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The BUILDPEACE

Handbook for Learners

Building Peacebuilders through Integrated
Formal and Non-Formal Learning Approaches



Research Centre
Trust, Peace and
Social Relations



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Executive summary

The Handbook in front of you is designed to offer comprehensive and accessible guidance for someone engaging with the main objectives and goals of any peacebuilding process. As such, it strives to offer a starting point and to paint a bigger picture for learners first and foremost, but to facilitators as well, on an as-needed basis. The creators of this Handbook have utilized extensive experience from the various contributors, exhaustive theoretical and practical knowledge available, as well as multiple productive meetings to determine the most relevant competencies one needs to develop, and become aware of, when taking on the difficult task of becoming or nurturing and educating, a peacebuilder. This Handbook recognizes that the complex and difficult journey towards peacebuilding and conflict resolution is threefold. This has resulted in a set of competencies thematically organized through three groups: Knowledge, Skills and Attitudes.

First, one needs to develop a deep and wide-ranging understanding of the specific historical, cultural, religious and ideological context at hand. To become aware of the specific perspectives and positions that influence the outcomes of the process and develop awareness of one's own subjectivity and bias as well as personal expectations. Finally, one needs to become versed in successful, as well as unsuccessful, strategies deployed in similar situations. The focus was precisely on these issues with the goal of providing a concise overview of the most relevant insights into knowledge a peacebuilder needs to adopt. The chapter, marked Knowledge, is divided into smaller themes: Conflict analysis, Diversity and Interculturality, Self-Awareness and Exposure to Key approaches, and Methods and Concepts. These themes cover the basis of the learning process of peacebuilding and offer a necessary foundation for both learners and facilitators.

Second, productive engagement with peacebuilding implies a mosaic set of skills needed for success. These skills include: Effective Communication, Critical Thinking, Negotiation and Mediation, Facilitation and Organizational Skills. The Skills Chapter focuses specifically on these competencies and analyses various approaches one should develop and master to reach the full potential of taking an active role in conflict resolution. These skills are broken down to their most elemental parts so that the learners can successfully employ all their resources towards building on existing foundations and utilizing their own experience to design context specific strategies. This chapter serves as a model guide that can be used in diverse ways for distinct and contextually specific sets of circumstances. Rather than offering a finite set of advice, it opens up questions and emphasizes the importance of critical thinking and openness to change and the variability of the human experience and expectations.

Third, this Handbook pinpoints the relevance of personal growth and introspection for the process of peacebuilding and conflict resolution. Finally, chapter Attitudes, unpacks Empathy, Open Mindedness, Stepping Out of Comfort Zone, Patience, and Objectivity. This chapter is designed to address the influence that the complexity of the human experience has on the convoluted political terrain of conflict and peace. It offers a base for rethinking one's own position and perspective as it points to the relevance of continuous self-reflection and self-examination. It engages with the "subjective" components of the human interaction - ones that are shaped by personal interests, bias, goals and fears. Developