate directly, exchange positive and real information in regular meetings (including workshops and youth exchanges),

(THEN) they will be able to break negative stereotypes and develop sustainable relations among each other, by understanding the existence of different interests and cultures and changing their own behaviour in an experiential learning process.

IF selected youth leaders are provided with Training of Trainers in conflict transformation based on contemporary approaches and methodologies,

(THEN) the high-quality trainings and sessions on conflict transformation will be provided to a wider circle of youth in the next project phase.

IF youth leaders from (countries of the region), including those from ethnic minorities living in them, acquire contemporary knowledge and skills in process facilitation, leadership and conflict transformation,

(THEN) meeting space for teenagers from (the region) will be created, providing for opportunities to challenge stereotypes and bonding.

IF teenagers and adolescents of different ethnicities/nationalities mixed in youth exchange groups actively communicate while participating in the project activities during and after the events,

(THEN) it will contribute to building a team spirit, understanding and developing tolerance of different cultures, as well as breaking stereotypes.

IF project outreach activities concerning peacebuilding are increased, with links and cooperation with other similar projects established,

(THEN) a critical mass / community of youth supporting peace will be mobilized to share their common peace vision supported and facilitated by the project.

IF project outreach activities concerning peacebuilding involve institutions and non-governmental organizations, as well as representatives of the different religious groups, media, experts and other stakeholders, providing the youth in the region to meet and interact with them publicly (in meetings, round tables and/or conferences),

(THEN) a link to other peace actors and stakeholders on other, higher the socio-political levels may be established.

Note: In order to keep the initial stakeholder group (the one involved in creating the ToCs) interested in the activities and motivated, they should also be contacted, informed and asked about their input concerning the project developments during monitoring and evaluation.⁶¹

ToC: Strengths and Limitations

Strengths:

- A 'direction-giving' tool: strategic, longer-term, effects-oriented focus;
- Process orientation: requires a step-by-step, 'if-then' approach to planning;
- Provides for discussion of topics/issues, actors and social dynamics the project would like to engage with;
 - Encourages individual inputs, as well as team involvement in planning, monitoring and evaluation;
- Applicable on several project levels (outcome, effects, change/impact).

⁶¹ For details on alternative use(s) of this tool for project scenario-building see the UNSSC Handbook pp. 78-80.

Limitations:

- Needs to be combined with other tools focusing on implementing/reaching the planned change;
- Requires a highly participatory, bottom-up process in order for it to reflect the context realities and focus in the wished-for, peace-oriented project direction;
- Needs constant revisiting in order to monitor whether the project is on track.

Reflecting on Peace Practice (RPP)

The Reflecting on Peace Practice Project (RPP) initiated in 1999 by Mary B. Anderson engaged with several hundred local, national and international peace practitioners and peace agencies around the world. Through a collaborative learning effort (similar to the Local Capacities for Peace Project), these peace activists and practitioners shared and analysed their experience to reflect on, assess, and learn more about the practice of peace.

The purpose of this effort was to learn from experience what has worked and what has not worked, and to understand why. The practitioners wanted to see if, and how, they could have a greater impact on the reduction of violence, ending of war and the achievement of peace.

In most cases where international peace agencies get involved there are local agencies and initiatives already involved in various types of activities for reducing violence, ending fighting and opening doors for non-violent constructive forms of handling conflict. Therefore, the most urgent question asked by the practitioners was: Does it all add up? How do numerous peace efforts add up to produce progress towards peace over time?

The RPP project introduced a very important distinction. The experience showed that peace agencies defined the objective for their engagement basically in two ways: 'stopping violence and destructive conflict' and 'building just and

sustainable peace' (Anderson, Olson 2003: 12).

But these objectives are 'lofty and ambitious'. While practitioners articulate these as the vision for their efforts, they must work in much more concrete and immediate ways. The goals of their activities are defined in specific terms, such as, 'to bring people to the table to talk', or 'to reduce the likelihood that these people will be killed', or 'to educate children about how to resolve conflicts without violence', etc. These are programmatic goals, but, implicit or explicit in each of these is a strategy, or an assumption, that achieving this nearer-term goal is connected to the achievement of the larger objective, which Mary B. Anderson called 'Peace Writ Large'.

The RPP project produced several useful tools. One of them will be discussed here, as many organizations working in different sectors (like human rights work, development work, humanitarian assistance) have found it useful and practical also for their work.

The RPP Matrix

An analysis of the approaches and concepts used by peace agencies showed that all of them answer to two fundamental questions:

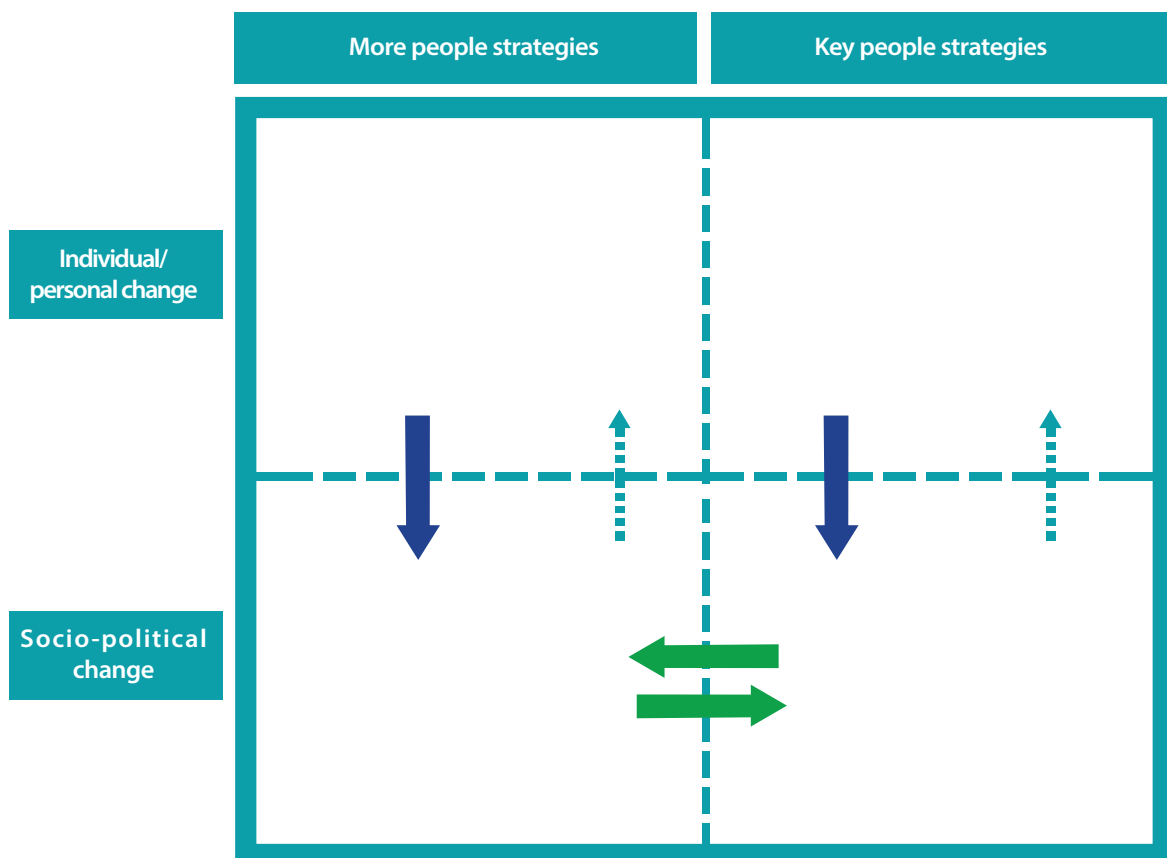
- Who needs to be engaged for peace?
- What needs to change in order to achieve peace?

There are basically two answers for each of these questions:

Concerning the question 'WHO needs to be engaged for peace?' some agencies say that 'many people' need to be engaged in order to achieve peace. Other agencies say that 'key people' need to be engaged.

Concerning the question 'WHAT needs to change in order to achieve peace?' again there are basically two answers. Some agencies follow the assumption that change has to happen at the personal, individual level so people are empowered to build constructive relationships with others. Other agencies argue that institutional, structural change is needed, that institutions, procedures, rules and regulations have to be changed or put in place in order to build peace.

Experience has shown that neither of these approaches by itself is sufficient to build sustainable peace. The RPP Matrix is a four-cell matrix that permits analysis of **strategies** by looking at the different approaches of peace work, who is being engaged and what type of change is being sought.



In the figure above some 'typical' activities have been placed in the respective sectors to illustrate how the RPP Matrix works. Experience has shown that while all of such activities are relevant and

important, by themselves they will, however, not contribute to 'PEACE' (writ large). For example, leadership dialogue (key people, individual/personal change) is important, but unless it transfers to some agreement (key people, socio-political change) it will not contribute to PEACE. In a similar way, trauma healing and supporting many people to handle the experience of violence in a constructive way is important (many people, individual/personal change). When this effort transfers to people mobilizing in civil-society initiatives or organizations (many people, socio-political change) this may translate into a significant contribution to PEACE at the societal level.

The arrows in the figure above reflect the findings from the RPP collaborative learning process about the importance of transferring impacts among the quadrants. Wherever an organization's particular project is located on this Matrix (in terms of work targets and levels), it needs to plan mechanisms for transferring project effects or extending efforts into other quadrants. The guiding question for strategizing is: who else needs to be affected, at what level, in order to produce significant change?

It is important to note that the Matrix does not say that everyone has to work – and have effects – in all quadrants. Quite the contrary. Each agency should do what it can do best. But to contribute to 'cumulative peacebuilding' one should consider how one's own contribution adds to what others can do and how all of that may 'add up' to PEACE (writ large).

How to apply the RPP Matrix?

The RPP Matrix is a useful tool to reflect about a strategy how my own activity can contribute to PEACE by analysing how impacts in one field can transfer across the Matrix.

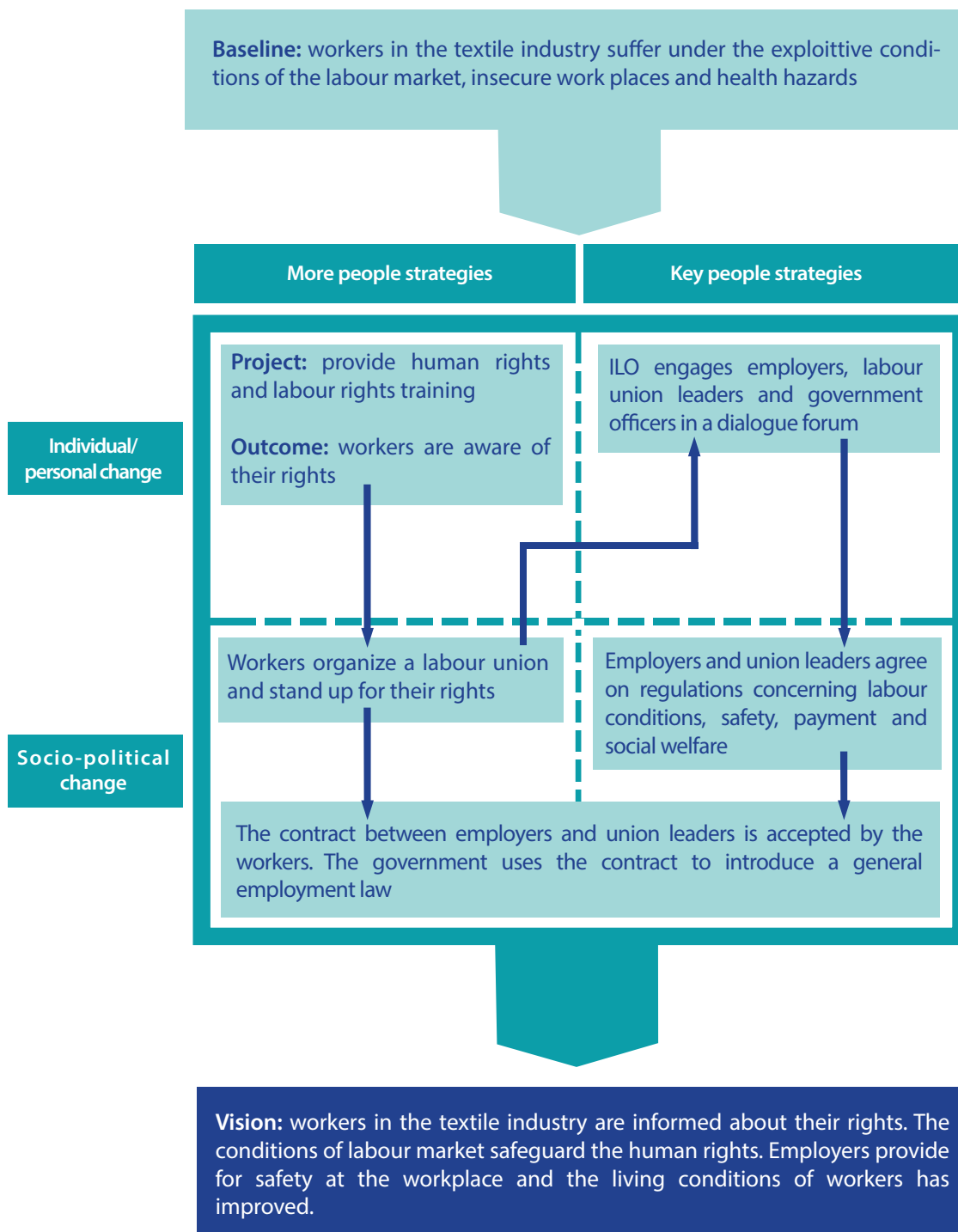
Step 1: Describe the situation **before** the project intervention. This baseline describes what the situation is in relation to the issue you intend to address.

Step 2: Envision the **overall situation** (PEACE writ large) and how it will be after successful implementation of the project.

Step 3: Map your activities in the appropriate quadrant(s) of the Matrix.

Step 4: Reflect and discuss what changes must happen in the other quadrants and which other actors need to be engaged so that your activities' impacts transfer to changes in the overall situation.

Below is a simplified model of how the RPP Matrix was used to map human rights education and how its effects could transfer across the matrix to achieve a cumulative effect on the overall situation.



RPP Matrix: Strengths and Limitations

Strengths:

- Allows for a systematic and comprehensive analysis of processes related to key actors and their interaction;
- Draws attention to activities to be undertaken and focus points expected to induce the wished-for positive effects;

- Encourages finding options for specific activities targeting each of the actors to engage them in activities oriented towards inducing positive changes in the context;
- Provides an opportunity to identify possible unintended negative effects of the project in the planning stage;
- Encourages creative thinking and discovering options;
- Can be used in planning, monitoring and evaluation phases;
- Is best used as a team exercise.

Limitations:

- Requires good knowledge of a given context, esp. its actors;
- Very much actors- and effects-focused;
- Does not provide information about details, causes, developments or consequences of conflict).

Comparative Overview of Commonly Used Strategic Tools

All the tools mentioned in the previous section on conflict and context analysis are instrumental in providing a solid background against which to 'mirror' your key programme / project questions (the so-called 'Wh-s'). Because the selection of tools and/or their individual components described in this Guidebook have been presented to and applied by the PWI alumni in their own local projects, this provides sufficient space for double-checking the structural, operational, ethical and conflict-related solidity of the planned activities.

Implementing any project activity is essentially about introducing change into a given context, preferably a positive one. There are many useful tools providing a clear(er) picture of the logic of the planned intervention and its intended developments in any context ⁶². They all show the way from the starting point (or baseline) - namely the state affairs before starting our project - to the change(s) intended change(s) to result from project implementation. However, this process tends to be far more complex with Peace Building interventions due to the fact that conflict contexts tend to be more volatile and fragile. Along with their applicability in assessment processes, this is why RfR has also been using the Do No Harm, Reflecting on Peace Practice and Theory of Change approaches both in its project planning, implementation and assessment and in PWI alumni training.

The following basic overview ⁶³ offers a quick insight into key, substantial differences between and (dis)advantages of most commonly used planning tools in the civic activist and development world:

⁶² E.g. the logframe (logical framework matrix) or the PCM (project cycle management tools).

⁶³ Created by A. Dragin in 2009.

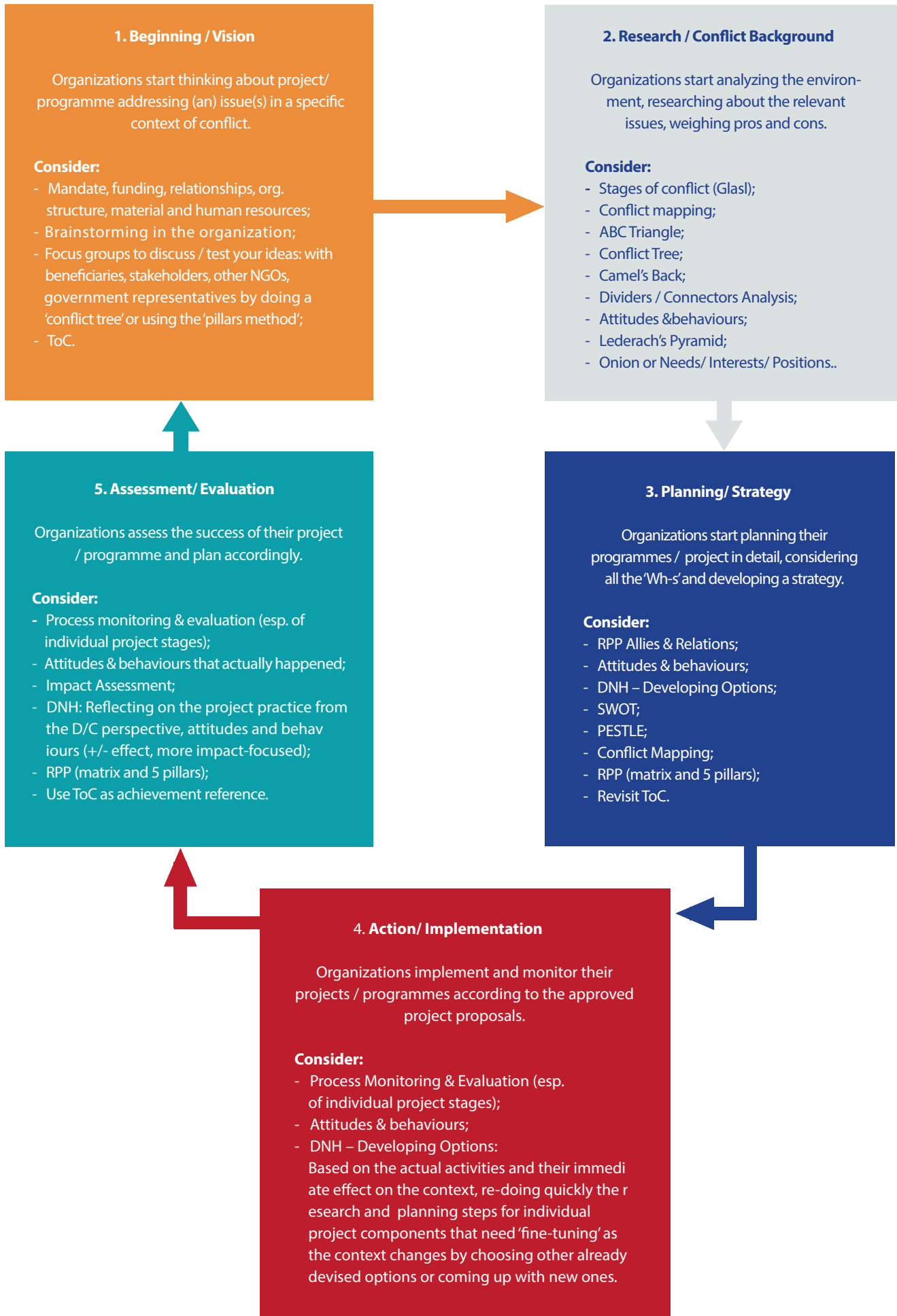
Comparing PCM, LFM and DNH



PCM- Project Cycle Management
LFM- Logical Framework Matrix (Logframe)
DNH- Do-No-Harm

With DNH being mainstreamed in development organizations and their local partners' work since 2001, it is important to be able to see and understand the benefits more context- and conflict-sensitive tools and methodologies have been introducing into the development arena.

As for strategy, there are basically five steps to successful project implementation in conflict-prone contexts. The illustration below also shows which of the tools and approaches that were part of the PWI training curriculum are recommended in which of the project implementation strategy stages:



Monitoring and Assessment: From Outputs to Effects

The achievement of project results in terms of outputs and outcomes is fairly straightforward to perceive and assess. However, the project's effects and impact, especially in conflict (-prone) contexts, are a somewhat more complex matter to assess. A project's impact concerns the changes to and in a context while working in and (more importantly) on conflict. It is this aspect of the project that indicates its substantial effectiveness, relevance and, ultimately, its sustainability. This is why project assessment tools and methodology need to be as elaborate and all-encompassing as possible from the perspective of obtaining indications of impact. This section will offer insights into the use of the RPP Building Blocks for Peace, Listening Conversations and the OECD DAC criteria tools (presented to the PWI alumni and used during the RfR planning, monitoring and assessment ⁶⁴).

The Building Blocks for Peace

Building Blocks for Peace relates to the earlier application of the RPP Matrix. Peacebuilding programs are discrete efforts aimed at affecting one (often small) piece of the puzzle. No one project can do everything! Outcomes are difficult to assess. Attribution of social impacts to particular peace activities is even more difficult. Yet even though a program may not fully accomplish the ending of violent conflict it is not by definition ineffective.

Practitioners involved in the RPP process searched to understand the connection between their peace programs and impacts on PEACE (writ large). From an analysis of the cases and their reflection on their own experiences, they identified five intermediate 'Building Blocks' that can support progress towards PEACE (writ large). These 'Building Blocks' can be used to assess whether a program is making a meaningful contribution to PEACE (writ large).

The 'Building Blocks' for sustainable peace are⁶⁵:

1. The effort results in the creation or reform of political institutions to handle grievances in situations where such grievances do, genuinely, drive the conflict. In other words, the effort develops or supports institutions or mechanisms (formal and informal) that address the specific inequalities, injustices and other grievances that are drivers of the conflict;
2. The effort contributes to a momentum for peace by causing participants and communities to develop their own peace initiatives in relation to critical elements of context analysis. This benchmark stresses the importance of local "ownership" and sustainability of action and efforts to bring about peace, as well as creating momentum for peace by involving increasing numbers of people;
3. The effort prompts people increasingly to resist violence and provocations to violence. In most circumstances, one important aspect of Peace Writ Large is a significant and sustained reduction in violence. This building block is a stepping-stone to that long-term goal. Where people have been

⁶⁴ For more on reflective planning monitoring and learning in PB see Lederach et al. 2007.

⁶⁵ Based on Anderson, Olson 2003 and Chigas, Woodrow, 2018.

drawn into violence in the past, they seek other means of change and become more wary of political manipulation;

4. The effort results in an **increase in people's security and in their sense of security**. Security and people's perceptions of it contain many different aspects, which must be identified and attained based on the local context;

5. The effort results in **meaningful improvement in inter-group relations**, as reflected in, for example, changes in group attitudes, public opinion, social norms, or public behaviours. Improved relationships between conflicting groups constitute an important building block for peace — often a preliminary step towards other initiatives. (Chigas, Woodrow 2018)

The Building Blocks can also be used in program planning to ensure that specific program goals are linked to the larger and long-term goal of 'Peace Writ Large.' They can be used during program implementation to reflect on effectiveness and guide mid-course changes, and as a basis for evaluation after the program has been completed.

Listening Conversations

The methodology of 'Listening Conversations' was developed by Mary B. Anderson and her CDA Listening Project team⁶⁶. The listening project aimed at understanding the long-term, cumulative effects of different types of international interventions on people, communities, and their societies over time.

From 2005 through 2009, CDA Collaborative Learning Projects carried out a broad, systematic effort to listen to the voices of people who live in countries where international assistance has been given. More than 125 international and local aid organizations joined the Listening Project in 20 countries to talk with people about their experiences with, and judgments of, international assistance.

The Listening Project was rooted in CDA's collaborative learning methodology, a methodology tested over many years with practitioners from many different contexts. The listening and collaborative learning process is evidence-based and inductive. It is not based on a formulated theory or hypothesis before gathering evidence.

Listening and collaborative learning processes recognize that there is an enormous wealth of experience and knowledge in people and their organizations which should be heard. However, listening is challenging. It demands attention and receptiveness. It requires setting aside expectations of what someone will say. Instead, it demands opening up to various levels and ways of people's communication. The listener needs to be quiet to let the other person talk. Then one needs to ask responsive questions depending on what the other person said and probe the ideas offered, rather than impose or interpolate one's own perceptions or positions.

A listening conversation is distinct from an interview. While an interview aims at gathering

⁶⁶Based on Anderson et al. 2012.

information the interviewer is interested in and therefore is framed by the interviewer's perceptions and interests, a listening conversation opens space for dialogue on issues that are important for both parties in a respectful and non-imposing way. A listening conversation encourages the speakers to open up and share the multitude and richness of their everyday experience, some of which may be difficult - even prohibited or dangerous - to communicate in other ways.

Listening conversations are open-ended and provide space for exploring people's experiences and perceptions. Conversations are not only about programme activities and their intended and unintended effects, but also people's concerns regarding their lives and the contexts in which they live.

In listening conversations some guiding questions are useful, particularly in the beginning to get the conversation going. But ultimately the objective is to allow the conversations to flow from the answers and interests of the people with whom we are talking. Therefore, listening conversations are often considered semi-structured interactions, where those who ask questions allow their counter-part to determine the direction and narrative of the conversation.

The Listening method has been found useful for understanding other people's perceptions because:

- It signals respect and is an important step towards building relationships;
- It improves knowledge of the situation as our counterpart experiences it and leads to more appropriate understanding;
- It builds mutual accountability and transparency;
- And thereby creates space and opportunity for learning.

The team responsible for the assessment of the RfR project decided to use listening conversation precisely for this reason. The listening conversation method was used to complement information gathered through online surveys.

Two skills are needed for conducting a listening conversation: asking good questions in a sensitive way and active listening.

Asking good questions

Good questions are usually open-ended questions. These are questions that cannot be answered with a simple 'yes' or 'no'. They rather encourage the participants to elaborate on issues and offer their own analysis. Listeners should allow the conversations to flow freely from the answers and priorities of the people with whom they are talking.

Conversations may turn into a dialogue about a particular challenge or an issue that both the counterparts and the listeners have been struggling to understand and solve. People appreciate the opportunity to engage in constructive discussions about issues that are important to them.

Five types of useful questions to facilitate a conversation

Type of question	Description	Examples
<p><i>Asking for facts</i></p>	<p>Short open questions asking for 'facts' – that is asking people to describe what they saw, heard, felt or experienced. Mostly questions for facts begin with 'Who...?', 'Where...?' 'When...?'; 'What...?' Such questions allow persons to talk about what they know. At the beginning of a conversation this can help your counterpart become familiar with you and the situation and to build confidence.</p>	<p>Who was involved in this situation?</p> <p>Where did it happen?</p> <p>When did you get to know about it?</p> <p>...</p>
<p><i>Clarifying questions</i></p>	<p>Clarifying questions encourage your participant to elaborate or explain a statement in more detail. Such questions signal your counterpart that you are listening.</p>	<p>What exactly do you mean by...?</p> <p>Do you remember their wording when they talked to you?</p> <p>....</p>
<p><i>Questions asking for affirmation</i></p>	<p>Questions for interpretation challenge the counterpart to look beyond immediate events and experiences. Such questions often start with 'why' and seek to draw out additional details.'</p>	<p>That is really interesting. Do you have an idea why they reacted that way?</p> <p>Why do you think they chose to do it that way?</p> <p>Do you think other people are benefiting if?</p>
<p><i>Questions asking for an analysis</i></p>	<p>Asking for an analysis will move the conversation from talking about the past and present to speculate about the future. They may also be used to ask your counterpart for some generalized observations or conclusions. They invite the person to offer additional opinions, conclusions and recommendations or to elaborate a new scenario in which to apply their experience.</p>	<p>Imagine, if they stop this activity, how will that ...?</p> <p>Suppose everyone has access to...., will that....?</p> <p>How might people respond if ...?</p> <p>Do you think this will always be the case?</p> <p>....</p>



Active Listening

A good listener will listen not only to what is being said, but also to what is left unsaid or only partially said. Effective listening therefore involves observing body language and noticing inconsistencies between verbal and non-verbal messages, as well as just what is being said at any given moment.

Five tips for active listening

Listening is not just a matter of using your ears, but also your eyes. Here are five tips for listening actively:

1. Pay attention

Give the speaker your undivided attention and acknowledge the message. Recognize that what is not said also speaks loudly.

- o Look at the speaker directly.
- o Put aside distracting thoughts. Don't mentally prepare a rebuttal!
- o Avoid being distracted by environmental factors. Shut off you mobile!
- o Observe the speaker's body language.
- o Refrain from side conversations when listening in a group setting.

2. Show that you are listening

Use your own body language and gestures to convey your attention.

- o Nod occasionally.
- o Smile and use other facial expressions.
- o Note your posture and make sure it is open and inviting.
- o Encourage the speaker to continue with small verbal comments like 'yes', and 'aha'

3. Provide feedback

Our personal filters, assumptions, judgments, and beliefs can distort what we hear. As a listener, your role is to understand what is being said. This may require you to reflect what is being said and ask questions.

- o Reflect what has been said by paraphrasing. 'What I'm hearing is...' and 'It sounds like you are saying...' are great ways to reflect back.
- o Ask questions to clarify certain points. 'What do you mean when you say...' and 'Is this what you mean?'
- o Summarize the speaker's comments periodically.

Advice: If you find yourself responding emotionally to what someone said, be honest - say so!

Ask for more information: 'I may not be understanding you correctly, and I find myself taking what you said personally. What I thought you just said is Is that what you meant?'

4. Defer judgment

Interrupting is a waste of time. It frustrates the speaker and limits full understanding of the message.

- o Allow the speaker to finish.
- o Don't interrupt with counter-arguments.

5. Respond appropriately

Active listening is a model for respect and understanding. You are gaining information and perspective. You add nothing by attacking the speaker or otherwise putting him or her down.

- o Be candid, open, and honest in your response.
- o Assert your opinions respectfully.
- o Treat the other person as he or she would want to be treated.

How are such conversations commonly conducted?

Experience has shown that prior to engaging in a conversation it is useful to reflect about oneself: How would I like to be listened to? What would encourage me to open up in a conversation? What will encourage me to use my own communication style? But also: What are my personal attitudes – perhaps biases – toward the people I will converse with? and: How may I be perceived by the people I converse with because of my background, education, skills, beliefs, experiences, identity, culture, language, etc.?

Awareness of self will help us to understand how we may be perceived by others and what we need to be mindful of during conversations. Acknowledging our own biases will enable us to find ways to minimize their influence so that we can truly be open to hearing – and listening to – what the other person is saying and the meaning they are trying to convey.

The opening of a listening conversation aims at building a relationship between the counterpart and the listener. It should create a friendly atmosphere and establishing common understanding about the purpose of the conversation and the way the information provided will be used. Usually a conversation begins with the listener introducing herself/himself and explaining the purpose of the conversation. At this stage the listener must be mindful that at this point the the tone of the conversation is set. Most listener ask for permission to take notes and explain how the notes will used as this helps to establish trust.

If the conversation is part of a wider process listeners explain that similar conversations will be conducted to gather various perspectives from a number of people.

Then the listener leads into the content. Usually, asking the counterpart to recount things they have experienced, seen or heard breaks some ice. Listeners often begin this phase by asking open ended fact-searching questions. They listen carefully, indicating that they are listening (nodding, eye contact) and allow the counterpart to determine the course of the conversation. Listeners sometimes use questions for clarification to uncover more factual detail or questions for confirmation which challenge the participant to think again about what has been said and either confirm or correct the information. Once the listener has the impression the counterpart is comfortable and most of

the facts have been mentioned, questions for interpretation or questions for analysis are used to engage in a deeper conversation.

Toward the end of a conversation listeners often invite their counterpart to ask questions themselves or raise any unvoiced issues or concerns. Very often listeners at the end of the conversation will repeat and confirm the information they gave at the beginning about how the information provided by the counterpart will be used.

Listening Conversations: Strengths and Limitations

Strengths:

- Evidence-based and inductive: using primary sources of information and drawing conclusions bottom-up (instead of collecting information within a pre-set top-down theoretical framework);
- Fosters diversity: acknowledges a wide range of individual experience in a given context;
- Informal and non-restrictive: provides space for spotting relevant details and key information from various perspectives;
- Fosters experiential learning (both with the listener and the counterpart);
- Mutually empowering: collocutors build mutual trust and are able to engage in a conversation on deeper levels.

Limitations:

- Needs diligent, detailed, sometimes lengthy preparation for each conversation;
- Counterpart(s) may decide to step out of the process or the conversation at any stage (and the listener has to respect this decision);
- Requires substantial knowledge, experience and expertise in order to analyse information and data collected and draw conclusions.

The OECD - DAC Criteria

In 1991 the Organization for Economic Cooperation and Development (OECD) introduced 'Principles for evaluating development assistance'. These principles had been discussed and agreed upon by the OECD Development Assistance Committee (DAC). Today it has become a standard to consider the criteria outlined in the so-called 'OECD DAC Criteria'⁶⁷ when evaluating projects or programmes.

Since the OECD DAC criteria were published in 1991, the context in which development projects are implemented has changed dramatically. Increasingly, development projects have to be implemented in the context of fragile or non-functioning states; the level of insecurity for communities and

⁶⁷ *Principles for Evaluation of Development Assistance*. (1991).

agency staff has increased dramatically, and peacebuilding has come on the agenda of many organizations working in such situations.

In response to these changes the OECD DAC in 2012 published specific guidelines for 'Evaluating Peacebuilding Activities in Settings of Conflict and Fragility. Improving Learning for Results'⁶⁸. The guidelines are based on the 1991 evaluation criteria but take into account the intensive debate that had taken place among development and humanitarian organizations since the mid 1990's about intended and unintended effects of their work and ways and methods to assess them. The 2012 OECD DAC Guidelines are thus more relevant for evaluating projects implemented in contexts of state fragility, (violent) conflict or evaluating peace building activities.

The OECD DAC criteria are: relevance, effectiveness, efficiency, impact, and sustainability⁶⁹. Each criterion is elaborated in detail by a set of questions. The questions in the OECD DAC guideline should be taken as hints as to what kind of information is being looked for. They have to be adjusted according to the specific programme and context.

Relevance

Is the intervention based on a valid analysis of the situation of conflict and fragility? Has the intervention been flexibly adapted to updated analyses over time? In the light of the conflict analysis, is the intervention working on the right issues in this context at this time? Does the intervention appear to address relevant key causes and drivers of conflict and fragility? Or does it address the behaviour of key driving constituencies of the conflict?

What is the relevance of the intervention as perceived by the local population, beneficiaries and external observers? Are there any gender differences with regard to the perception of relevance?

Are the stated goals and objectives relevant to issues that are central to the situation of conflict and fragility? Do activities and strategies fit objectives, namely is there internal coherence between what the programme is doing and what it is trying to achieve? Has the intervention responded flexibly to changing circumstances over time? Has the conflict analysis been revisited or updated to guide action in changing circumstance?

Effectiveness

Has the intervention achieved its stated (or implicit) purpose, or can it reasonably be expected to do so on the basis of the outputs and outcomes? Is the theory of change based on valid/tested assumptions? Are there alternative theories of change?

Is the intervention achieving progress within a reasonable time frame, or will it do so? Is it possible to accelerate the process? Should the effort be slowed down for any reason?

What major factors contribute to the achievement or non-achievement of objectives? Has the intervention achieved different results for women and men and boys and girls?

⁶⁸ *Evaluating Peacebuilding Activities in Settings of Conflict and Fragility. Improving Learning for Results* (2012).

⁶⁹ See the same source, pp. 65-70.

Efficiency

Does the intervention deliver its results in an efficient manner? How well are resources (human, financial, organisational) used to achieve results?

Are there better (more efficient) ways of achieving the objectives? What was done to ensure the cost efficiency of the intervention? Did the intervention substitute local initiatives or did it come in addition to local initiatives?

Impact

What are the primary and secondary short-term and lasting effects of the activity or policy in question? Does it exert a significant effect on key factors for conflict or peace?

What changes can be ascertained in attitudes, behaviours, relationships or practices?

Has the intervention impacted policy? How do these policies relate to the conflict?

Sustainability

Have steps been taken or are they planned to create long-term processes, structures, norms and institutions for peace? To what extent has the building of ownership and participation included both men and women?

Does the intervention contribute to the momentum for peace by encouraging participants and communities to develop their own initiatives? Does the effort result in the creation or reform of political institutions or mechanisms that deal meaningfully with grievances or injustices? Will improvements in inter-group relationships persist in the face of new challenges and risks? Will the parties to a negotiated agreement honour and implement it?

Often the OECD DAC Criteria are combined with additional criteria that organizations consider useful. By illustrating the content of each dimension with a set of questions, OECD DAC intended to encourage organizations to reflect on these questions in relation to their own activities and the context in which they are working and to develop their own set of questions.

How are the criteria commonly used?

During the preparation for an assessment the questions for each of the OECD DAC criteria are used to design data collection strategies and select appropriate research methods. After collecting extensive information and data using a range of tools and methods, the OECD DAC criteria and the respective questions are used to interpret the data and assess impacts. In most cases there are also other 'milestones' against which effects, impacts, achievements and failures are assessed. Some of them a part of the project design, others may be based on specific questions and frameworks used in the assessment. The OECD DAC criteria are used by answering the questions for each dimension. The responses must be supported and substantiated by data collected during the previous data collection or research phase.

OECD DAC Criteria: Strengths and Limitations

Strengths:

- Clearly structured: analyse all project segments according to what it has 'produced' or 'created' by implementing its activities;
- Provides space for inputs on project effects on all levels, concerning various actors and implementation circumstances (esp. those actually or potentially conflict-related);
- Learning-oriented: facilitates experiential learning with implementing organizations, as well as other stakeholders (e.g. such as funding partners).

Limitations:

- Requires good knowledge of and expertise in the context in which the project has been implemented;
- Top-down: a pre-set, deductive methodology focusing on 'searching for' specific information and data;
- Need to be combined with other criteria and tools in order to gather relevant information and data for further analysis.

Facilitating Group Dynamics

Facilitating group dynamics in CT trainings and workshops aims to increase participants' ability to resolve conflict and ultimately transform conflict into collaboration. Activities boosting group dynamics fall within the field commonly referred to as experiential learning and typically include games, role plays, small groups work, experience sharing, case study discussions, etc. The aim of these activities is to equip participants to experience and thus understand:

- How conflict - a common social phenomenon - works;
- How communication can (de)escalate and transform conflicts;
- Diversity as a potential source of conflicts;
- The importance of trust in conflict resolution;
- How someone's perception of certain issues influences conflicts;
- Social and emotional intelligence as a conflict transformation tool;
- How to facilitate collaboration in a constructive, conflict-sensitive way.

When facilitating games and other group dynamic activities, it is important to be aware both of:

- the group composition and participants' background for reasons of cultural sensitivity (e.g. if there is physical contact among participants),
- the physical requirements e.g. space and furniture (if there will be a lot of movement around the room) and props (e.g. cards, papers, pens, etc.),
- participants' willingness and/or physical ability to participate.

Participants should be given clear explanations prior to engaging in a game, along with clear instructions. It is crucial to check understanding of instructions with the participants (e.g. by asking one of them to repeat the instructions) and leave space for clarification questions before starting any of the activities. Naturally, the best way to learn how to lead games and group dynamics activities is by participating in them and observing other facilitators!

The following games and group activities are a selection of the alumni favourites used during PWI training sessions. Contributed by the PWI alumni, organizers and facilitators, their aim is building team spirit, promoting cooperation, encouraging positive attitude towards and relationships with other people. Some of the activities also practice self-reflection concerning our own and others' motivation to engage in peace work. All these games and activities have become a part of the 'PWI skills pack' that alumni are expected to experience, learn and use in their own activities with their peers back home. More references to sources of games, teambuilding and relationship-fostering activities for group dynamics facilitation available online are to be found under point No. 5 in the 'References' section.

Crossing the river (duration: 30-45 min)

This activity starts with a team challenge to cross a 'river' in a coordinated way as a group. There are three rules. One is that all team members must get from one side of the river to the other using only the 'stepping-stones' (made of paper laid out randomly on the floor).

Participants are not allowed to move the stones / papers. Finally, there must be two people standing on the stones throughout the crossing. If any team member steps off the stone and into the 'water' at any time, the whole team must start again. The winning team is the one to get the whole team to the other side of the river without breaking the rules.

Ideally, it is played in groups of three to four groups of eight to ten people. Pieces of A4 paper should stick to the floor a small stride width apart. Make sure there are no physical obstacles along the way of the teams and that there is sufficient space between them in case they stumble or fall.

Optional: at the end of the game, there can be a discussion about the entire experience and a peer feedback session (from one group to others) about what they noticed and liked in their crossing strategies.

Building machines (duration: 30-40 min)

The challenge before the whole group is to work as a team and build different 'machines' (the most suitable are means of transportation, such as a car, an airplane, a ship, a train, etc.) without speaking to each other at any stage of the game. The participants are instructed to move about the space freely. Once the facilitator calls out a machine they should build, the participants are expected to



get into groups of minimum three people and create the machine with their bodies without talking during the process. If any of the participants speaks, the group is out of the game. Similarly, those people that do not manage to get into a group of three or more are also out.

The participants who have participated in building the machines with their bodies according to the game rules left at the end are the winners.

The only resource needed is free space with no obstacles. The game facilitates non-verbal skills in team coordination and cooperation.

Optional: at the end of the game, there can be a discussion about the entire experience and a peer feedback session (from one group to others) about what they noticed and liked in their machine-building process.

Fishing or Breeding?⁷⁰ (duration: 60-90 min)

The participants are divided into four small groups and a game leader is appointed (usually the facilitator). Each group assumes the role of a Nation that earns its living by fishing.

The game has ten rounds. In the beginning, every Nation has a budget of 20.000 €. In every round, each nation decides autonomously what further action it will take: fishing or breeding

fish. These decisions will influence the increase or decrease in their profit, as decided by the game leader.

At the end of each round, every Nation tells its decision confidentially to the game leader. According to the table 'Possible actions' (see below) known only to the game leader, the Nations win or lose money in every round. The game leader notes the results/decisions into their own tables after every

⁷⁰ Courtesy of the Experiential Pedagogy Institute of the YMCA Germany International University of Applied Sciences.

round and confidentially tells every Nation their current score/amount (without letting them see their scoreboard).

The general rule is that once a Nation runs out of money, it is forced to fish. Before the fifth, the eighth and the last round, every nation sends two ambassadors to the Fishing Conference. During this conference (lasting 3 minutes), the nations can negotiate their next steps.

Materials for the game leader:

Possible actions chart:

No. of nations that choose fishing	No. of nations that choose breeding	Results for fishing	Results for breeding
4	0	1,000 € loss	-
3	1	1,000 € profit	3,000 € loss
2	2	2,000 € profit	2,000 € loss
1	3	3,000 € profit	1,000 € loss
0	4	-	1,000 € profit

Scoreboards:

Round	Fishing	Breeding	Profit/ loss	Total €
1				
2				
3				
4				
5			(profit/loss multiplied by 3)	
6				
7				
8			(profit/loss multiplied by 3)	
9				
10			(profit/loss multiplied by 8)	

Plenary debriefing - a short feedback session:

- How did you like the activity? What was easy / challenging / exciting in it?
- What was the most interesting aspect for you? What strategy did your group follow? Why? How did it feel to lose money when other groups profited?

The river of life: What does peace mean to me? (duration: 60-90 min)

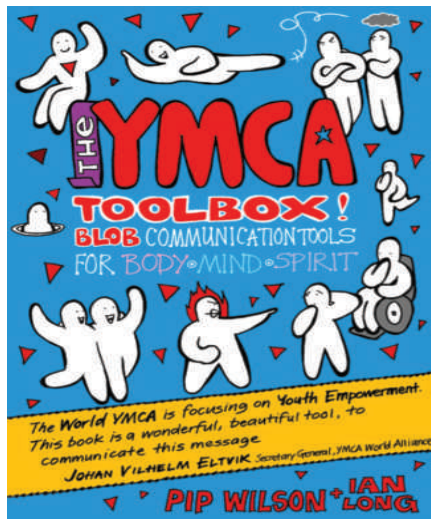
The river of life is a reflective exercise that encourages participants to look back at their life and draw its timeline in a symbolic form of a river. A river has sections of water running smoothly, yet one never knows what is around the bend. There could be rocky outcrops, white waters and rapids, even waterfalls, which cause turmoil and may cause peril. Rivers can be wide, murky and seemingly harmless, yet with a tremendous power, dangers lurking under the surface, as well as an abundance or resources in their ecosystems. There are also dry riverbeds, such as those of a wadi, which gets flash-flooded suddenly after torrential rains.

Participants are given time to draw/create their own 'river' with a focus on events in their life that motivated them to engage in peace work. There is no need for many resources, just basic pens and paper will do. However, the more creative resources available, the more creative the participants' timelines will be. When their rivers of life have been created, the participants form randomly or purposefully formed small groups, such as TGT project teams in case of PWI, and share their stories.

Participants are encouraged to express themselves in a creative way, share about their own motivation and learn from each other's reasons for being involved in peace work. This activity provides for a more personal input that is usually mutually empowering and inspiring by power of identifying similarities.

Caution: This exercise might trigger some painful memories that may upset the participants, both the storytellers and listeners. It is a facilitator's duty to ensure that all participants are aware that it is their personal choice what experience and to what extent they (do not) wish to share with their peers. The facilitator(s) need(s) to provide for emotional safety of all participants during the activity.

Blobs (duration: anywhere between 30 min to a whole day)



Blobs are neither male nor female, neither old nor young human-like Figures that help people express their emotions in a group context. They are a great conversation starter and help people open up, discover mutual similarities and connect on a personal level. Blob activities foster communication, understanding, empathy and boost self-esteem by engaging in a peer sharing activity.

Some Blob situations, such as the Blob Trees or Blob Classrooms, are more well-known than others and are one of the tools within Pip Wilson's signature 'Rolling Magazine' approach to big-group facilitation. Developed by Wilson and Ian Long ('the cartoonist'),

Blobs are available commercially as cards, posters, videos and ready-made activity packs with instructions on their use. There is also a special Blob YMCA Toolbox in their online bookstore.⁷¹

Secret Friend (duration: throughout the event with 60 min at the end of the training)

This activity is best suited for trainings that last a couple of days or longer, providing enough time for people to get to know each other.

Introduce the activity to the participants in the information that is sent out prior to their arrival at the training. It is advisable to encourage participants to bring small tokens from their home culture to share with their 'secret friend'. It is up to the facilitator to explain the purpose of this activity to the participants prior to the training or on the first day. This depends on the type and composition of the group.

All participants and facilitators are secretly paired with another member of the group without disclosing their identity to each other. The easiest way to do this is for participants to draw names from a box and keep it to themselves who their secret friend is. This way everyone will be involved in two relationships: one in the role of the 'giver to' the secret friend (whose name was assigned to him/her) and the other as 'the receiver of' the secret friend (the one who got his/her name). If someone draws his own name from the box, s/he should put it back and draw another name.

Throughout the training, each person will give tokens and/or messages to their secret friend and receive tokens from another to show them that they are being thought of, noticed and appreciated. These tokens do not need to be expensive or fancy, just little things like sweets, craft items, favourite quotes, inspiring short stories, etc.

There will be some participants that are better at this than others. The facilitators may need to remind participants to continue to do little things for their secret friend throughout the training.

At the end of the training there should be time given for each participant to be introduced to their secret friend (if they have not already guessed their secret friend's identity!). This can be done in a number of ways. The way the PWI team revealed secret friends was by inviting each participant to the front of the circle blindfolded and the secret friend was brought forward for them.

Debriefing

The following debriefing questions may be asked before the reveal to encourage the participants to reflect on the experience:

- How did you feel when you received a token or message from your secret friend?
- How did you feel when you gave a token or message to your secret friend?
- What are the benefits of having a secret friend in a training like this one?

⁷¹ Source: <https://www.blobtree.com/products/a-blob-ymca-toolbox> (Last visited: 9 May 2019)

The next two games are suitable for bigger groups (even thirty or more people) and are essentially about the importance, value and effectiveness of non-verbal communication in, and the symbolic content of, intercultural dialogue. The first (Alphas meet Betas) demonstrates possible difficulties and problems concerning interaction with and among persons from different cultures. These may arise due to disparaging anything another person or group does due to not understanding it or trying to impose one's 'own' values, attitudes or behaviour without bothering to observe that of the others. Some people also simply restrain from contact or avoid it because of fear or lack of interest in learning new things.

The second activity (Intercultural evenings) facilitates sharing culture and traditions highlighting their similarities, particularly as related to peace and acceptance. This encourages the identification of role models for peace promotion and creates constructive, non-violent social narratives.

Alphas meet Betas⁷² (duration: 90-120 min)

This game demonstrates possible difficulties and problems concerning interaction with and among persons from different cultures. These may arise due to disparaging anything another person or group does due to not understanding it or trying to impose one's 'own' values, attitudes or behaviour without bothering to observe that of the others. The game also demonstrates the importance of speaking in descriptive rather than evaluative terms when talking about other individuals or groups. It provides for a starting point for studying certain characteristics, values and qualities in different cultures, such as:

- The importance of social distance;
- The way one's language affects one's thoughts;
- The way attitudes towards kinship vary from culture to culture;
- The way different cultures treat in-group and out-group members;
- The different attitudes toward work and play and how such attitudes affect the culture and one's personal outlook.

General Overview

Please note: As with any such method, this exercise should be practiced among the preparatory team beforehand and adapted to the particular circumstances, participants, etc. of the course about to happen. The cultures need to hear their instructions and go through the preparations separately, each with their own facilitator.

The participants are divided into two groups. Each group is instructed in a new and different way of living. One group is called the Alpha Culture, the other group the Beta Culture (see below for details on the Rules of the two cultures). The people in the Alpha Culture are fun loving, superstitious,

⁷² Source: <http://intercultural-learning.eu/Portfolio-Item/bafa-bafa/> (Last visited: 10 May 2019)

honour their elders and enjoy touching one another. People in the Beta Culture are hard-working, business-like, foreign language-speaking and do not like to be close to one another.

Once the members of each group have learned the rules of their new culture, the observers are exchanged. Several observers from each group travel to the other culture and try to learn about it only by listening and watching. After a short visit, they return to their home culture and report their findings.

Then comes the time for exchanging visitors. Visitors are then exchanged with a task to live with and along the 'foreigners' from the other culture. Unlike the observers, who were restricted to watching and listening, visitors are encouraged to speak in their own language and manner and interact with their hosts.



During the visits, no one is allowed to ask about the specific rules of the host culture but must infer them from observations or experiences. Once everyone has had a chance to be either a visitor or an observer, the game is ended.

In the post-game discussion, the participants discuss the ideas and feelings created by the experience.

The rules of the two cultures

People living in the Alpha culture are fun-loving, easy-going and very open. Alphas spend most of their time playing a 'good luck' guessing game called 'Bafá Bafá', enjoying it tremendously and encouraging everyone to join in.

Alpha Rules

1. The game is played by two persons facing each other, with one person trying to guess which of the other person's two hidden hands does not contain the 'Bone' (included in the game, must be cut out before the game starts.)
2. Their game is preceded by a greeting question and a greeting answer. If player A wants to play the game with player B, the player A faces player B and stamps his/her feet three times. If the player B, hereafter referred to as the Hider is willing to play with player A, then the Hider reaches up with one hand and grasps player A on the upper arm. (The player B / the prospective Hider may also refuse to play - see point 6 below.)
3. The Hider puts his/her hands behind his/her back and hides the 'bone'!
4. The player A (the Guesser) guesses by pointing to the hand (s)he thinks is empty. After pointing, the Hider brings both hands in front and reveals which hand has the bone.
5. Steps one through four are repeated until the Guesser guesses wrongly or guesses correctly

6. If the Hider does not want to play with a stamping Guesser, he/she does not reach up and grasp his/her forearm. The Guesser should then turn immediately and move away. The Hider should not move. When a person refuses to play, no insult is intended since everyone has the right to look for good luck wherever he/she thinks it can be found.

7. Good luck is taken away if two players who are facing each other stamp at the same time, unless both players immediately move away acting as though they have never stamped. Each must then play one game of 'Bafá Bafá' with another person before he/she can play again with the person with whom they simultaneously stamped.

8. Very good luck is brought to a person if (s)he is able to guess **the empty hand** three times in a row. When this happens, the person would shout 'Bafá Bafá', which means good luck. Other players finish the game in which they are involved and they gently touch the Bafá Bafá person with three fingers and congratulate him/her by saying 'Bafá Bafá' and thereby generating some of the good luck for him-/herself.

9. One girl and one boy will be the elders in this culture. The code of conduct is the following:

- The elders are seated in a conspicuous place and no one else is allowed to sit in their presence.
- The elders are always the Guesser / stamper. Yes, they stamp sitting down. Persons who want to play with an Elder present themselves non-verbally and wait for the Elder to stamp.
- The elders are always given the good luck empty band. The Hider secretly switches the bone to the other hand if the Elder guesses incorrectly.
- The elders do not yell 'Bafá Bafá' when they guess three empty hands in a row but say it quietly and reach up and touch the Hider with three fingers on the forearm.

10. *Taboos and consequences:*

- If a 'non-elder' ever gives either of the Elders the hand with a bone, they should be asked to leave the culture immediately. No explanation should be given as that would give away the rules.
- If a 'non-elder' ever stamps in front of an Elder or sits when an Elder is in the room, (s)he should be asked to leave the culture immediately by the Elder or anyone who sees it happen.
- If a person doesn't know the rules and continually stamps when others stamp, or guesses when they should be holding the bone, then these people should be avoided at all costs, since they can take away the good luck a person has built up.
- It takes away everybody's good luck if a person touches a 'Bafá Bafá' person too hard or touches with more or less than three fingers.

Clarifying Questions / Demonstration round prior to playing the game

1. Does the guesser stamp three times before each guess?

A. Yes, the pattern is as follows:

Guesser: Stamp, stamp, stamp

Hider: Reaches up with one hand and grasps upper arm of Guesser, then hides bone behind back

Guesser: Guesses

Hider: Exposes hands

Guesser and Hider find new partners if Guesser picks the bone. If Guesser picks an empty hand, then Guesser would stamp three times again and proceed as above.

2. What if the Guesser guesses wrong on the first or second try? Do they still play three sets?

A. No. The person moves away from the bad luck immediately.

3. Can the Hider help the Guesser?

A. No. It will take the good luck away. The Guesser must rely on his or her own skill. The one exception is when the guesser is an Elder.

Beta Rules

People who live in the Beta culture are competitive, hard-working and don't give up easily. They earn their living by trading cards with pictures of animals on them. For each set of animals which they collect, they receive five points. The person with the most points at the end of the game is declared a winner.

1. There are pictures of five kinds of animals on the cards: cows, sheep, ducks, dogs and pigs. The cards are blue, pink, white, yellow and green.

2. A person receives five units of money when they are able to collect one of each animal in the same card colour.

3. Beta members make trade by going around the room asking for the card they want and looking for someone who wants their 'give away' cards. Instead of asking for cards they want in English, however, they ask in the Beta language. Beta has four elements to it:

- To ask for a specific animal you want, make the sound of the animal: 'Moo' means you want a card with a cow on it, 'oink, oink' for a card with a pig, 'quack, quack' for a duck, 'baa,

baa' for a sheep and 'bow-wow' for a dog.

- Instead of asking for a card by colour you hold up a card of the colour you want.
 - To say, 'yes', nod your head up and down (much as people say 'yes' in America and Europe).
 - To say 'no' or 'I don't have it' you raise your elbow as high as your shoulders letting the forearms dangle loosely. This is done quickly and repeated for emphasis. The motion looks somewhat like a startled chicken.
4. Beta members always stay at least one arm's length away from each other. To exchange cards trader A sets the card he/she is giving away on the floor and backs away. Then trader B puts the card he is trading on the floor, picks your trader A's card and moves away, so trader A can pick up his (trader 'B's card) without getting too close.
 6. Beta members are told there is a shortage of cows and sheep in their culture and that visitors from the other culture are likely to have a surplus of cows and sheep.
 7. No Beta can speak any other language except Beta while in Beta land. They may speak any other language when they visit the Alpha (e.g. English, Swedish, Italian, etc.).
 8. If visitors don't obey the rules of the culture, it is acceptable to have their cards taken away from them by using sign language, body motions or anyway one can. However, there is to be **no violence** and **no talking any other language** except Beta.

Clarifying Questions / Demonstration round prior to playing the game

1. Do you get five units of money for any set of five animals?
A. No, only if they are on the same coloured card and if you have one of each kind. For example, a Beta member with 1 cow, 1 pig, 1 sheep, 1 duck, and 1 dog all on green cards would earn five units of money.
2. What if you walk around 'mooing' and no one wants to give you a cow?
A. Then you should try another animal. Perhaps visitors who come in later will have a cow.
3. Do you hold up any animal card to ask for colour?
A. Yes, you might be asking for a cow by making the 'moo' sound and holding up a white card with a sheep on it. In other words, it doesn't matter what animal is on the card held up so long as it is the colour you are seeking.
4. Why are dogs included? Are they eaten?
A. In some cultures they are, but in Beta they are used to herd sheep and for pets.

Example (given by the Beta facilitator):

Suppose the five cards given to me at the beginning were a pink pig, a pink duck, a green dog, a white dog, and a yellow duck. I would probably decide to collect pink animals, since I have more pink than any other colour. I have a pig and a duck, so I need a pink dog, cow and sheep to complete my set. I would walk around the room asking for a pink cow by mooing and holding up one of the pink cards to let others know which colour I want. At the same time, I would listen for someone barking or quacking because I have a green dog, white dog and yellow duck I want to give away in a trade.

When I find someone with a pink cow who wants my green dog, white dog, or yellow duck, we would trade by each placing our cards on the floor and backing away. Once we picked up our new cards, I would resume my search, by bleating or barking while holding up a pink card, until I found someone willing to make another trade. When I had all five animals, I would turn them in, get my five money units on the score board and get a fresh set of five cards.

Intercultural evening (duration: 90 min)

During the event preparation participants must be made aware of the need to bring props (food and drink items, pictures, books, work of peace role models, etc.) illustrating participants' cultural heritage and today's realities, so they are sure to bring them along. For variations one and two, the group is divided into two by countries / regions (e.g. in case of ten participating countries, five are 'hosts' in the first round for some 45 minutes and the other five are the 'guests'. They switch roles in the second round of around 45 minutes. Adding music and dance (e.g. by explaining about a piece of music or teaching the group a national dance) to end the evening jointly involves the entire group and reiterates the implicit message of unity and cross-cultural connections.



Cautionary note: When working with participants from conflicting countries and/or regions, bear in mind the Do No Harm implicit ethical message of symbols⁷³ and the legitimization effect these may have.

1. *Tea party* - Each country group provides a variety of tea grown/consumed in their respective communities, accompanied with small food items commonly consumed for tea.
2. *Food garden*- Each country group provides a variety of food and drinks as a symbol of nurture nurture and caring. The occasion provides great conversation pieces and generates a lot of

⁷³ Especially 'politically charged' ones, like flags, pictures of national symbols or public figures, objects or music associated with the conflict (e.g. such as patriotic songs chiefly abused in times of conflict).

dynamics over explaining regional particularities and commonalities in various culinary traditions.

3. *The wall of peace role models* - Representatives of each participating country, individually or as a group, are encouraged to bring a picture or a symbol they personally find a role model of peace. The images and symbols are displayed in an exhibition and the participants given time to explain to the entire group what the reasons behind their choice are.

Besides being instrumental in exploring the topics of conflict and peace in a training process, the following games⁷⁴ are suitable for introduction into a performance or mini-scenes along the lines of the Participatory Theatre principles (see the following section on Arts for Peace for details).

Claps (duration: 3-5 min)

Form a circle of participants. One person starts to clap, turns to the person on the right (or on the left) and they start clapping at the same time. (S)he passes the clap on to the next person and they go on until the end of the circle. If there are more than eight to ten participants, two or three persons in the group can start clapping at the same time and run cycles of simultaneous claps down to their right or left.

Feelings Reflection (duration: 5 - 10 min)

Everyone is in a circle. One person goes forward into the circle, says his/her mood/emotion/feeling (e.g. I am happy.) and shows it with a gesture and a sound. Then this person goes back into the circle. All others take a step forward and repeat the movements and the sound shown. One by one, participants shows their emotions and others repeat them.

Common Attribute (duration: 5 - 15 min)

Everyone is in a circle. Someone goes to the centre of the circle and says something about him/herself (e.g. I do (not) love..., I do (not) have..., I did (not) do..., I have (not) dreamt about ..., etc.). Those who think or have had the same experience as the person speaking, join this person in the circle in the following way: the more similar their experience to the speaker's, the closer they stand to the person in the centre. If their experience is the opposite or they did not have it at all, they can even take a step back from the circle.

This exercise allows participants to share their own short stories, feel the support of the group or see someone's uniqueness.

When the participants have practiced it enough, the trainer can steer the direction of the stories (e.g. ask the participants to share something about the peace or conflict situations rather than simple choices).

⁷⁴ The remainder of this section is a contribution of Nataliia Vainilovych.

At the end, group can discuss the entire experience, or the topics raised.

Defrosting (duration: 5 min)

Participants stand all over the room. There is one person who needs to catch others. If (s)he touches someone, this person freezes. In order to defrost him/her, two other people need to approach him/her from two sides (so that the frozen person is in the middle), stretch out their arms forward towards him/her and simultaneously sit down uttering the sound 'pshhhh'.

The game ends when everyone gets frozen. At the end, the group may discuss what helps us to stay in motion (e.g. by giving examples from everyday life and their own experience).

Stop/ Move or Leader (duration: 5 - 10 min)

Everyone moves around the room / space arbitrarily. When one person stops, everyone stops. Anyone can start the movement again - and everyone then starts to move.

Variation: the one who stops first is the one who activates the motion, offering his/her style of movement (option: add a sound to the movement). Others repeat after her/him as long as someone does not stop again.

Mirror (duration: 5 - 10 min)

Participants face each other in pairs. Number one makes movements and number two repeats/ mirrors them. It is important to make moves so that the partner has the opportunity to make the same moves at the same time as if in a mirror. On the trainer's signal, the participants change roles.

Colombian hypnosis (duration: 15 - 20 min)

Participants face each other in pairs. Number one moves his/her hands in front of the face of number two (at a distance of 30 cm) and then starts to move arbitrarily. Number two's task is to keep that distance. It lasts for 3-4 minutes and then the trainer gives a signal to change roles.

Discussion: How did you feel in different roles? What does this interaction look like? If participants start discussing conflict, oppression, manipulation, then the trainer may offer them to try to resist this manipulation or oppression with the same exercise and then discuss this experience again.

Opening the Fist (duration: 10 min)

Participants are in pairs. One person clenches his/her hand into a fist, the other has to unclench this fist within a minute. Then they change roles.

Discussion: Who managed to open the partner's fist? Which methods were used? Also asks for feelings. The trainer concludes by stressing that there are aggressive strategies to do it (by force), through negotiations, tenderness, etc.

■ Symbols of Peace (duration: 20 - 35 min)

Participants bring objects that they associate with peace. In groups of four to five people, they speak about their symbols. Each group has a task to create a small play using the symbols they have been talking about. After a little rehearsal, each mini-group shows its scene for other participants. After each scene, participants have a little discussion about what they have just seen.

■ Sculptor and Clay or Image Theatre (duration: 20 - 35 min)

Participants are in groups of three or in pairs. One of them is a sculptor, the other two (or one) - the clay. The sculptor creates a 'clay' a sculpture (slightly touching the partner, putting different parts of the body in a specific position, including the look in their eyes, facial expressions), which depicts peace or fighting for peace.

Once the sculptors have finished their artwork, the trainer asks sculptors to step back from their sculptures to the other part of the room / space. The trainer tells that now all sculptors are going to the Museum of the Peace and invites them to observe all sculptures for a couple of minutes. After a few minutes, the trainer asks the participants' association about each sculpture. The trainer may also ask what can be changed in a sculpture for it to have 'more peace'.

■ Sculpture of Emotions or Playback Theatre (duration: 15 - 20 min)

In a group of five people, one will volunteer as a storyteller (telling his/her personal story to the others). The other four are listeners and later actors standing in a line in front of him/her in a neutral pose while (s)he talks. The storyteller shares her/his short story (about a mood, feeling or an experience).

Once (s)he has finished, the actors, one by one, steps forward and reflects the story through movement, sound, text on behalf of the storyteller. When the first has completed his/her performance, he/she freezes, then the second steps forward, joining physically the first one, then the third and finally the fourth. The all form a single sculpture in the end.

There is no chronology in this technique. It is important to reflect the main feeling of the teller, the sense of the story. Once all the actors have reacted to the story, it looks like a frozen sculpture. Then the actors 'defrost' and return to their original place. The teller gives his/her feedback on whether, in his/her opinion, this was a his/her story (if the actors' reactions reflected what (s)he was talking about). There is no discussion after this feedback.

Each member of the group can take the role of the storyteller and give feedback to the others' understanding of his/her short story.

Arts for Peace

'As a filmmaker and photographer for myself I know the power of images in a very intimate way. I know that when I capture a footage and when I take a photograph I am transporting somebody into an area, into a place that was previously inaccessible to them. I also know that that image is perhaps bringing them closer or further away from the reality that's on the other side of the lens.

As a Columbian, from a country that has experienced sixty years of civil war, the longest civil war in modern era, I am eager to show you new images of my country. I am eager to tell a new narrative. And I am sure that most people from places that have suffered deep violence, genocide, civil war would say the same. What are those images of peace that we can show you? But the problem is that it is much easier to capture images of war and violence than it is to capture images of peace ...

So, what does peace actually look like? ... Peace cannot exist if we cannot first imagine it in the present. ... I still don't know what peace looks like at present. As I was thinking, I saw out of the corner of my eye a poster written in children's handwriting by an eleven-year-old Columbian boy, Franc Alberto. And the poster said [in Spanish]: "Paz. Amar a alguien como es." Peace. To love someone as they are. And that quote stopped me in my tracks. ... Because to love someone as they really are, means to look long enough at them to actually see who they are. And in order to do that you must slow down to see the unique details that make them exactly who they are. The scars, the imperfections, the bruises, all the things that we try to hide that make us who we are. To love someone is to love the details that make them - them. And as I thought about this, I thought about the areas of the world where that truth has deep implications, where the conflict arises out of the problem of identity. ...'

(Samuel Diaz Fernández⁷⁵)

The need to talk about peace and do peace building arises from the contexts of disagreement, conflict or war. It is sometimes difficult to find words to express what is going on inside people, to describe strained relationships, and difficult, sensitive topics. One of the ways of communicating and understanding a complex situation is by means of the arts. Using arts during RfR activities is fully consistent with the intention to create a 'safe space'. Experience and testimonials of the PWI alumni (see Chapter III) have proven that:

'It is in the transformation at the individual level that the arts are seen as a beneficial tool in peace-building. The arts provide opportunities for individuals to help re-create and re-build the physical, psychological and spiritual dimensions of their own life and the lives of others. (Kim, Kollontai, Yore 2015: 2)

Persons involved in PWI activities have also testified that using arts to express themselves was instrumental in imagining something - a situation, process, experience or community context-

⁷⁵ Working at the World YMCA at the time the Bridges for the Future PWI TGT Project was implemented, Samuel Diaz Fernández shared his experience in using film-making in this project at the TEDx Hanoi 2018 conference and the impact it had on his trying to visualize the meaning of peace for himself. For his testimony of this deep experience with the project see: <https://www.facebook.com/-Roots4Reconciliation/videos/1359849540829910/> (Last visited: 13 May 2019)

beyond their daily circumstances of living in (post-)conflict societies. This process is important due to its transformative effect on 'human attitudes, ideas and actions'.⁷⁶ Symbolism incorporated in art, especially visual arts, enables us to focus on the universals of human existence in its many forms: the commonalities rather than divisions. Music has a different power in human interaction, especially if combined with dance. If well-facilitated, PB sessions using music can bring groups of people in sync, as happened in the Give Peace a Chance PWI TGT Project. Dancing may bring participants in touch - sometimes literally in contact - with each other in a safe and liberating way. This is particularly effective in reconciliation processes. Poetry and literature, unless created 'on the spot', usually mirror human realities in retrospect and are therefore an excellent starting point for discussions and reflections in PB activities.

PWI activities have relied on a number of artistic forms (such as music, photography and film-making, as in the Bridges for the Future PWI TGT Project) both in alumni trainings and their own subsequent activities. Theatre was used most notably in the Art4Peace PWI TGT Project, but to some extent has been part of almost all RfR events.

Participatory Theatre and Peace Work⁷⁷

Over recent decades, theatre has been actively used throughout the world as a tool for building dialogue between different communities and within them. In the participatory theatre approach, this happens by framing the boundaries between the audience and the actors. The main focus becomes the involvement of those who are directly affected by the topic in both the preparation of the theatrical piece or performance itself and in its delivery. Participatory theatre is aimed at direct participation and considers viewers to be active participants rather than passive observers.



An important feature of Participatory Theatre is that the actors are ordinary people - representatives of communities and groups. They are experts of their own lives and carriers of their cultural code. Their personal stories mirror a large and complex social system. The task of participatory theatre is to create a space in which these stories can be heard. Only thereafter will it be possible to look at the individual stories from the outside in order to find commonalities in and between them, such as shared values and the incentives for change. In theatrical trainings, participants learn to distinguish facts from judgments, recognize discriminatory rhetoric, reflect on their feelings, make contacts with other people, talk about difficult topics and, most importantly, they learn how to act. Participatory theatre is also personally empowering. It boosts self-esteem, encourages people to take charge and create their own life, make changes to it and act responsibly. Participating in this process

⁷⁶ Marcuse in the same source, p. 3.

⁷⁷ The remainder of this section is a contribution of Nataliia Vainilovych.

unites groups and communities from the inside and creates an opportunity for a dialogue between conflicting groups.

It is important to note that participatory theatre teaches people to think and reflect. It asks questions but does not give answers. There is no director to determine the direction or structure of the performance, to tell who will act and in what way. However, there is a facilitator, a conductor who leads the process, pays attention to what is happening and keeps asking open clarifying questions again and again.

Types of Participatory Theatre

There are several types of modern theatre that work with non-actors and/or actively attract an audience to get involved. The first two are basically indoor, on-scene methods. One is suitable for any space, while the last two are more 'outdoor' methods facilitating interaction in open spaces.

Playback Theater (founded by Jonathan Fox and Jo Salas from the USA) is a widely used form of a participatory theatre that provides individuals and communities with a method of telling and listening to stories of human experience. It is an interactive theatre approach used for community building, conflict resolution, collective trauma response and cultural activism. In a Playback performance, audience members share true stories from their lives and watch as a team of actors and musicians transform these accounts into improvised enactments. Dealing with personal stories, Playback Theater values each individual, humanizes communication with each other, finds relations between the personal and the public, and builds inter-connections between people, as well as individuals and the society.

Forum Theater (founded by Augusto Boal from Brazil) is one of the Theatre of the Oppressed (TO) methods. Its objective is to create a safe environment for everyone to participate in a creative process of discussion and solving a social, political or economic problem facing those who experience oppression, discrimination and injustice. A Forum Theatre play is created by people who are not actors and represent various social groups. Their personal experience and expertise of their own life provides their main contribution. During a Forum play, spectators intervene in the performance process, offering their suggestions for resolving conflict situations. All participants get an experience of having an open dialogue and exchanging opinions in a safe and creative environment. This creates an understanding that any complex situation is not hopeless and that responsibility for a full-fledged healthy life and personal development opportunities lie primarily in our hands. Forum Theater teaches people to be brave about expressing their opinion in public and to act instead of just observing.

Image Theater (also founded by Augusto Boal from Brazil) is one more element of the Theatre of the Oppressed. Participants create compositions with their bodies, illustrating their attitude towards a stated problem with the resulting 'sculpture'. Such 'sculptures' are associative and the audience reflects about their associations on the topic. Image Theater can be used as an element of a street performance, as one of the preparation stages for the Forum Theater, as well as a tool for expressing a group's attitude to a particular topic.



Street Performance is a theatrical action that takes place in a public place (in a street, park, etc). Actors have a pre-designed script, a plot which they intelligently play within the given environment. It can range from Plastic Theatre⁷⁸, playing musical etudes, or engaging whole orchestras, to creating frozen sculptures and playing dialogues.

Depending on the scenario, passers-by may be invited to participate or just watch.

In the **Invisible Theater** (also a variation of the Theatre of the Oppressed), the actors are no different from ordinary passers-by, but they prepare the scene on a conflict-related topic in advance and 'create' this situation in real time in a public space (such as a shop or a bus stop, but basically anywhere). Its purpose is to draw people's attention to the topic, to attract their participation, to study the reaction to a situation where moral or physical violence is used, rights are violated, or discrimination is promoted. At some point, the scene may be stopped to start a discussion with the participants and onlookers about what has been happening

Issues Tackled by Participatory Theatre in Conflict Transformation

There are a whole range of issues that might be tackled by (and groups of people involved in) Participatory Theatre. Performances and workshops with people affected by *armed conflict* (refugees and internally displaced persons (IDPs), children and their families, and soldiers) have been devised in Syria, Lebanon, Israel, Ukraine, Russia and Afghanistan. A Freedom Bus for artists from different regions travelled through Palestine doing community visits, live music and performances, work-shops and educational talks.

Playback Theater proved instrumental and effective in *healing collective trauma after disasters or collective accidents*, including Hurricane Katrina in New Orleans; a mud-slide disaster in Hungary; a subway explosion and a fire in a shopping mall both in Russia; and a major bus accident in Bangladesh. It has been used to tackle issues of *genocide and holocaust* (in India, Israel, Ukraine, Germany and Bosnia and Herzegovina), as well as *gender-based and domestic violence against women* (such as sexual assault and abuse, trafficking and rape).

Social inclusion is another issue suitable for Playback Theater. In India, artists have worked on the issue of *segregation* of the Dalit⁷⁹ caste members. Ukraine's ART-Playback Festival brought together

⁷⁸ A notion commonly attributed to Tennessee Williams, Plastic Theatre is contrasted with the realist theatre. It uses props, noises and stage directions to convey a blatant parallel with the characters' states of mind on stage. Its purpose is to heighten awareness of certain events or characterizations, add to the drama of the scene, impress upon the audience more abstract ideas, convey beyond realism, introduce themes and/or drive the plot to a climax.

⁷⁹ Officially the Scheduled Castes, usu. ethnic minorities and/or religious minorities in India, the Dalit are members of the lowest, socially most oppressed and deprived castes commonly known as 'the Untouchables'.

various ethnic communities, LGBTTIQ persons, IDPs and persons with disabilities (PWDs). Besides its popularity with those groups in many countries worldwide, Participatory Theater has also been used to tackle the issue of homelessness in Hong Kong. It has proven equally effective and impactful in tackling issues of *bullying, ecology, combating addiction*, as well as working with *gravely ill persons and their families, prisoners and persons in social rehabilitation centres*.

For examples of specific activities used for facilitating group dynamics while doing Participatory Theater, see point No. 5 in this section.

Digital Activism and Campaigning

In the 21st century, basic social media literacy has become essential in everyday life. In today's activist world, digital literacy implies also having basic online editing skills for the purpose of communicating via social media. Social media management and online networking and campaigning are highly valued skills in the communication field, yet not many organizations devote sufficient human or financial resources specifically for this purpose. However, if managed skilfully, online and social media are an easily accessible and powerful communication and campaigning tool. Activism has always, even before the online era, been an 'intersection between social context, political purpose and technological possibility' (Gillan et al. in Cammaerts 2015: 2). Having information and communication technology (ICT) related knowledge and skills has become a power in its own right nowadays, so it is no wonder that activism is exploiting it, too. Concerning social media and digital activism, Bart Cammaerts⁸⁰ argues:

'the potential of ICTs to fundamentally alter power relations in society acknowledge the opportunities for disadvantaged groups to self-represent themselves, communicate independently and organise transnationally. Social media are playing an increasingly constitutive role in organizing social movements and in mobilizing on a global level.'

Social media provide a variety of real-time or asynchronous (in-advance or delayed) communication practices in interpersonal, intra- and intergroup settings among group of various sizes. It also provides individual-to-group communication. Some of these are Internet-based, meaning that they originated from the Internet, while others are Internet-supported traditional activist tools that have become easier to organize and manage due to the Internet.

According to Cammaerts, relevant research and literature recognizes eight core motivations or, as he calls them, 'logics' (*same source*: 4) that explain why activists use social media. The 'logics' are cost-effectiveness; the possibility of cross-border or transnational organisation and organisation in general (even for direct offline actions); increasing the capacity for text and video transmission; facilitating internal debates among activists; archiving various online contents fostering knowledge transfer, as well as easier monitoring of ongoing social trends.

⁸⁰ Associate Professor and Director of the PhD programme in the Department of Media and Communications at the London School of Economics and Political Science, the former chair of the Communication and Democracy Section of ECREA (European Communication Research and Education Association) and vice-chair of the Communication Policy and Technology section of IAMCR (International Association for Media and Communication Research).

The latter two are especially precious to peace activists facing various challenges because:

'it is often argued that social media potentially provide (new) opportunities for citizens and subordinate groups in society to bypass state and market controls and the mainstream media to construct alternative collective identities.' (same source: 5).

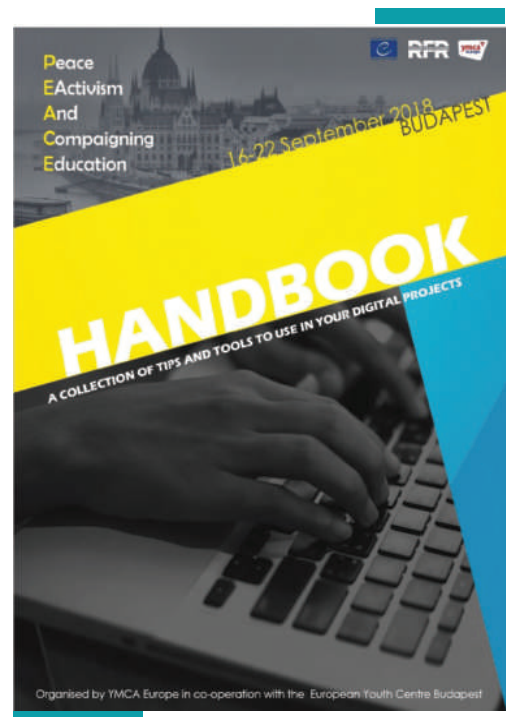
It is no wonder then that the emergence of social media has given rise to digital activism, but also caused a major debate about these issues. Nevertheless, there are strong arguments to support the claim that 'digital and social media do provide networked opportunities for activists and social movements and potentially enrich civic cultures' (Cammaerts 2012 in the same source: 9). Examples of this include the impact of WikiLeaks since 2006 and other so-called whistleblowers, the Arab spring in 2010s, the #metoo anti-sexual harassment movement started in 2017 and the 2018 #RejectSerzh Armenian Velvet Revolution.

The debate about the degree to which activism can influence changes in the highest-level decision-making contextual factors is still ongoing. However, it is beyond any doubt that with the emergence of the Internet and social media there is increasing evidence of activists using online spaces in attempts to influence the public discourse and to mediate various social processes by increasing the constructive agency, transparency and accountability of power-bearing structures.

RfR (PWI) being an international project, the most suitable way of information-sharing and keeping in touch on all levels - both RfR to the 'Rooters'⁸¹ and the Rooters among themselves - is by using social media. It is no surprise then that digital activism, itself, was one of the topics dealt with during the PWI, with entire modules being dedicated to the subject. Moreover, for the 2018 Peace, E-activism and Campaigning Education PWI module held in Budapest, Hungary, the RfR produced a purpose-made basic handbook⁸² with a collection of social media tips and tools for PWI alumni to use in their digital projects.

Campaigning has always been one of the most popular and signature forms of activist engagement. With the development and increased accessibility of digital technologies, youth and peace activism worldwide also started using *online campaigning* increasingly often. Some of the key advantages of online campaigns as a form of digital marketing conducive to activism are the following:

- They *combine various media*, drawing attention to their contents in various ways;
- Potentially, they can *generate momentum* in a short time by going viral;



⁸¹ People involved in the RfR, most specifically events participants, PWI alumni RfR staff and expert contributors, as well as other RfR supporters in their various capacities identifying with the Project.

⁸² The PEACE Handbook was written and compiled by Ani Arakelyan and Andreea Lazar.

- They (can) address *Internet users 'personally'* (e.g. by being linked to their likes or interests, by appearing in their apps in a certain geographical area, etc);
- *Responding* to the campaign *requires minimum effort* (e.g. liking certain contents, signing an online petition, donating online, etc);
- *Enhanced networking*: they help you build your e-mail list for future reference;
- They are a *cost-effective way of communicating*;
- They provide *various privacy and agency options* for target audience members, etc.

The limitations to online campaigning should also be taken into account when considering it as a project activity:

- *Using multimedia may be overwhelming*, blur the key message, confuse or alienate the audience;
- *Going viral provokes various responses* over which the campaigning organization may not have timely, or indeed any, control. This is especially relevant in negativity cases, which may also cause security issues;
- *Some people are annoyed by in-app, pop-up and 'interactive' online 'ads'*;
- *Limited effects with certain audiences*, especially in less 'tech-savvy' social contexts;
- *Turning online support into real action may prove challenging* (e.g. a lot of likes or followers does not necessarily mean you will have many people appearing at an actual campaign event).

Despite being implemented 'in virtual space', mostly by using social media, online campaigns still need to rely on some of the lessons learnt during the times of 'offline' campaigning. According to Ivan Marovic, one of the leaders of the Serbian Otpor student resistance movement⁸³ and practitioner in strategic conflict-handling in non-violent ways, there are eight general steps to implementing a successful campaign:⁸⁴

1. *Context analysis and own organization capabilities assessment* related to the context;
2. *Scenario development* to anticipate and assess possible campaigning outcomes;
3. *Setting SMART⁸⁵ campaign objectives*;
4. *Stakeholder mapping* to consider potential allies;
5. *Stakeholder analysis* in order to understand stakeholder perception, beliefs and feelings in the light of the issue your campaign is pursuing;
6. *Developing tactics* by brainstorming potential activities and ways to implement them;

⁸³ That played an important role in the downfall of the 1990's Balkans war-mongering regime in Serbia in 2000.

⁸⁴ Adapted from Marovic 2018.

⁸⁵ Short for: specific, measurable, achievable, realistic/relevant and time-bound.

7. *Cost and benefit analysis* to help you pick the best idea that is actually do-able;

8. *Campaign plan* development.

A campaign is essentially a project, not just a project activity. Implementing any campaign is a complex process, so its plan should include - but is not necessarily limited to - the following:

- *Campaign background* (who is the campaign-launching organization, what is the campaigning issue and how does it relate to the organization's mission and vision?);
- *Campaigning objective* (what do you want to achieve specifically? and in what time?; how do the objectives relate to your organization's general strategy?; why do you believe these objectives are achievable?; how will you assess your achievements?);
- *Target audience* (who are you targeting?; who do you want to influence with your campaign?; what kind of change in the behaviour of this group do you wish your campaign to lead to?);
- *Key message* (what will you say and what implicit message will it convey?; in what way will you do it?; what will your tone be?; how is this in line with / supported by your organization's strategic communication scheme?; what is the campaign slogan?; which other messages or visuals will you use?);
- *Tactics* (what approach(es) will you use?; what materials will you produce?; how will you launch it?; what will the later implementation look like?; what tactics and materials will you use at each of the stages?; thinking ahead: are there any additional opportunities you might create and wish to use along the way?);
- *Resources* (required time, materials, money, staff, volunteers or experts, equipment or vehicles, special issues and arrangements, like accessibility, security, environment protection, etc);
- *Process organization* (what are the individual roles, duties and responsibilities?; how will you make decisions and communicate /with the team, volunteers, other stakeholders, etc.?; what is the activists' autonomy level within the campaign?; how can people support the campaign?; what are they expected to do or what can they do to contribute?);
- *Assessment and learning* (how will you make sure everything is on track, troubleshoot and assess the achievements?; will you share the lessons learnt from the campaign, with whom and how?; what response or follow-up do you expect afterwards?).

Online and social media management is a useful skill and a prerequisite in modern-day activism. For digital activism to be effective and purposeful, such skills need to be combined with knowledge of both the wider social context, the issue activists would like to address, the target audience, as well as campaigning as a special advocacy tool. Effective campaigns, be it on- or off-line, require primarily smart goal-setting and skilful time-management. Their preparation needs to be detailed and diligent, including monitoring and evaluation that will provide for assessment of and learning from the entire venture.

III Peace Work Institute: The Experience

Since 2007, RfR has involved nearly 2,000 event participants from 40 countries. The Project, including the PWI since 2016, has, as a consequence of the follow-up work, 'reached' at least 10,000 persons worldwide over the years. Besides its alumni, (those involved in Roots for Reconciliation events) and the participants and beneficiaries of their locally implemented projects) the RfR information and lessons learned have also reached attendees of many international YMCA events (where the RfR project participants and staff shared their experience), as well as a variety of other stakeholders (such as participants' families, peers and local communities). Clearly, everyone involved with RfR activities experienced it in their own unique way. PWI alumni testimonials are among the most com-pelling stories about the changes RfR brought about with(in), among and around its participants. Complemented by the cumulative data about their PWI experience and personal journey afterwards that was collected for project assessment purposes, PWI alumni stories are those of personal trans-formation and empowerment, professional inspiration and dedication to working for common good and peace in challenging social contexts.

Personal Stories

'I feel so blessed to have been a part of such an amazing journey'

Frah Saeed, England - PWI 2015 Alumna

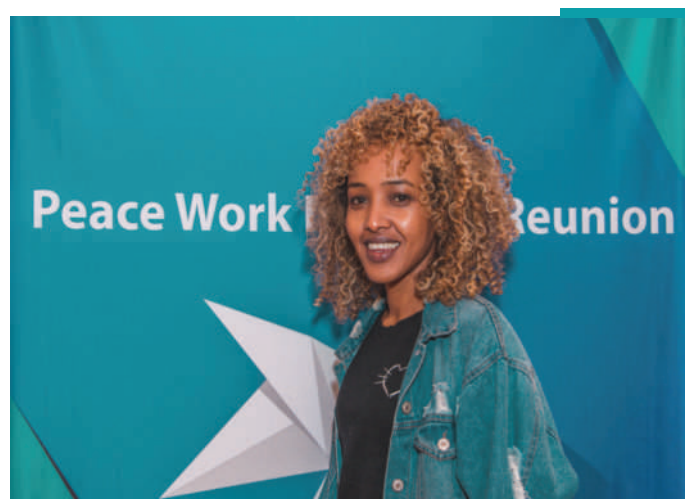
It is hard to imagine going back to that place of anxiety eight years ago when my journey started with RfR, but also in that place it was impossible to imagine that I would be the person I am today. Imagination is a powerful thing, and it is intriguing in many ways.

PWI was an opportunity to be transformed by perspectives and stories from around the world that I may otherwise have never even known existed.

I have had so many rich experiences and opportunities with the Roots that will forever shape and influence my professional life while fostering personal growth and development.

The experiences I have gained through PWI has had an enormous impact on my personal life, An impact that has changed the lens through which I view the world and my life in it. I have come to realize that peacebuilding is not just a job, but a personal commitment to contribute to building peaceful communities within our own capacities. I always thought that peace and the issues surrounding it were work meant for the government, but my time with the PWI project proved to me that each of us could be a worker for peace.

The safe spaces created during the trainings allowed for openness, diversity of stories, learning and sharing of experiences. It inspired me to think that peace is a reality that is not impossible to achieve. Through this, I learned how basic civility to others in our community and communities all over the



world can make a positive impact which travels further than we can even imagine. It is also by living my life with integrity and character and inspiring positive change in myself and in the lives of those around me that I make peace.

RfR ignited in me a passion and eagerness to seek opportunities to be a peace maker (and keeper) in my own surroundings.

I can pride myself on the fact that because of Roots, I am inspired to make a change for the better. Not only do I aspire to do so, now I have the resources and knowledge to accomplish it.

I feel so blessed to have been a part of such an amazing journey where strangers met and became family through a bond not by blood, but by a stronger family bond build from genuine trust, understanding and acceptance and forever grateful to those who have given me this opportunity.

'Knowing a dear person from another country changes one's point of view'



Marina Martynenko, Russia - PWI 2015 Alumna

Applying for PWI, I expected to meet new people. This is not just another general statement. I have always had extremely strong dedication to get to know the world outside my country. Back in those days, I already knew that the best way to do it was to get to know real people, to listen to their stories, thoughts, beliefs. Now, seven years after joining the project, I may say that I was totally right about it. At the same time, I could not have imagined how deep this experience would and may be. It was not just listening to

the stories, but feeling them, living them with the dearest people who lived just a bit further away. It became a life-changing experience, bringing the best possible knowledge of the world to me.

It is impossible to mention the most influential methodology or specific knowledge that I mostly use in my work or life. It has certainly been a strong complex of experiences that I now use as a basis for all the work and projects that I am implementing.

A beautiful example of how PWI influenced me is the Seed Grant Project involving participants from Ukraine, Russia and Belarus. This project became a reflection on what we felt about the political situation and had a goal to give an opportunity to young leaders from our countries to get to know each other, to speak up, to laugh and to cry together, to play and to work, to plan the future communication – which is essential to do now. Simply knowing one dear person from another country changes one's point of view on many things.

With the knowledge, skills and experiences that I obtained through PWI I found another way of doing my work and my living life – and this is the way of love and care.

So we will keep going!

PWI turned out to be the experience of a lifetime'

Irina Berdzenishvili, Georgia - PWI 2018 Alumna

I have been a member of YMCA Georgia since I was ten. My experience in the beginning was just camps, festivals and then volunteering. Once I found out about the second generation of PWI and the chance of being its participant, the first thing I did was approaching one person that I knew from the first PWI generation and asked about her experience. She told me that everything I had seen at the YMCA so far was relatively fun and entertaining compared to what happened in PWI seminars. She said it was a place where the preparation of magic starts. It made me a little bit scared, yet motivated, because I realized it could give me skills that would help me in real life. It knew it would teach me how to plan and then implement something, because I had seen those people doing it very well.



When I got involved in PWI, my expectations were met. Additionally, I experienced a lot of amazing things I had no idea about before. Since the very first seminar in Tbilisi, I got the feeling that I was in the hands of professionals. The programme seemed hard, but very interesting. Every day, on each and every seminar Vardan, Marius and Rezi would teach us about different methodologies and everything was new and exciting, as I could see how powerful all this could be. I thought I could trust these people and just follow them because they had already done very important and powerful projects in the past. Having an opportunity to learn from them was really exciting for me.

During the journey with the YMCA and PWI, I got a lot useful skills and knowledge that influenced my life a lot. Every seminar was full of useful information and tools that inspired me greatly.

First of all, I would highlight the Theory of Change methodology, which helped us to build new ideas and our tandem projects were a result of it. Whenever I have to plan something, I start thinking about one simple idea and then develop it with people that share it. Planning of anything would make no sense any more unless it was not planed along the lines of Do No Harm. This approach was completely new to me and it really changed my ways of working.

Equally important turned out to be the seminar about critical thinking, because it contributed to development of a helpful skill, not only in my professional, but also my everyday citizen's life.

Besides these approaches, which had a huge impact on me, there were also the games. I still use the 'Needs and fears' game while working with any age group because it has helped me tremendously to start thinking from different perspectives and imagining myself in someone else's shoes.

In short, PWI turned out to be the experience of a lifetime. I think I was given the chance to join the PWI in a perfect moment: I was eighteen and thinking about my major at my studies. It had huge impact in my decision-making process and the fact that now I study humanities and social sciences instead of politics and governance is a result of it.

Spending time with the organizers' team and the participants helped me to set an example of how to work with issues I am concerned about and it made me more goal oriented.

Still, the biggest difference I see now is the following: before PWI I remember myself being interested in every field of art and science. I used to try everything and wanted to have the result as soon as possible. PWI taught me to be patient while working on important issues, because big changes demand time. And as 'everything is a failure in the middle', so I always try to keep doing whatever I'm doing until I see the result I aimed for. This experience made me realize that everything I do has to be done well. There is something very important that Marius, my first mentor, used to tell us and now I keep telling myself everyday: 'Quality over quantity!'

I am sure that everything I have learned and experienced in PWI will help me a lot to reach my goals. My plans are mostly connected to e-activism and campaigning and I work with people from different background. In that regard, the knowledge I have gotten from P.E.A.C.E. seminars is simply a treasure that I am going to use as much as possible. And whatever I will be doing in the future, the TOC and DNH will always be my metrics to plan and evaluate my work.

'PWI makes you understand that you matter'



Marina Babayan, Armenia - PWI 2018 Alumna

Before becoming a part of the PWI family, I have heard about this project from my friends who were participating in the previous events held by the Roots. The stories they told, the emotions they had, the connections they kept with the international friends made me think of becoming one of them. I applied and got admitted. At first, I was concerned about being in a team with people from a conflict zone, talking to them, but after communicating and sharing with them in a warm atmosphere my concerns disappeared.

The first event took place in Tbilisi, Georgia. It was my first steps into peacebuilding. I returned home with a 'bag' full of friends, knowledge, experience and unforgettable memories. This 'bag' became bigger and bigger after each event. In Berlin, we developed a basis for a new Tandem project called 'Art4Peace' which took place in Ureki, Georgia. This event was an unforgettable experience for most of the participants, because it was all about making peace together, having fun together, discussing together. Before participating in it, I would never have imagined communicating with people from a conflict zone, having fun with them, dance, sing and perform together, or - simple as it is - eating at the same table was possible. I *did* communicate with them, I *did* have fun with them, I *did* all the things I have mentioned, of which I am proud. I will never forget the moment when, during the playback theatre, people shared their stories and emotions and others performed them. This was the peak of the emotional sharing: so many stories and so many similarities between us and our feelings.

PWI project gave me knowledge and skills which I am still using in my life. This project gave me

tolerance towards a lot of things, changed my way of thinking, pushed me to discover myself more. More specifically, I started to pay more attention to connectors than dividers, decreased critical thinking, started avoiding negative impacts. The project gives a space to express yourself, makes you feel a part of a worldwide family, builds peace with you and makes you understand that - You Matter.

'We made a great step towards understanding each other'

Natalia Martynenko, Russia - PWI 2018 Alumna

Quite to my astonishment, the Peace Work Institute 'happened' to me, like all the best things in life, when I didn't even know how much I needed them and what a significant impact they would have.

I joined PWI at the second training session in Berlin as a part of the Art4Peace project. Being a part of several YMCA TenSing groups, I felt that I fully understand the value of art and can share my knowledge with others. I did not expect that my whole world will be turned upside down, my perception of art would reach a different dimension, my role as an artist would acquire a new purpose. Never have I thought that I would learn much, MUCH more than I would give.



During the week in Berlin we learnt about the Do No Harm approach. It struck me how much smaller things matter. We all say that peace is fragile, but rarely think why that is so. The idea that we, as peace makers, can be absolutely sure that we are advocating for peace, but, in fact, worsen the situation due to a lack of conscious Do No Harm project assessment gave me goose bumps.

The good news was that a correct project assessment gives us the power of empathy, the power to understand, to relate, to change. Suddenly, I realized that peace, art and people are so similar: fragile and powerful at the same time. I did not really understand what to do with this knowledge and how to work in the international team with the people coming from countries that have so many issues. I have an idea how to do art and what peace is, but how do we do Art4Peace?

This part of our practical learning was about to come in Georgia at the Art4Peace Camp. That week was one of the most emotional experiences I have ever had. I think we all felt that art is a peace tool itself, one that allows us to talk about similarities (the cartoons we all watched as children, the cuisine we share, the books we have all read, etc.) and to express all sorts of feelings in a non-verbal, yet very effective way (through playing on the stage as a team, interpreting paintings, singing in a choir together). The impact of art was so massive that, at first, I was not sure how to deal with it. You never know where this path will bring you: what topics, what pain or trauma you will have to deal with.

It turned out that art - or rather the community building art as a peace building tool - helps to express so much! It also encourages to share the moment, be empathetic, find a way to communicate your feelings

feelings as well as to be listened, to be understood and accepted. On my personal level, exploring art as a peace building tool helped me reach my inner peace and settle my relationship with my country, excepting my heritage, but also draw a 'healthy' line between me and my country. It guided me through my strong love to my country mixed with guilt. It also enabled the participants from Russia to explore themselves and their relationships with people from different countries and to form their own opinion of what is happening in the world. I think that we, the Art4Peace project team, made a great step towards understanding each other, and we are definitely not stopping there.

'Give Peace a Chance'

*Haykuhi Karapetyan, Armenia - Participant of the TGT exchange visit to Istanbul in 2019 and PWI 2019 event in Toledo*⁸⁶

I felt a bit privileged to be invited to participate in this Project ('Give Peace a Chance' – ROOTS Tandem Group Project – Istanbul, Turkey) as a guest because I was neither a Peace Work Institute participant, nor a Tandem Group member. As all my fellow friends, I had certain concerns about the visit to Turkey and the Project too, since I had already had an experience of an Armenian-Turkish Project with the same participants, but held by another organization, which was almost a failure. However, as I fully believe and trust in the YMCA in all its initiatives, I am really happy I have joined the project and I am grateful for this experience.



I think I would never travel to Turkey all by myself. This project was all about the courage to face reality, tolerance, breaking stereotypes and overcoming barriers. There are specific scenes and faces I carry forward with me from those days and these are very dear memories to me. Unfortunately, sometimes it is extremely hard to put them into words or to share as they are merely pure emotions and feelings and I am not a person who likes talking much about them. What I would like to share with you is my understanding of the whole concept of this project during which, regardless of the backgrounds

and the whole context, in general, we could have a week full of some concerns from both sides I guess, but also of joy, fun, and love together.

I still remember the fancy-dress party day. I remember it was a lot of fun while we were preparing in our rooms at the hotel. I had my usual clothes on with a fancy hat with some flower decorations that Tatul had managed to grab for me from the theatre dressing room to complete my image. I had not even had time to try the hat on before the day, but it fully fit my dress. I think I looked like an eighteenth century lady. At least I felt so in this old building.

⁸⁶By invitation, as an interviewer within the reflecting on RfR peace practice appreciative enquiry process.

When I entered the main 'ballroom', which was quite large with a rather high ceiling, old, not freshly painted and poorly lit, I could feel the ancient atmosphere and the rich memories those walls carried. I usually enjoy observing people- their gestures, behaviours and I am more into listening to them rather than talking myself. But then I felt numb, hardly able to speak a word and observed the people walking around. I felt like a ghost, a guest from the past, but also a part of the present and it was all due to the hat I was wearing. I could see people dressed in different characters that were like the 'blobs' to me as I did not recognize my friends in them, but images representing different ages and stories as an example of peaceful coexistence of various epochs and cultures, just like the whole city we were in. They were dancing all over and I had the motto song of the Project in my mind all the time – the 'Give Peace a Chance' by the Beatles.

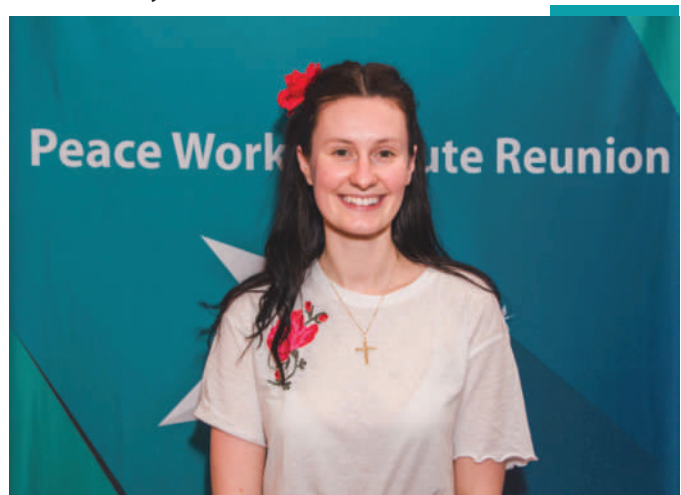
Like Toledo, Istanbul is a multicultural city, too, and it demonstrates the main condition for human reconciliation and world peace, which is respect for your neighbour and tolerance to differences. Only reaching these two important values, both in one's mind and heart, one can be a peacebuilder. So why not give peace a chance?

'Before PWI I was unsure of my true vision in life'

Nikita Magee, Ireland - Participant of the PWI 2018 P.E.A.C.E event in Budapest and PWI 2019 event in Toledo⁸⁷

Upon applying for PWI, I was nervous and excited, I wasn't sure what I would experience. Now, I can truly say each project has blown my expectations out of the water. I was met with wonderful, friendly, intelligent peacemakers who have now become my dear friends.

I have learnt vastly about peace work happening right now in countries with people I have met through the PWI. This has given me so much inspiration to take back home and I desire to start to apply it within my community of Northern Ireland. I really enjoyed activities and workshops we did, such as looking at country stereotypes and conflicts we each face with. These are very effective and beneficial activities that I can use with our young people. I have enjoyed learning engaging energizers and about interesting online campaigns from other countries.



During Budapest and Toledo events, we looked at YMCA branding, which interesting and motivating. I bring back this knowledge to my national board meetings and we expand on these discussions.

Roots for Reconciliation has played a vital role in my life. Before taking part in PWI, I was unsure of my true vision in life, how could I really contribute to this world with the things I am passionate

⁸⁷By invitation, as an interviewer within the reflecting on RfR peace practice appreciative enquiry process.

about? Upon meeting the Roots family, I became aware for the first time that there are real people in the world striving for peace among their people and countries and taking real steps to achieve this. This was amazing! Finally I found a group of people who have a heart for peace and reconciliation in conflict areas. Finally, I found a group of people where I could see my passion aligning with.

Now I am aware of history, personal anecdotes and current issues in countries that I had before been oblivious to. What will be forever inside my heart is the amazing friends I have encountered along my journey and still keep in close contact with. Through PWI, I have felt a range of emotions with these wonderful people: joy, contentment, peace, sadness when listening to people's pain, freedom and inspiration. There have been so many moments during PWI that I have felt so full of joy and so alive knowing this is something truly special to be a part of. YMCA Ireland has greatly benefitted from having a young leader involved in PWI. Every project I bring back means learning and we investigate how we can apply it. Within YMCA Ireland as we are always inspired by our fellow countries 'peace work and how we can apply it into our communities.

For the future, my hope is to establish international youth exchanges between the Rooters I have met through PWI. I have a passion to encourage more peace work programmes for our young people in YMCA Ireland, especially in the North. I am forever grateful for my first application that was accepted as I never expected it would change my life so much. I also hope to stay connected to Roots for Reconciliation through all my time with YMCA as it is truly one of a kind organization.

'I changed everything in my life'

Kristina Arakelova, Georgia - PWI 2015 Alumna⁸⁸

...I felt very proud and excited [to become one of the 'Rooters' with the Peace Work Institute in 2012 and for what is about to happen]and considered it a responsibility. ...

We, young people have used this [PWI]space to build relationships across cultural dividers. ...

I come from Georgia. It is a small country with two red points on the map, two ethno-territorial conflicts -Abkhazia and Tskhinvali Region (South Ossetia)...

[By making the decision to sign up for PWI] I changed everything in my life, but, of course, I did not realize it immediately. ...

Personally, for me the most impressive, inspiring and powerful 'click' from my PWI experience was Simon Sinek's Golden Circle⁸⁹.



⁸⁸ Abbreviated from her RfR blog post in 2017. Source: <https://ymcaeurope.com/kristis-blog> (Last visited: 7 June 2019)

⁸⁹ The first generation of PWI participants even watched the Simon Sinek's How great leaders inspire change presentation on their second session in Yerevan in June 2013. Source: https://www.ted.com/talks/simon_sinek_how_great_leaders_inspire_action (Last visited: 7 June 2019.) The presentation is based on his book listed in the references at the end of this Guidebook.

This circle is based on three questions: why, what and how?..I frequently ask myself why I have started working diligently on peacebuilding rather than other topics, such as government concerns. ... Things are very bad here in my country, so I think that it is high time for people like me to work seriously and sincerely for its betterment. Yes, I strongly believe in my generation for proper changes and building the PEACE.

Almost two years have passed after the RFR project and I still keep thinking about 'Why'. I realized a very important 'click' for myself and probably for some of you - I work on peacebuilding because, intellectually, to be at peace is to never avoid questioning, but always be looking for answers. ...

[In 2017,] I won the Rondine '*Cittadella della Pace*'/The Peace Fortress/ Programme Scholarship. For twenty years, Rondine, Italy, works for peace, proposing an original training programme for young people coming from different cultures or countries in conflict areas. The programme teaches students to understand their own conflict and accept to live with their own 'enemy'. ...

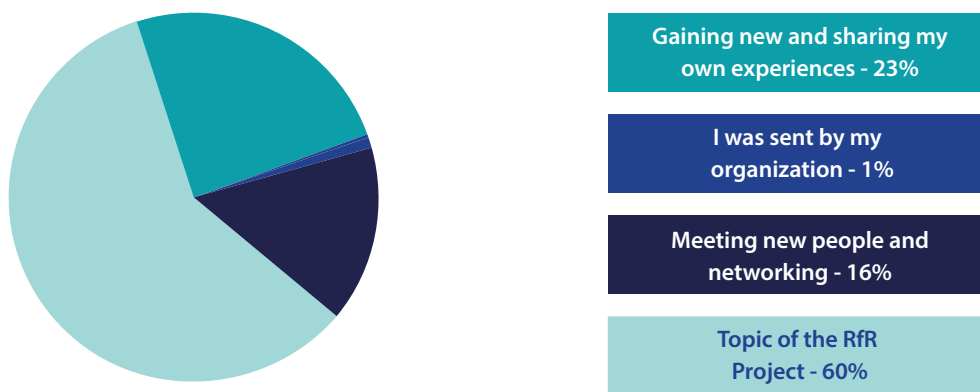
This amazing project [RfR PWI] is to empower youth with new skills and tools, which will help them to transform conflicts in the future. 'Rooters' have the opportunity to get to know each other, creating networks, to get to know deeply about the conflicts, possible ways of resolution through negotiation and advocacy skills, and most importantly - to build trust with each other. ... I have been participating in many seminars in my life and travelling a lot, but I have never met such a diverse group - this group was extremely friendly and very united. Thank you all for your contribution, for your efforts, for the friendship, for the smile, for the joy, for all the love.

VI Statistics – The Numbers Behind the Experience

Roots for Reconciliation Project 2016-2020

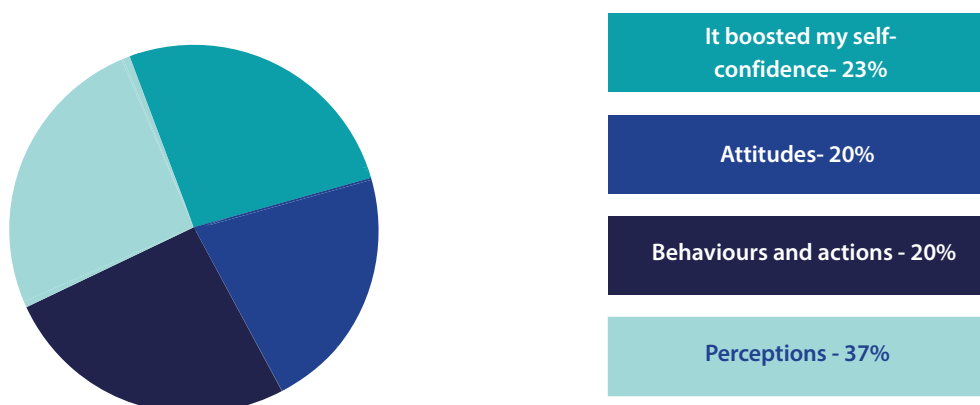
Asked about their motivation to join the Roots for Reconciliation Project, including the PWI, 60% of the respondents of the RfR 2016-2020 *Reflecting on Peace Practices Process online survey*⁹⁰ said that they were motivated by the Project topic, primarily the opportunity it provided to learn new skills and gain knowledge about other countries (Fig. 1):

1. What motivated you to join the Roots for Reconciliation Project?



Nearly a quarter of respondents (23%) thought it would provide them with an opportunity to gain new experiences by learning from others, as well as sharing their own experiences. They were mostly interested in experiencing interaction with people from different cultures. Meeting new people and networking was explained as getting to know new people, being interested to interact with young people from different contexts, having an opportunity to connect to other people and learn from them

2. I believe that participating in RfR has changed my:



⁹⁰ Filled in by 69 respondents.

Most respondents (94%; all except two) said they believe that participating in RfR has changed them (Fig. 2). Many of their statements describe changes in behaviour and actions but also mention changes in attitude or self-confidence, indicating a cause-and-effect relation between them. Many of those who describe changes in their attitudes also describe changes in perceptions. The percentage of changes in behaviour described by the participants indicates that for many of them the changes observed have become their own sustained new behaviour patterns.

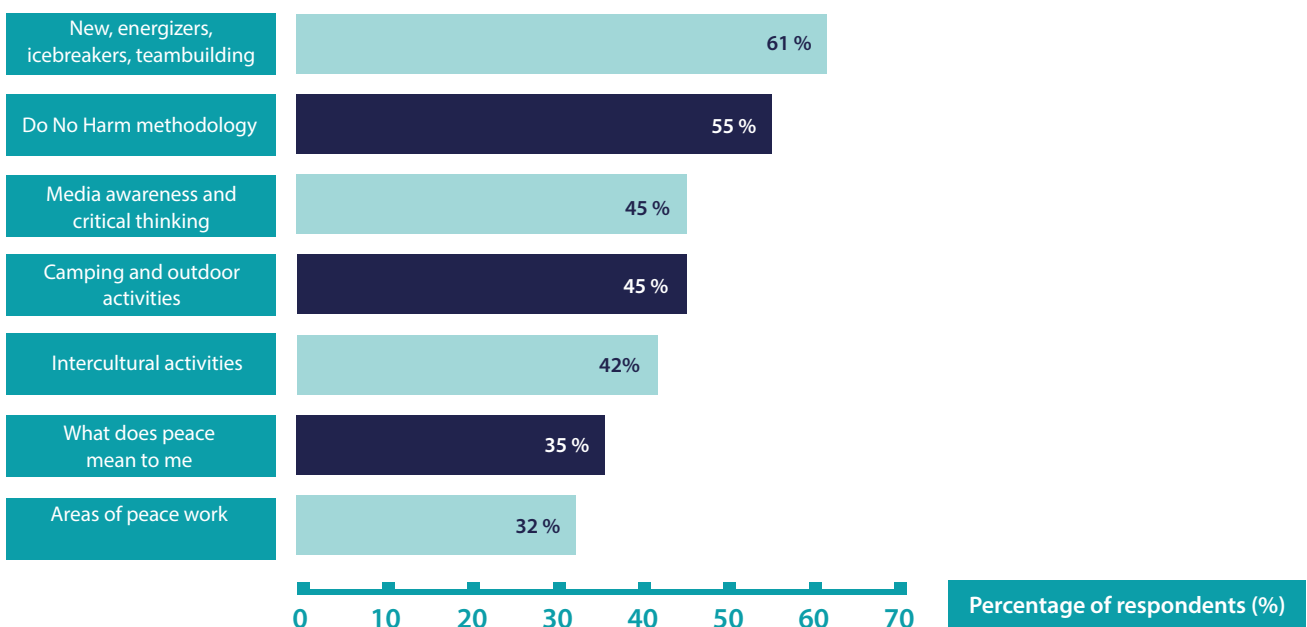
3. Have others noticed those changes in you?



Three quarters of respondents (75%) stated that people in their environment have also noticed that they have changed due to their RfR (PWI) experience (Fig. 3). They said RfR (PWI) contributed to their personal growth by providing a safe space and building self-confidence, as well as their skills, knowledge and capabilities. By 'capabilities', the respondents mean specific 'life skills', such as the 'ability to contribute to peace and cross-border cooperation' or how to use specific tools presented during the training sessions. This indicates that they consider the mix of content in the RfR activities both meaningful and useful to them.

The participants valued the following skills and contents the most (Fig. 4):

4. The RfR skills and contents I value the most are:



All respondents stated that they have built new relationships during the RfR events, mostly making friends with participants from another country. Many such friendships are with a person from a country with which their own country has been engaged in a political conflict. Nevertheless, 97% of respondents said they have kept in touch with their new friends after the RfR event(s), mostly via Facebook (45%) or other digital platforms (19%). Nearly a fifth of the respondents (19%) stated they have been meeting occasionally. Bearing all this in mind, it is not surprising that nearly three quarters of respondents (72%) said that they would recommend others to engage with RfR and/or participate in its events.

About the Peace Work Institute Experience

In the *June 2019 online survey*⁹¹, responding to the question about the most valuable things they had taken home from the *PWI Alumni* reunion in Toledo, Spain in April 2019, 87% of the event participants (PWI alumni of both generations) said that good memories of this event was what will stay with them. New programme experiences and ideas for their project, organization or themselves (63%) were next on their list, followed by new knowledge and skills (43%), new friends (40%) and new contacts and partnerships (33%).



Over three quarters of PWI alumni attending the Toledo event (83%) felt safe in the company of their peers from different countries; 73% said they enjoyed their company and had fun with them, while 60% stated they had built strong relationships, friendships and bonds with people from other countries, as well as their own. This is a particularly significant finding as 43% of the respondents also stated that they have increased their personal awareness and acceptance of people who have different opinions or values or who come from politically antagonistic countries/ side(s).

⁹¹ Filled in by 30 respondents

Over two thirds of respondents (67%) described the event as inspirational. Half of the respondents (50%) said they feel more confident to engage in conflict transformation and peacebuilding initiatives and activities. Nearly a third of the respondents (30%) said they had developed ideas about peacebuilding initiatives that they can realise in their own context, with another 26% stating they have acquired specific tools and skills that they can use in their work or personal life.

These answers confirm the findings of the online survey conducted within the frame of the Reflecting on RfR 2016-2020 Peace Practices Process. Those respondents stated that RfR (PWI) provided them with opportunities to experience intercultural diversity, learn, gain self-confidence and interact with people from various background in a constructive, peace-oriented way within a safe space.

The respondents hold that the PWI is primarily about relationships (67%) and values (57%), followed by transformation (30%), empowerment and perception (23% respectively). Their answers to the agenda segments they liked the most correspond with these perceptions, ranking highest the relational, teambuilding, reflective and experiential activities.

Asked about what has changed about them following the PWI Alumni Reunion in Toledo in April 2019, most respondents stated that they feel empowered and ready to engage in peace work in the future. Some of them reflected on their own realization about the importance of the RfR PWI, the opportunities it has created and changes that it has induced (in them):

"As a result of the event, I want to continue peace work and learn more and more about the instruments. So I felt ready to do it!"

"Strongly re-affirmed that RfR and PWI need to be continued."

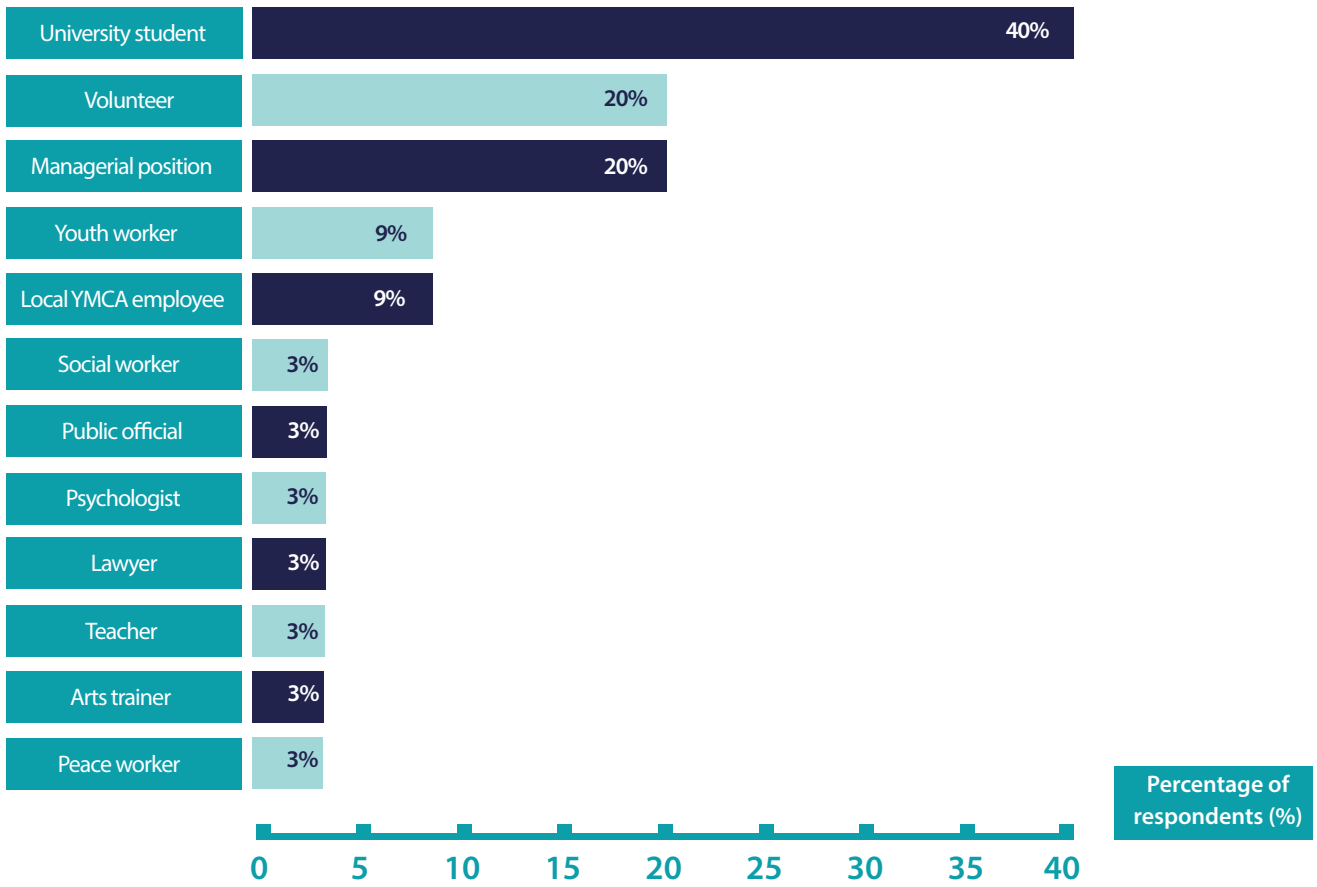
Professional Development and Personal Growth of the PWI Alumni

Following the Toledo event, a special part of the June 2019 online survey asked the PWI alumni of both generations to describe in what way the knowledge and skills acquired during their PWI experience have contributed to their personal and professional development, and possibly also academic achievements. They were asked to describe what specific knowledge and skills they are still using in their lives, work and activism and how (i.e. in what way, for what purpose, and in which situations and contexts).⁹²

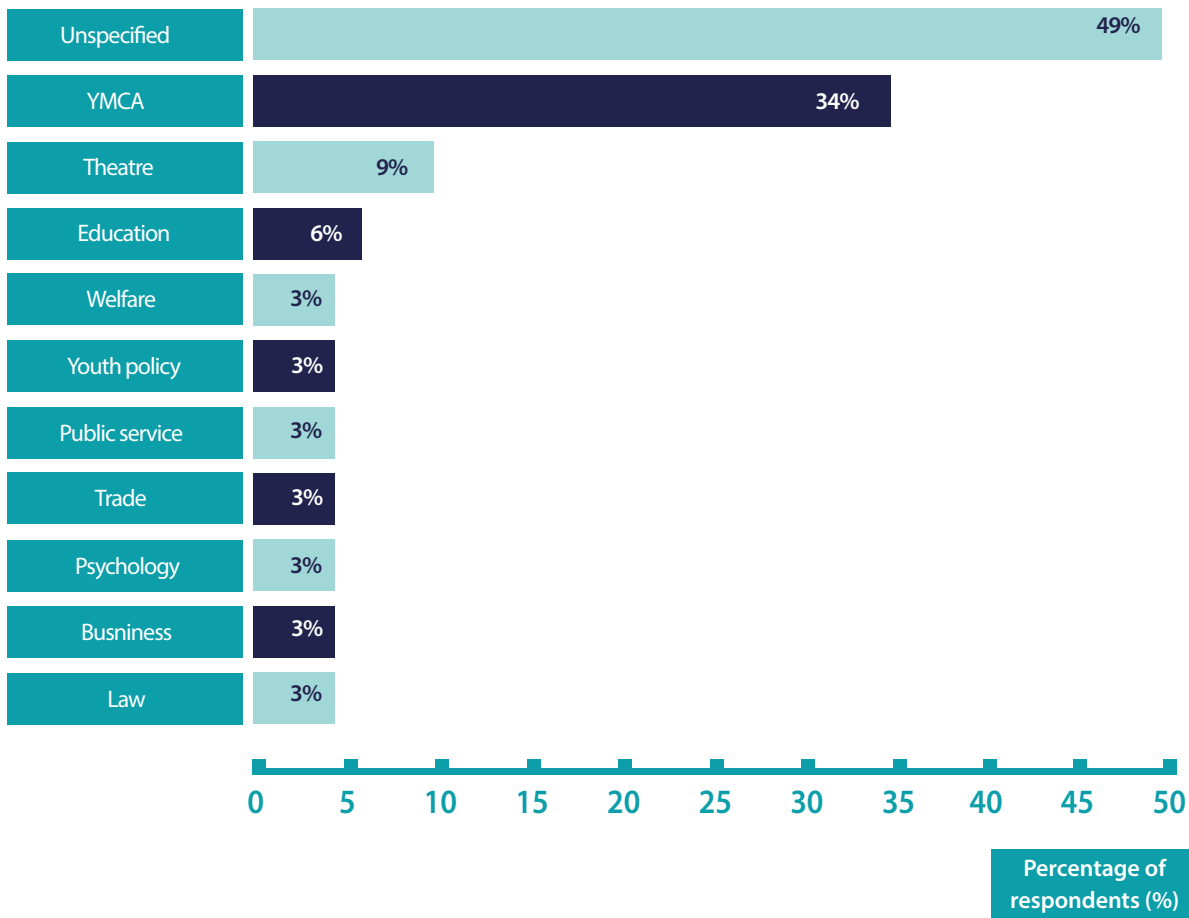


⁹² Out of a total of 46 PWI alumni, 35 (76%) of them responded to this part of the survey by answering open questions. Their narrative answers have later been cumulated and quantified for data processing purposes indicating the effects of the PWI experience on their personal growth, professional and/or academic development.

5. What did you do/ what was your job/ occupation when you joined RfR PWI?

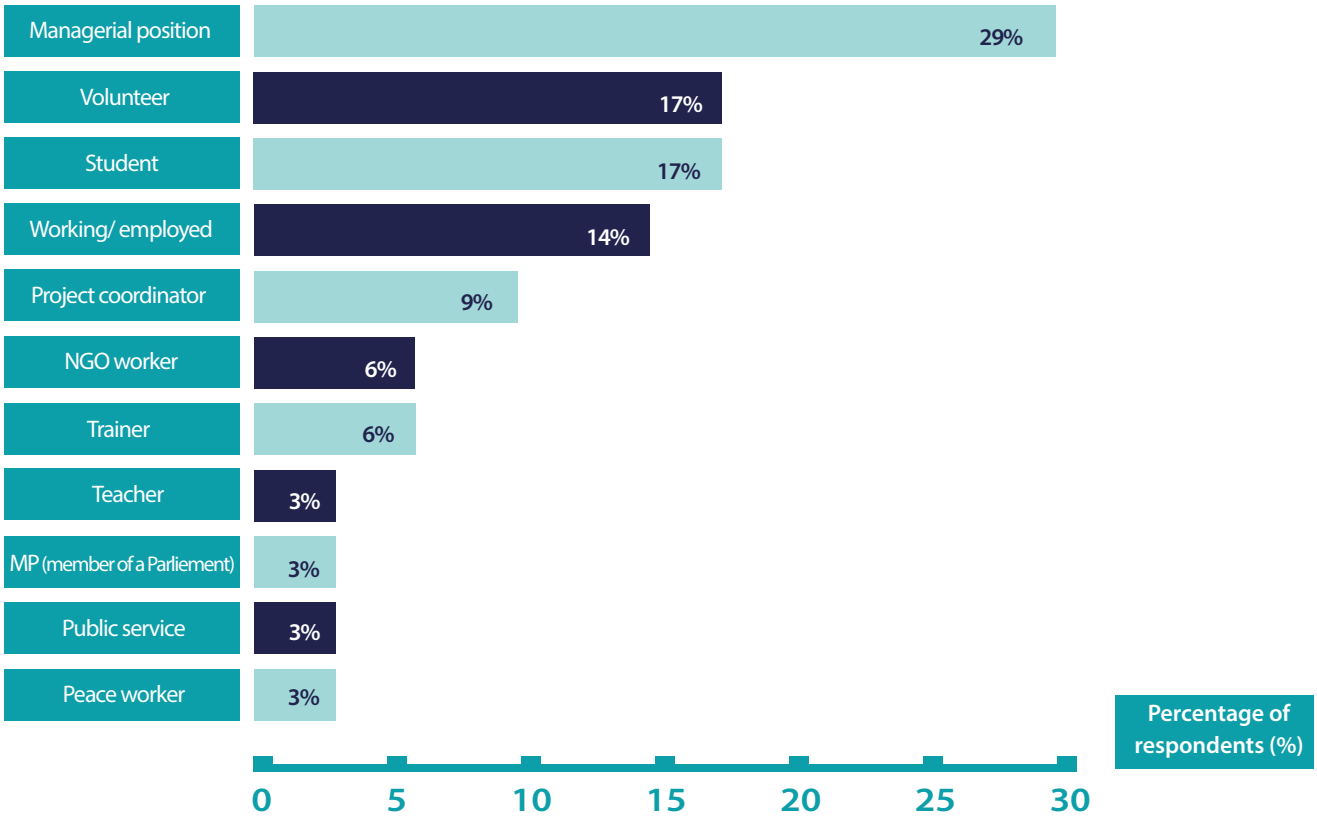


6. Field/sector/ industry at the time of joining RfR PWI?

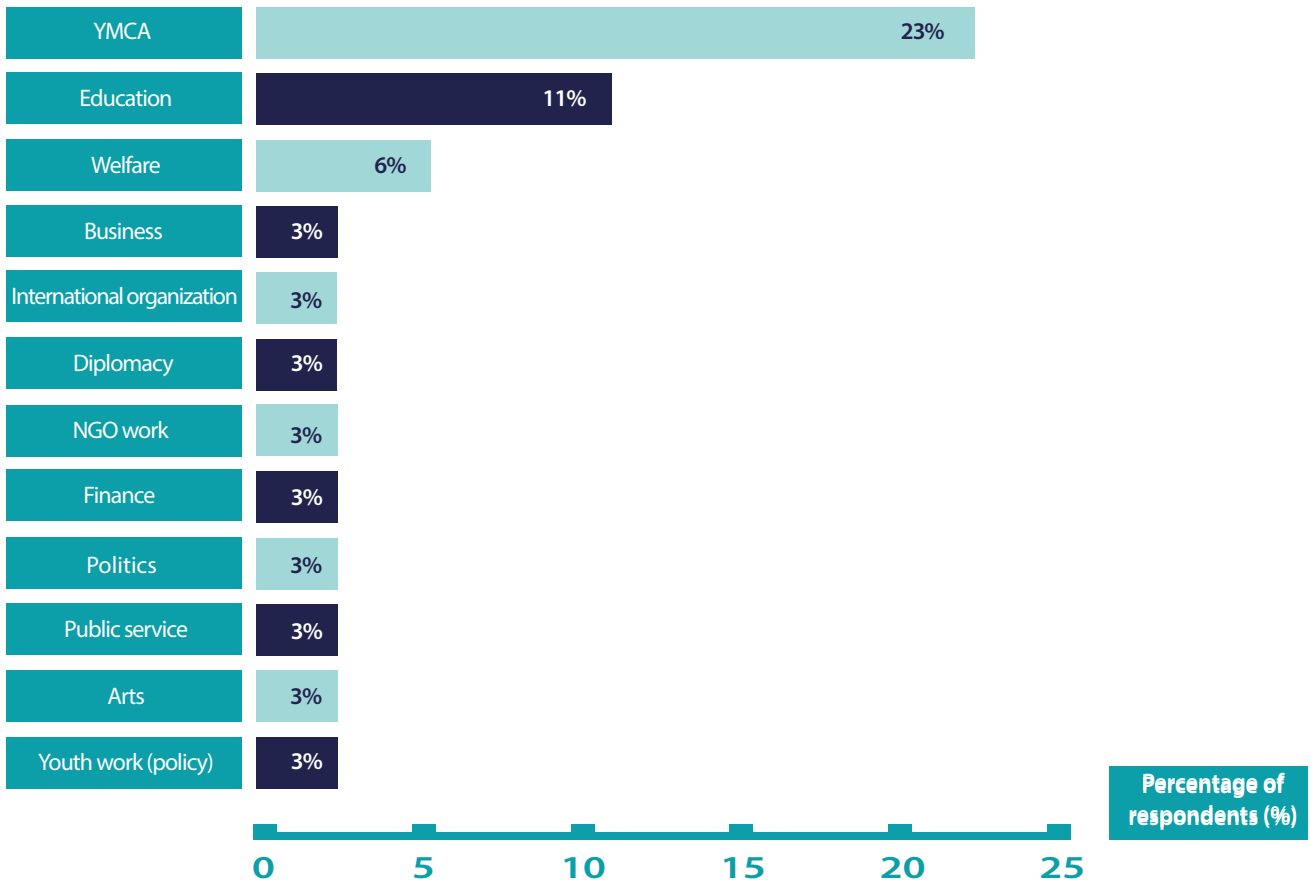


Close to half of the respondents (40%) were university students when they joined PWI, not specifying their field of studies (Fig. 5). However, their responses indicate that the dominant field of their studies and/or engagement seems to be in the field of community work and welfare, humanities, social studies, arts and education. A fifth of them (20%) were volunteering, mostly with their local YMCAs. An equal proportion of respondents (20%) described themselves as holding a managerial position, once again mostly in YMCA (ranging from local YMCA Programme Managers to one national YMCA General Secretary). Other managerial positions included Executive Directors (one at the Azerbaijan Social Work Public Union and another with a local theatre), Students' Union President, and a store manager. There is a significant proportion of youth workers and local YMCA employees among the respondents (9% each), while one respondent was engaged in each of the other occupations respectively. Actors and theatre artists comprise nearly one in ten respondents (9%), with education being the next most represented professional field (Fig. 6). Nearly one in five (18%) listed multiple engagements in their responses to this question (e.g. student and volunteer at YMCA, student and English teacher).

7. What is your current job/ occupation/ professional or other engagement?

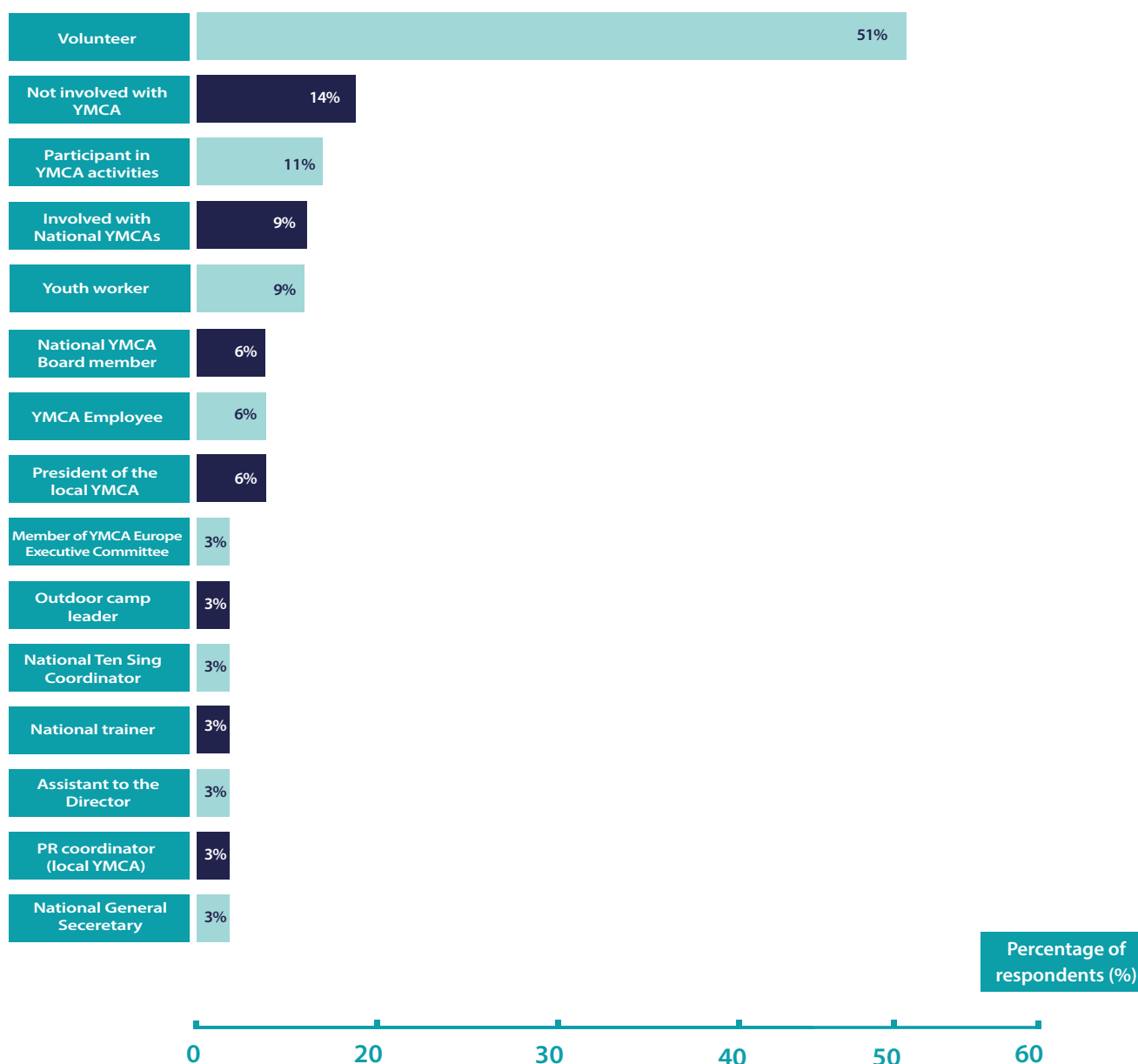


8. Current field/ sector/ industry:

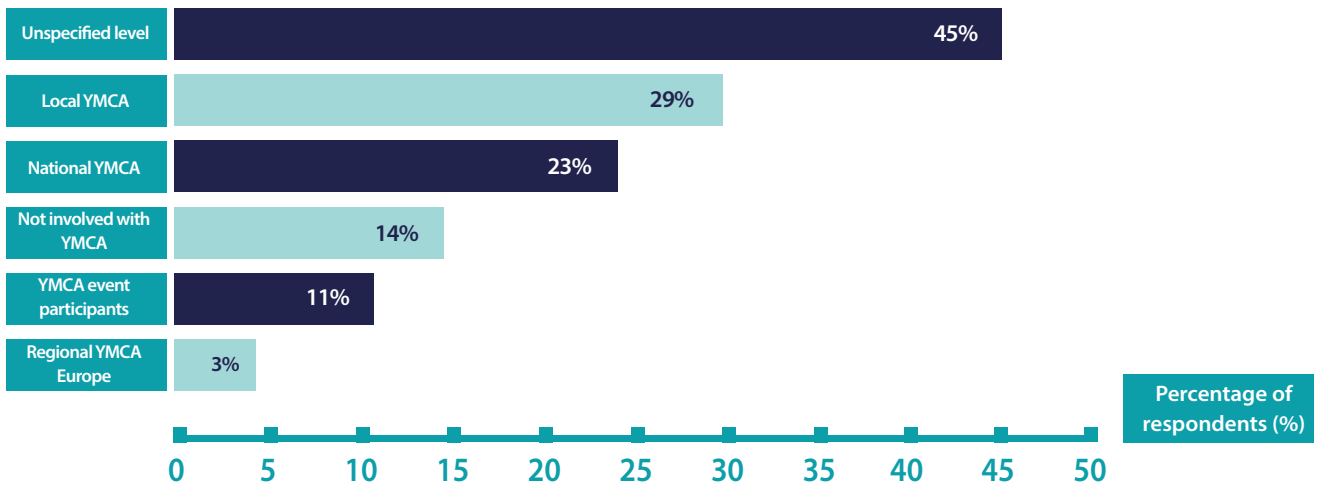


Following the respondents' PWI experience, there are now 9% more in managerial positions, mostly within the framework of YMCA (Fig. 7). Several of these respondents indicate advancement within the YMCA ranks (e.g. from a volunteer to an Office Manager of a national YMCA or a Program Coordinator with a local YMCA), with one respondent becoming and still being employed with the World Alliance of YMCAs. Over half of the students at the time they joined PWI finished their university studies (40% students at the start of PWI to 17% currently, after finishing PWI) and found employment. Just over one in ten (11%) are in the field of education or professional training and development (Fig. 8). One respondent now has a triple engagement (that of a President of a youth NGO, a member of an OSCE expert core group, and the Project Coordinator of a regional, cross-border dialogue initiative for an international foundation). It is interesting to note the current position of three PWI alumni in particular: one of them became a member of a national Parliament, another became involved in regional cross-border and international diplomacy, whilst a third became a public servant with a national ministry. From their answers, it is evident that some participants have risen into positions where they carry out advocacy and lobbying at the highest societal level (Parliament, international organizations, and executive authorities) or levels of their organization (e.g. the World Alliance of YMCAs,) with the potential to influence high-level decision-making.

9. What was your involvement with the YMCA when you joined RfR PWI?

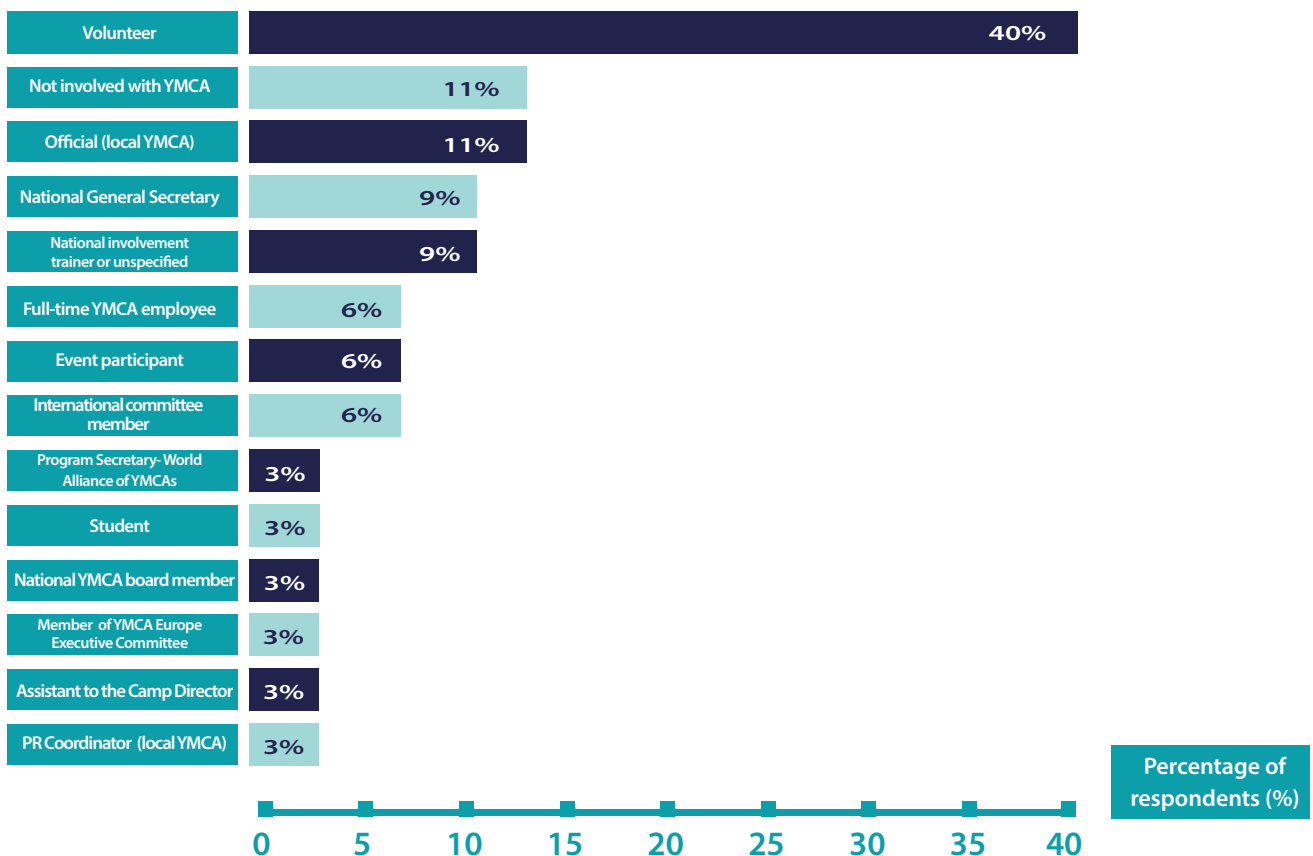


10. Level of involvement with the YMCA prior to PWI

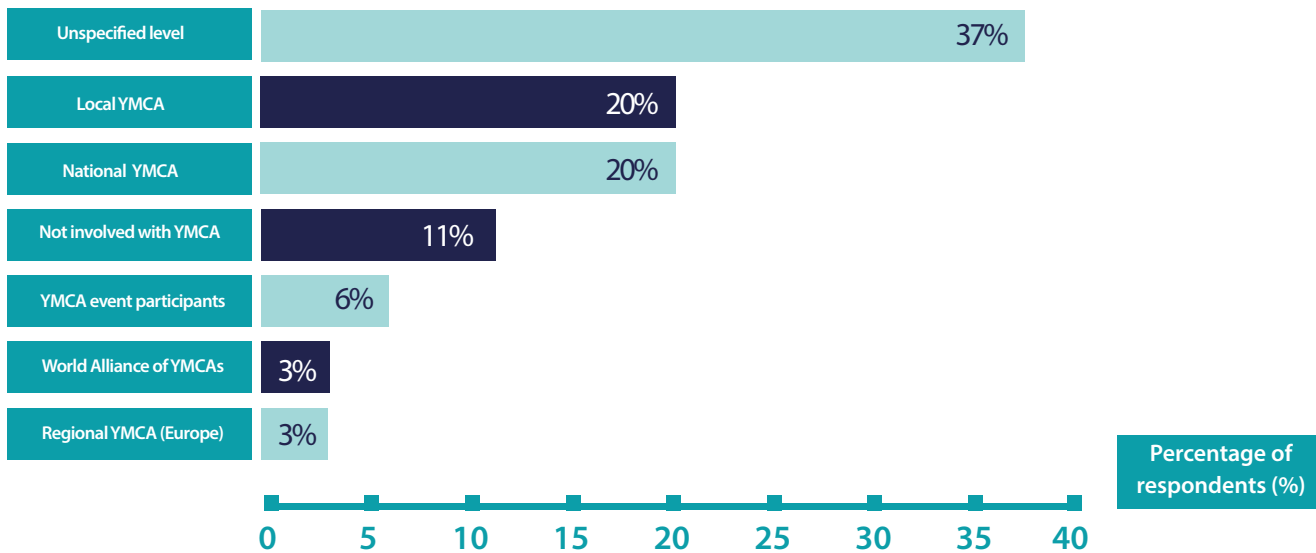


At the time they joined the RfR, over half of the PWI alumni (51%) responding to the survey described themselves as YMCA volunteers (Fig. 9). Around one in ten of respondents explained that they had only attended YMCA activities and had never been more actively involved in the YMCA. A similar number of them (14%) explained that they had not previously been involved with YMCA at all before PWI. Other individual answers indicate involvement with local, national or regional YMCAs in various capacities, often alongside volunteering. Prior to their PWI involvement, the respondents have been active mostly with their local or national YMCAs (Fig. 10: 29% and 23% respectively). Only one participant came from a regional, YMCA Europe structure (an Executive Committee member).

11. What is your current level of involvement with the YMCA ?

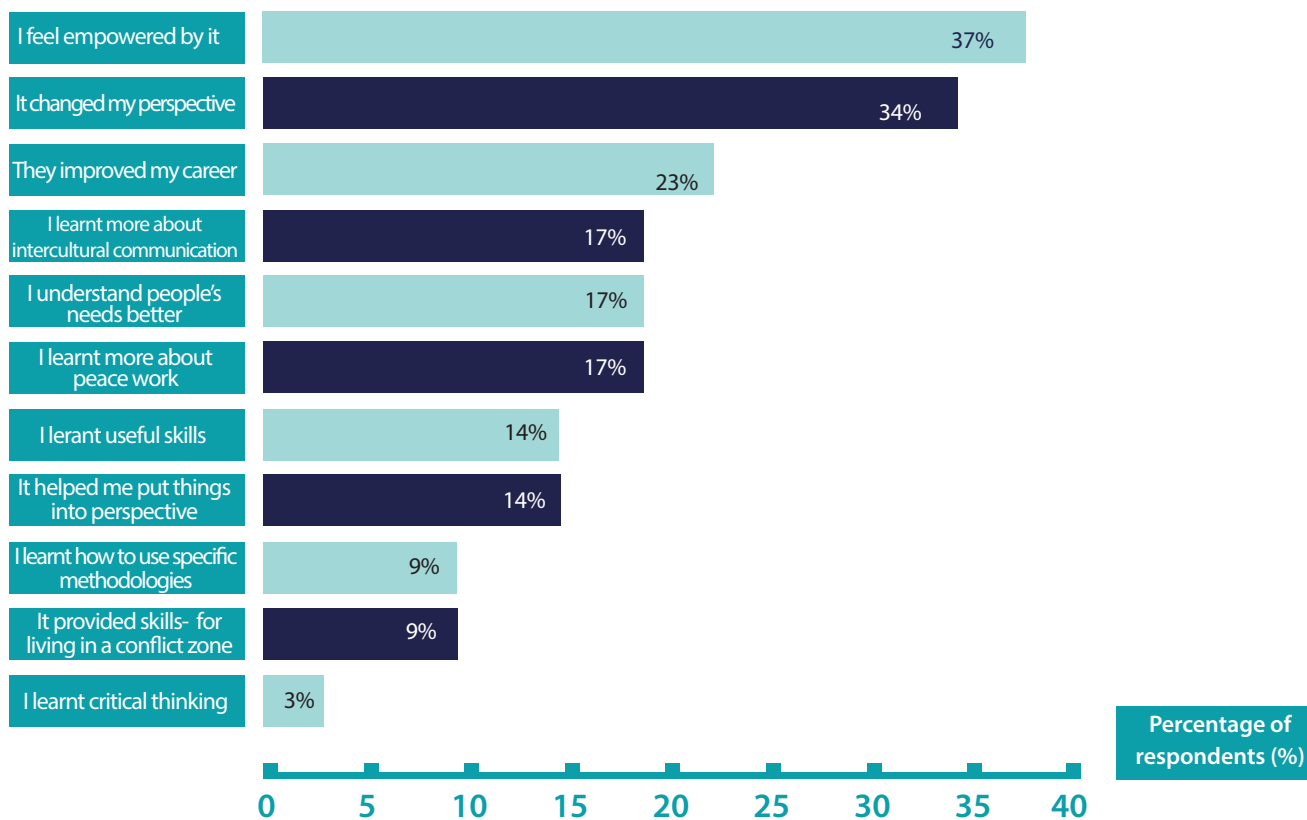


12. Level of involvement with the YMCA after PWI



After finishing their involvement with PWI, the number of volunteers among its alumni decreased by 11% (Fig. 11). Whilst this finding may seem disappointing at first, it should be seen in the context of a greater number of participants who are now involved with YMCA and more participants in local or national YMCAs official positions as compared to the period before PWI. The narrative answers in the survey indicate an evident *shift towards employment*, often also in non-YMCA related fields, limiting their free time and volunteering possibilities with local and national YMCAs. However, there is evidence of respondents' equal level of involvement with national and local YMCAs after the PWI (Fig. 12: 20% respectively), with increasing involvement at the national level balancing a reduction at the local level following their PWI experience. The individual answers also indicate evidence of advancement to more senior (employee or official) positions within the YMCA structures both horizontally (at the same level, e.g. with a local or national YMCA) and vertically (from lower to higher levels; Fig. 11 and 12). One PWI alumnus became employed with the World Alliance of YMCAs after PWI, two more becoming national YMCA General Secretaries in their countries, while a further two became 'international committee members'. A significant proportion of respondents described having double or multiple roles, often in their local and/or national YMCAs, and on a higher level of responsibility compared with their position before PWI.

13. In what way have knowledge and skills you acquired as a PWI alumnus/ alumna contributed to your personal life, professional and/ or academic career?



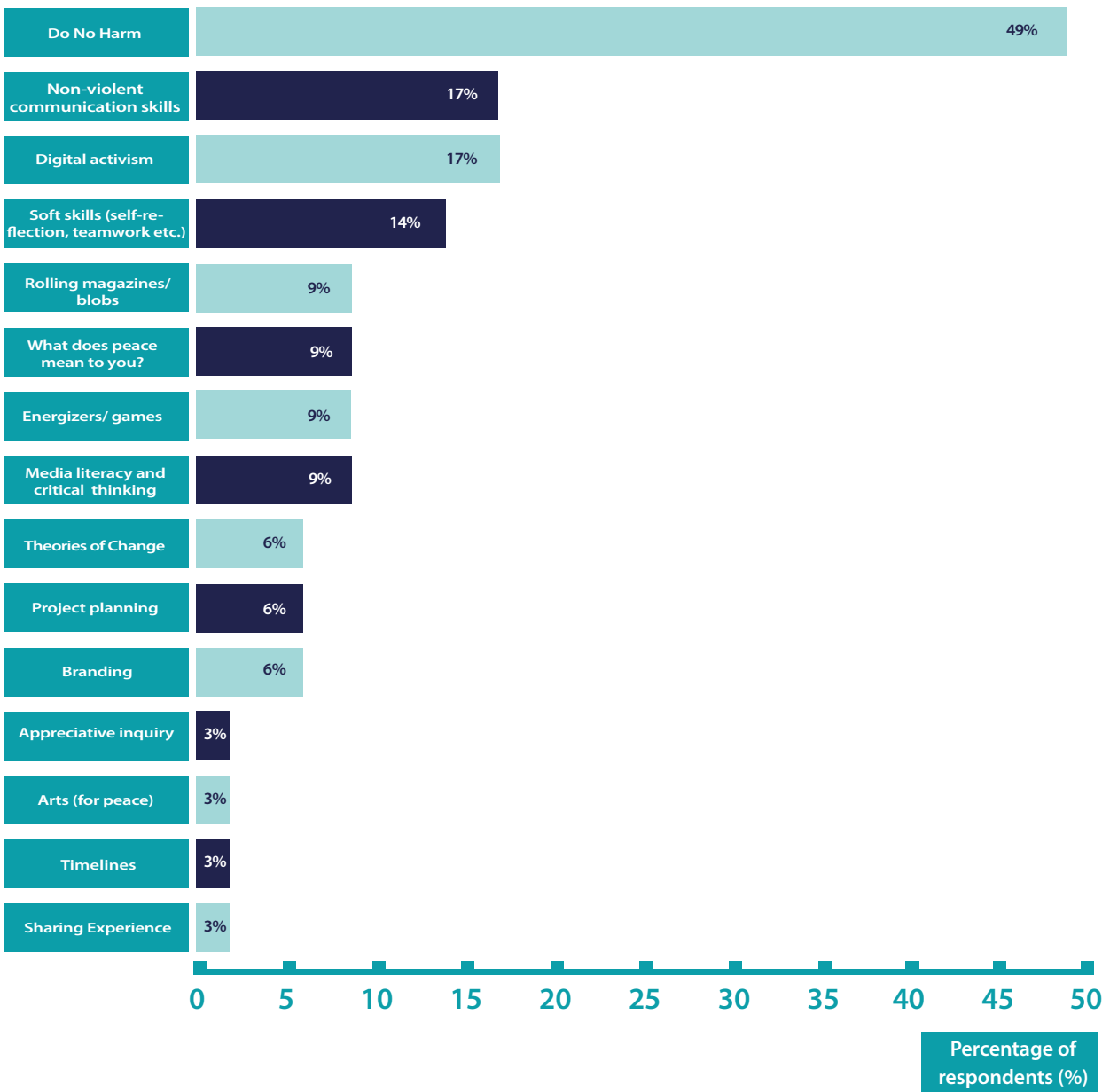
Over a third of respondents claim that the knowledge and skills they have acquired as PWI alumni has empowered them personally and changed their perspective (Fig. 13: 37% and 34 % respectively). By 'changing perspective' they explained that they have become more open and have started to talk about conflict and peace; that they have become more understanding concerning diversity; and that the entire experience has 'widened [their] perception'. Nearly one in four (23%) stated that their career has improved thanks to the knowledge and skills acquired during their PWI experience (though without any further explanation). Nearly a fifth of respondents respectively claim that they have learnt more about peace work, intercultural communication, and how to better understand people's needs (17% in each of the three categories). A significant proportion (14%) believe they have learned useful skills (such as project and time management, group work or digital activism), with an equal proportion of respondents stating that the PWI experience helped them put things into perspective by gaining new knowledge, providing examples of specific situations and sharing experience with others:

'Starting from the first event it has changed my life in a good way, broke stereotypes, changed some points of view and it was not only due to the sessions but also due to communication, spending time together, learning others culture, history, opinions you would never think of.'

'The most important skill is to be able to cooperate with different kinds of people. This is the biggest "skill" that I have acquired within involvement in YMCA.'

Nearly one in ten (9%) feel that PWI provided them with skills useful for living in a conflict zone, as well as an opportunity to learn how to use specific and relevant methodologies (such as Do No Harm or Theories of Change). Critical thinking emerged once again as an especially valued skill.

14. What specific knowledge and skills from PWI are you still using in your life and work?



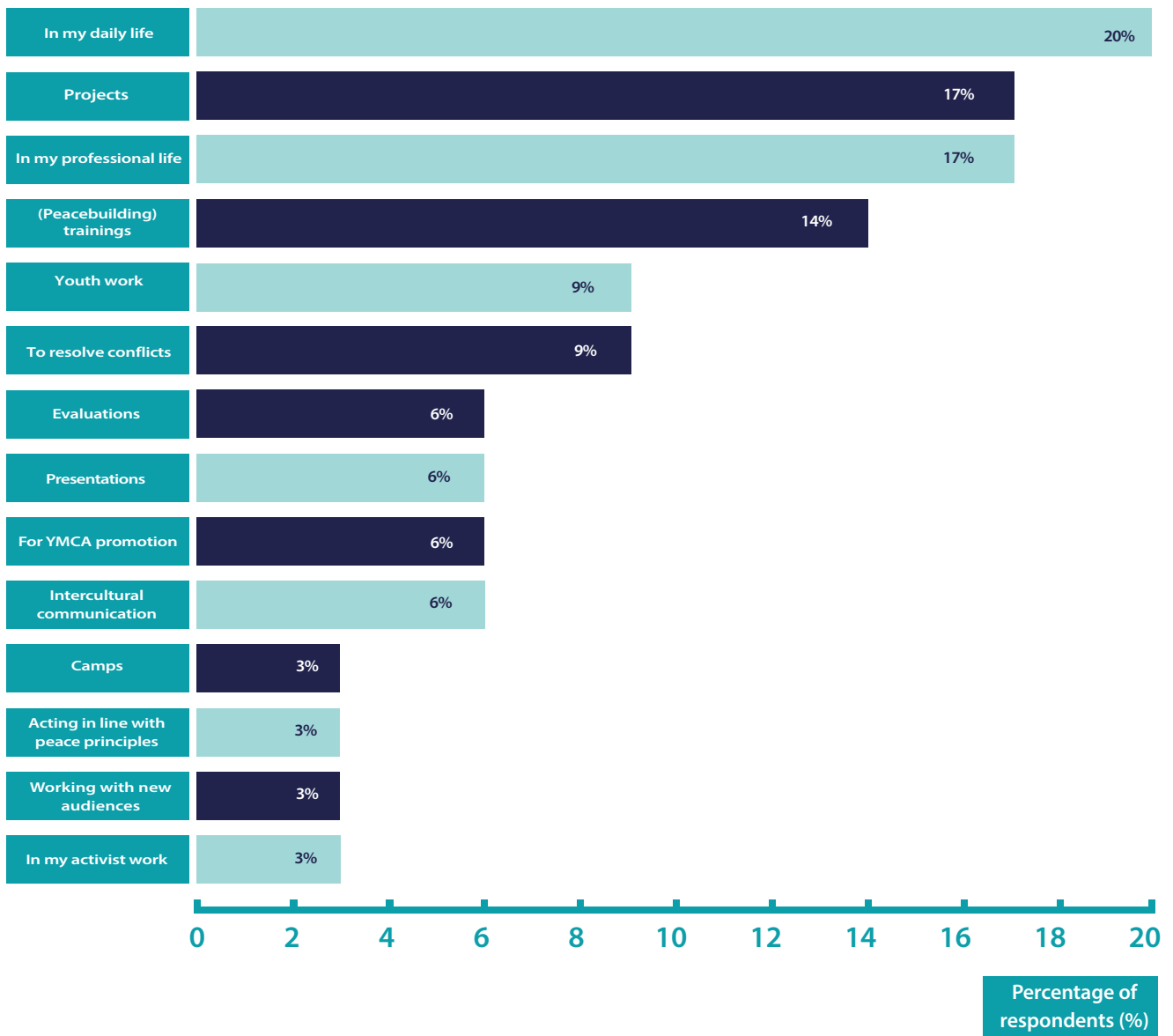
Nearly half of the respondents (49%) explained that they are still using the Do No Harm methodology, one of the methods they learned while attending the PWI (Fig. 14):

“Do No Harm methodology, digital skills trying to use new programs, new ways of posting). I am thankful to Roots for my journey, for the opportunities to meet so many wonderful people, to open up myself, believe in myself, to widen my horizon, to be able to see the bigger picture. I am not sure about certain knowledge, but I know that Roots has shaped my character a lot.”

“First of all, TOC and DNH. ... Also, online campaigning and knowledge about branding turned out to be extremely useful. ... For my career the most important event was one in Budapest, because I am trying to make some changes via internet and blogging.”

“Every time I’m in a multicultural setting with new people, I always focus on the connectors and avoid the dividers.”

15. What for/ in which situation you are using the specific knowledge and skills from PWI?



Non-violent communication (including active listening and cooperation), as well as digital activism skills continue to be used by nearly a fifth of the alumni (17% use both), followed by the so-called 'soft' skills, such as self-reflection and teamwork (14%). Close to one in ten (9%) say they are using knowledge and skills acquired during individual workshops (the Rolling magazine, personal reflection on peace and media literacy), as well as the energizers and various games played during the PWI sessions. In addition to 'hard' skills and methodologies (such as project planning, branding, Theories of Change, appreciative inquiry and timelines), the respondents explained that they also use arts for peace activities, and experience-sharing (particularly success stories and project analysis) in their life and work.

Most respondents stated that they use the PWI knowledge and skills in their daily or professional life (Fig. 15: 20% and 17% respectively), as well as in their projects (17%). 14% of respondents use the knowledge and skills for their (peacebuilding) trainings, while somewhat fewer (9%) explained that they apply the knowledge and skills for basically similar purposes in youth work and to resolve conflicts.

Respondents find the PWI knowledge and skills useful for performing a variety of professional and activist tasks, from doing evaluations, presentations and promotion to facilitating communication with various groups in (often challenging) intercultural contexts.

It should come as no surprise then that, except for one person who was not sure, all the PWI alumni who responded to the June 2019 survey (97%) would like to stay engaged with RfR (PWI) if it continues into its next phase (Fig. 16).

16. Would you like to stay engaged with RfR (PWI) if it continued into its next phase?



V Peace Work Institute: The People

RfR PWI has brought together over **62 persons** - 46 participants and two additional implementation-team members, four staff and ten expert contributors from **23 countries/regions** - implementing its activities first-hand:



Alumni⁹³

Generation 2015

Tatul Bostanchyan, Armenia

Lusine Vardanyan, Armenia

Vova Ghulyan, Artsakh / Nagorno Karabakh

Davit Mekumyan, Artsakh / Nagorno Karabakh

Christina Kyriakou, Cyprus

Rachel Dyne, England

Frah Saeed, England

Adi Davies, England / Kosovo

Zura Akahaladze, Georgia

Kristina Arakelova, Georgia

Ani Kalabegashvili, Georgia

Andrew Hamilton, Ireland

Darryn Causby, Ireland

Dorina Lluka Davies, Kosovo

Viktor Iliev, North Macedonia

Alexey Kostyakov, Russia

Marina Martinenko, Russia

Anastasia Tsygankova, Russia

Ivana Ilic, Serbia

Marta Campana, Spain

Bilal Aktas, Turkey

Gozde Erguc, Turkey

Musa Kurt, Turkey

⁹³ Listed alphabetically by names of their countries / regions.



Generation 2018

Besnik Hoxha, Albania

Ani Arakelyan, Armenia

Marina Babayan, Armenia

Anzhelika Zakaryan, Artsakh / NagornoKarabakh

Lamiya Ryzaeva, Azerbaijan

Josipa Erdesi, Croatia

Irina Berdzenishvili, Georgia

Nick Chikradze, Georgia

Lika Kadagishvili, Georgia

Mona Hein, Germany

Silke Boelts, Germany

Fiona Shyti, Kosovo

Nita Gjoshi, Kosovo

Maria Costa, Portugal

Andrea Lazar, Romania

Petr Bozhichko, Russia

Natalia Martinenko, Russia

Katia Pronkina, Russia

Jamie Lockhart, Scotland

Daniel Mamojka, Serbia

Helena Haykova, Slovakia

Maksym Studilko, Ukraine

Nataliia Vainilovych, Ukraine



Peace Work Institute Reunion in Toledo, 2019

Staff

Vardan Hambardzumyan, the Project Coordinator and its author from Armenia is in charge of its management process since 2007. He is primarily responsible for overall project coordination, fundraising and administration. With 20 years of YMCA engagement in various posts, he is also the YMCA Europe Executive Secretary in charge of its programmes.

Revaz Shavladze, the Project Assistant from Georgia is another RfR project veteran. Starting his journey as a project coordinator with YMCA Georgia, he is primarily in charge of project monitoring, evaluation and reporting.

Marius Gabriel Pop, the Project Assistant from Romania joined the project during the second phase of its implementation in 2012. As the YMCA Europe Projects and Communications Manager, he oversees the administrative and communication aspects of the project and is involved in proposal-writing to various institutions and agencies.

Sarka Cihakova, the Project Assistant from Czech Republic joined the team in 2016, at the start of its third phase. As the YMCA Europe Accountant, she is in charge of the Project finances and reporting.

Expert Contributors

Ankica Dragin from Serbia is one of the two authors of this guidebook and evaluators of the RfR peace practice 2012-2019. Her session on DNH methodology in October 2007, as well as those on CT during 2012-2013 PWI activities, have greatly shaped the course of the RfR project. Continuous cooperation with her as a HR and PB practitioner and researcher is one of the key factors that RfR and PWI have remained relevant and highly valued by their participants.

Wolfgang Heinrich, PhD, from Germany is one of the two authors of this guidebook and evaluators of the RfR peace practice 2012-2019. He served as a key capacity building staff with EED Germany (today's Bread for the World) when the RfR staff experienced his empowering support in enhancing their conflict transformation work for the first time during his session on DNH methodology in October 2007. This cooperation has continued even after his retirement.

Bruce Britton from the UK, the editor of this guidebook, was (until January 2019 when he officially retired) an independent consultant and trainer with Framework and INTRAC, working in the fields of organizational development and learning, capacity building and strategy development. A specialist in children's rights and rights-based approaches to development, he was the first RfR phase one external evaluator (2007-2010).

Peter Crory from UK has established his own independent consultancy company after a long and outstanding professional service as the Secretary General of Lisburn YMCA in Northern Ireland and the National Secretary General of YMCA Scotland. His inputs from an external perspective based on his rich YMCA experience have been pivotal to the RfR project.

Bill Sterland from the UK is an independent consultant with many years of development experience in the transitional and post-conflict countries of Afghanistan and Kyrgyzstan, as well as the countries of the Western Balkans. A specialist in organizational development, NGO management and civil society strengthening, he is a member of Framework and INTRAC and was the RfR phase two (aka the PWI first phase) outcome evaluator (2012-2015).

Vojislava Tomic from Serbia has devoted her 20 years' professional experience to exploring and developing training in conflict transformation, intercultural learning and recognition of non-formal learning in youth work.

Ivana Davidovska from North Macedonia is a project manager and educator specialized in youth work, youth policy and organizational development. She used to be the President of the National Youth Council of Macedonia. She is the Membership and Capacity Building Officer with the Secretary General Office of the European Youth Forum.

Sergiu-Bogdan Imre from Romania is a freelance strategy consultant and specialist in using outdoor and experiential learning in development of inclusive and interactive education. As an activist, he has been involved in a number of peace and human rights education, intercultural learning, organizational strategy and management projects. He is also a member of the Council of Europe Pool of Trainers.

Palmer Hestley from USA (and currently residing in UK) is the Director of Communications with the World YMCA. He has 15 years' experience in press, media relations, PR and brand management with the last seven years devoted to YMCA. He has facilitated digital activism, campaigning and branding sessions with the PWI second generation alumni and will contribute to RfR PWI information, know-how and expertise going global.

Pip Wilson from the UK is a devout YMCA activist, author of several books and the famous 'Blob Tree Tools' which, as he says 'can open up the hardest heart' and is able to open up meaningful communication in all cultures and contexts. He contributed with his sessions to reflecting on RfR peace practice 2012-2019 process during the PWI Toledo session in April 2019.



VI Resources

1. CONFLICT TRANSFORMATION

- Augsburger, David W. (1992). *Conflict Mediation Across Cultures - Pathways and Patterns*. Westminster John Knox Press. Louisville, KY, USA.
- *Conflict Analysis Framework: Field Guidelines and Procedures*. (2017). Global Partnership for the Prevention of Armed Conflict (GPPAC). The Hague, the Netherlands. <https://gppac.net/publications/conflict-analysis-framework-field-guidelines-and-procedures> (Last visited: 7 October 2019)
- Fisher, Simon *et al.* (2000). *Working With Conflict*. ZED Books / RTC. London, UK.
- Glasl, Friederich. (1999). *Confronting Conflict*. Hawthorne Press, UK.
- Lederach, John Paul. Maiese, Michelle. (2009). *Conflict Transformation: A Circular Journey With a Purpose*. In: *New Routes - A Journal of Peace Research and Action*. Vol. 14, 2-2009. Life and Peace Institute. Uppsala, Sweden. pp. 7-10. https://peacemaker.un.org/sites/peacemaker.un.org/files/ConflictTransformation_NewRoutes2009.pdf (Last visited: 3 June 2019)
- Miall, Hugh. (2004). *Conflict Transformation: A Multi-Dimensional Task*. In *Berghof Handbook for Conflict Transformation*. http://www.berghoffoundation.org/fileadmin/redaktion/Publications/Articles/miall_handbook.pdf (Last visited: 3 June 2019).
- Lederach, John Paul. (2014). *The Little Book of Conflict Transformation - Clear Articulation of the Guiding Principles by a Pioneer in the Field*. Good Books / Skyhorse Publishing, Inc. Delaware, MD, USA.
- Mischnick, Ruth, PhD. (2007). *Nonviolent Conflict Transformation: Training Manual for a Training of Trainers Course*. 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) / Peace Action Training and Research Institute of Romania (PATRIR). Bratislava, Slovakia. http://www.trainingoftrainers.org/img/manual_en.pdf (Last visited: 4 June 2019)
- Ohana, Yael Ed. (2012). *Youth Transforming Conflict*. Council of Europe Publishing. Strasbourg, France. https://pjp-eu.coe.int/documents/1017981/7110680/T-Kit12_EN.pdf/9791dece-4a27-45e5-b2f-b7443cb2125b (Last visited: 6 May 2019)
- Oliva, Fabio. Charbonnier, Lorainne. (2016). *Conflict Analysis Handbook - A field and headquarter guide to conflict assessment*. United Nations System Staff College (UNSSC). Turin, Italy. https://www.unssc.org/sites/unssc.org/files/unssc_conflict_analysis_fabio_oliva_lorraine_charbonnier.pdf (Last visited: 7 October 2019)
- *Peacebuilding Fundamentals - Participant's Manual*. (2018). CRS. Baltimore, MD, USA. https://www.crs.org/sites/default/files/tools-research/peacebuilding_fundamentals_manual.pdf (Last visited: 7 June 2019)

- Reimann, Cordula. Ropers, Norbert. (2005). *Discourses on Peace Practices: Learning to Change by Learning from Change?* In: Van Tongeren, Paul. Brenk, Malin, Hellema, Marte. Verhoeven, Juliette. Eds. *People Building Peace II: Successful Stories of Civil Society*. Lynne Reiner Publishers. Boulder, London, UK. pp. 29-44.
- Van Tongeren, Paul. Verhoeven, Juliette. Wake, Jim. (2005). *People Building Peace: Key Messages and Essential Findings*. In: Van Tongeren, Paul. Brenk, Malin, Hellema, Marte. Verhoeven, Juliette. Eds. *People Building Peace II: Successful Stories of Civil Society*. Lynne Reiner Publishers. Boulder, London, UK. pp. 83-93.
- *Working with Conflict in Our Groups*. (2013). European Youth for Action / Seeds for Change / Council of Europe. <https://www.seedsforchange.org.uk/conflictbooklet.pdf> (Last visited: 8 June 2019)
- Young, Iris. *Five Faces of Oppression*. In: Heldke, Lisa. O'Connor, Peg. Ed. (2004). *Oppression, Privilege, & Resistance*. McGraw Hill. Boston, MA, USA. pp 37-63.

2. PEACE, VIOLENCE, HUMAN RIGHTS AND CONFLICT SENSITIVITY

- Abozaglo, Patty. (2011). *Conflict Sensitivity Toolkit - A Resource for Trócaire Staff*. Trócaire. Kildare, Ireland. https://www.trocaire.org/sites/default/files/resources/policy/conflict_sensitivity_toolkit_final_version_oct_2011_1.pdf (Last visited: 16 June 2019)
- Berger, Marie Rose. *No Longer Legitimizing War: Christians and Just Peace*. https://www.paxchristi.net/sites/default/files/documents/2-no_longer_legitimizing_war.pdf (Last visited: 17 June 2019)
- Dietrich, Wolfgang. (2011). *Beyond the Gates of Eden: Trans-rational Peaces*. In: Dietrich, Wolfgang. Echavarría Alvarez, Josefina. Esteva, Gustavo. Ingruber, Daniela. Koppensteiner, Norbert. Eds. *The Palgrave International Handbook of Peace Studies: A Cultural Perspective*. Palgrave Macmillan/ UNESCO Chair for Peace Studies of the University of Innsbruck. Houndsmill, Basingstoke, Hampshire, NY, USA. pp. 3-23.
- Dietrich, Wolfgang. (2012). *Interpretations of Peace in History and Culture*. Palgrave Macmillan.
- Dietrich, Wolfgang. (2014). *A brief Introduction to Transrational Peace Research and Elicitive Conflict Transformation*. In: Soto-Trillo, Luis Eduardo Ed. *Journal of Conflictology*. Vol. 5, Issue 2 (2014).
- Haider, H., (2014). *Conflict Sensitivity: Topic Guide*. GSDRC, University of Birmingham. Birmingham, UK. http://www.gsdrc.org/docs/open/gsdrc_cs_topic_guide.pdf (Last visited: 17 June 2019).
- Campus for Peace of the Universitat Oberta de Catalunya. Barcelona, Spain. pp. 48-57. <http://journal-of-conflictology.uoc.edu/joc/ca/index.php/journal-of-conflictology/index.html> (Last visited: 17 June 2019)

- French, John R.P. Bertram, Raven. (1959). *The Bases of Social Power*. In: Cartwright, Dorwin. Ed. *Studies in Social Power*. Research Center for Group Dynamics, Institute for Social Research, University of Michigan. Ann Arbor, MI, USA. p. 151-157.
- *Human Rights Based Approach to Peacebuilding*. (2015). A HRBA and Peace Building Thematic Brief. SIDA. Stockholm, Sweden. <https://www.sida.se/globalassets/sida/eng/partners/human-rights-based-approach/thematic-briefs/human-rights-based-approach-peace-building.pdf> (Last visited: 18 June 2019)
- *Human Rights Based Approach to Peacebuilding - Summary*. (2015). SIDA. Stockholm, Sweden. <https://www.sida.se/globalassets/sida/eng/partners/human-rights-based-approach/thematic-briefs/human-rights-based-approach-peace-building-summary.pdf> (Last visited: 18 June 2019)
- *Just Peace Companion. Second Edition*. (2012). World Council of Churches. Geneva, Switzerland. http://www.overcomingviolence.org/fileadmin/dov/files/iepc/resources/JustPeaceCompanion_2ndEd.pdf (Last visited: 19 June 2019)
- Lederach, John Paul. (1997). *Building Peace: Sustainable Reconciliation in Divided Societies*. United States Institute of Peace (USIP). Washington, DC, USA.
- Nordquist, Kjell-Åke. (2008). *The Crossroads of Human Rights and Peace-Building - an ongoing debate*. Research Papers Series No. 2. Research Programme on Human Rights and Peace-Building. Stockholm School of Theology. https://www.ehs.se/sites/default/files/general/paper_no2.pdf (Last visited: 19 June 2019)
- Schilling, Katharina. (2012). *Peacebuilding & Conflict Transformation - A resource Book*. Presbyterian Church Cameroon / ZFD / CPS/EED Peace Work Africa / Brot für die Welt / Sierra Leone Adult Education Association. Freiburger Graphische Betriebe, Freiburg, Germany. <https://www.ziviler-friedensdienst.org/sites/ziviler-friedensdienst.org/files/anhang/publikation/zfd-peacebuild-conflict-transformation-54114.pdf> (Last visited: 19 June 2019)
- *Compass: Manual for Human Rights Education with Young People*. (2012). Council of Europe. Strasbourg, France. http://www.eycb.coe.int/compass/en/pdf/compass_2012_inside_FINAL.pdf (Last visited: 6 May 2019)
- Woodrow, Peter. Chigas, Diana. (2009). *A Distinction with a Difference: Conflict Sensitivity and Peacebuilding. CDA Collaborative Learning Projects*. Cambridge, MA, USA. <https://www.cdacollaborative.org/wp-content/uploads/2016/02/A-Distinction-With-A-Difference-Conflict-Sensitivity-And-Peacebuilding.pdf> (Last visited: 30 June 2019)

3. SPECIFIC METHODOLOGIES

Do No Harm (DNH)

- Anderson, Mary B. (1996). *Do No Harm: Supporting Local Capacities for Peace through Aid*. CDA. Cambridge, MA, USA.

- Anderson, Mary B. (1999). *Do No Harm: How Aid Can Support Peace - or War*. Lynne Reiner Publishers, Inc. Boulder, CO, USA.
- Anderson, Mary B. ed. (2000). *Options For Aid in Conflict. Lessons from Field Experience*. CDA. Cambridge, MA, USA. <https://www.cdacollaborative.org/publication/options-for-aid-in-conflict-lessons-from-field-experience/> (Last visited: 9 June 2019)
- *Do No Harm Workshop Trainer's Manual*. (2016). CDA Collaborative Learning Projects. Cambridge, MA, USA. <https://www.cdacollaborative.org/publication/no-harm-workshop-trainers-manual-2016/> (Last visited: 9 June 2019)
- Woodrow, Paul. Jean, Isabella. (2019). *Getting Do No Harm to 'Stick': Successes, Failures and Varied Approaches*. Peacebuilding Evaluation Consortium / CDA Collaborative Learning Projects. Cambridge, MA, USA. <https://www.cdacollaborative.org/publication/getting-do-no-harm-to-stick-successes-failures-and-varied-approaches/> (Last visited: 30 June 2019)

Reflecting on Peace Practice (RPP)

- Anderson, Mary B. Lara Olson. (2003). *Confronting War. Critical Lessons for Peace Practitioners*. CDA Collaborative Learning Project. Cambridge, MA, USA.
- Chigas, Diana. Woodrow, Peter. (2018). *Adding Up To Peace. The cumulative impacts of peace programming*. CDA Collaborative Learning Project. Cambridge, MA, USA.
- *Reflecting on Peace Practice (RPP) Basics. A Resource Manual*. (2016). CDA Collaborative Learning Projects. Cambridge, MA, USA.
- *The Use of Reflecting on Peace Practice (RPP) in Peacebuilding Evaluation: Review & Recommendations Final Report*. (2011). CDA Collaborative Learning Projects. Cambridge, MA, USA. <http://live-cdacollaborative.pantheonsite.io/wp-content/uploads/2016/01/The-Use-of-RPP-in-Peacebuilding-Evaluation.pdf> (Last visited: 30 June 2019)

Theories of Change (TOC)

- Baltiwala, Srilatha. (2019). *All About Power: Understanding Social Power and Power Structures*. CREA. New Delhi, India. <https://reconference.creaworld.org/wp-content/uploads/2019/05/All-About-Power-Srilatha-Batliwala.pdf> (Last visited: 23 May 2019)
- Stein, Danielle. Valters, Craig. (2012). *Understanding Theory of Change in International Development*. JSRP / TAF. London, UK. http://www.theoryofchange.org/wp-content/uploads/toco_library/pdf/UNDERSTANDINGTHEORYOFChangeSteinValtersPN.pdf (Last visited: 25 May 2019)
- Valters, Craig. (2015). *Theories of Change: Time for a radical approach to learning in development*. ODI. London. UK. <https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion-files/9835.pdf> (Last visited: 25 May 2019)

Listening Conversations

- Anderson, Mary B. Brown, Dana. Jean, Isabella. (2012). *Time To Listen. Hearing People on the receiving end of international aid.* CDA. Cambridge, MA, USA.

4. PLANNING, MONITORING AND ASSESSMENT

- Anderson, Mary B. Olson, Lara. (2003). *Confronting War. Critical Lessons for Peace Practitioners.* Collaborative Learning Projects. Cambridge, MA, USA. <https://www.cdacollaborative.org/publication/confronting-war-critical-lessons-for-peace-practitioners/> (Last visited: 29 June 2019)
- Anderson, Mary B. Brown, Dayna. Jean, Isabella. (2012). *Time To Listen. Hearing People on the Receiving End of International Aid.* CDA Collaborative Learning Projects. Cambridge, MA, USA.
- Blackman, Rachel. (2003). *Peace-building within our communities.* Roots Resources 4. Tearfund. Teddington, UK. http://learn.tearfund.org/~media/Files/TILZ/Publications/ROOTS/English/Peace-building/Peace_E.pdf (Last visited: 10 May 2019)
- Chigas, Diana. Woodrow, Peter. (2018). *Adding Up To Peace. The cumulative impacts of peace programing.* CDA Collaborative Learning Project. Cambridge, MA, USA.
- *Evaluating Peacebuilding Activities in Settings of Conflict and Fragility. Improving Learning for Results.* (2012). OECD DAC. Paris, France. <https://doi.org/10.1787/9789264106802-en> (Last visited: 10 May 2019)
- Lederach, Jean Paul. Neufeldt, Reina. Culbertson, Hal. (2007). *Reflective Peacebuilding - A Planning, Monitoring and Learning Toolkit.* The Joan B. Croc Institute for International Peace Studies, University of Notre Dame and Catholic Relief Services South East Asia Regional Office. Mindanao, Philippines. https://ndigd.nd.edu/assets/172927/reflective_peacebuilding_a_planning_monitoring_and_learning_toolkit.pdf (Last visited: 29 June 2019)
- *Principles for Evaluation of Development Assistance.* (1991). OECD Development Assistance Committee (DAC). Paris, France. <https://www.oecd.org/dac/evaluation/2755284.pdf> (Last visited: 8 June 2019)
- Sinek, Simon. (2011). *Start With Why: How Great Leaders Inspire Everyone to Take Action.* Random House Publishing. New York, NY, USA.
- Watson, Joanna. (2015). *Advocacy Toolkit - Second Edition.* Tearfund. Teddington, UK. https://learn.tearfund.org/~media/files/tilz/publications/roots/english/advocacy_toolkit/second_edition/tearfundadvocacytoolkit.pdf?la=en (Last visited: 29 June 2019)

5. GROUP DYNAMICS AND INTERACTION IN PEACEBUILDING

- Brander, Pat *et al.* (2016). *Education Pack - All Different All Equal*. Second revised and updated edition. Council of Europe. Budapest, Hungary. <https://rm.coe.int/1680700aac> (Last visited: 9 May 2019)
- Milofsky, Alison Ed. (2011). *Peacebuilding Toolkit for Educators - High School Edition*. United States Institute of Peace Press. Washington, D.C, USA. https://www.usip.org/sites/default/files/GP-C_EducatorToolkit-%28HighSchool%29_combined.pdf (Last visited: 9 May 2019)
- Poalelunji, Evgheni. *Team building is important: games from expert* - A website with a selection of various group facilitation games and insights on group facilitation: <https://www.eteambuilding.org/> (Last visited: 9 May 2019)
- Wilson, Pip. - On the Blob Tree and other Blobs-based resources, as well as the Rolling Magazine approach to group facilitation (various books, posters and tools, including the Blob YMCA Toolbox): <http://www.pipwilson.com/p/blob-tree.html> (Last visited: 9 May 2019)

6. ARTS FOR PEACE

- Boal, Augusto. (2002). *Games for Actors and Non-Actors. Second Edition*. Routledge / Taylor & Francis Group. London, UK / New York, NY, USA.
- Bond Street Theatre: Theatre for Peace - <http://www.bondst.org/> (Last visited: 12 May 2019)
- Breed, Dr. Ananda Ed. (no date). *Drama for Conflict Transformation Toolkit*. USAID / IREX. <https://www.irex.org/sites/default/files/node/resource/drama-for-conflict-transformation-toolkit.pdf> (Last visited: 12 May 2019)
- Center for Theatre of the Oppressed - www.ctorio.org.br (Last visited: 13 May 2019)
- Fox, Hannah. (2010). *ZoomyZoomy: Improv Games and Exercises for Groups*. Tusitala Publishing. New Paltz, NY, USA.
- Kim, Sebastian. Kollontai, Pauline. Yore, Sue. Ed. (2015). *Mediating Peace: Reconciliation through Visual Art, Music and Film*. Cambridge Scholars Publishing. Lady Stephenson Library, Newcastle upon Tyne, UK.
- Playback Practice - Articles about it from all over the world - <http://playbacktheatrereflects.net/> (Last visited: 13 May 2019)

7. DIGITAL ACTIVISM AND CAMPAIGNING

- Cammaerts, Bart. (2015). *Social Media and Activism*. In: Mansell, R., Hwa, P., The International Encyclopedia of Digital Communication and Society. Wiley-Blackwell Oxford, UK. pp. 1027-1034. http://eprints.lse.ac.uk/62090/1/Social_media_and.pdf (Last visited: 23 June 2019)
- Cinco, Cheekay. (2011). *Strategising Online Activism: A Toolkit*. APC WNSP / VNC. Mellville, South Africa. https://www.apc.org/sites/default/files/VNC_Toolkit_FINAL_0.pdf (Last visited: 23 June 2019)
- Marovic, Ivan. (2018). *The Path of Most Resistance: A Step-by-Step Guide to Planning Nonviolent Campaigns*. ICNC Press. Washington, D.C, USA. <https://www.nonviolent-conflict.org/wp-content/uploads/2019/11/The-Path-of-Most-Resistance-Nov-2019.pdf> (Last visited: 23 June 2019)
- Murdoch, Steven. (2010). *Destructive Activism: The Double-Edged Sword of Digital Tactics*. In: Joyce, Mary. Ed. (2010). *Digital Activism Decoded: The New Mechanics of Change*. International Debate Education Association. New York, USA. <https://murdoch.is/papers/digiact10all.pdf> (Last visited: 23 June 2019)
- *Peace, E-activism and Campaigning Education*. (2018). YMCA Europe Roots for Reconciliation / Council of Europe. Budapest, Hungary. <https://issuu.com/ymcaeurope/docs/final-handbook> (Last visited: 23 June 2019)

PEACEWORK GUIDEBOOK

Peace Roots: From Seeds to Fruits

Based on YMCA Europe Roots for Reconciliation Project Peace Work Institute case study and practices.

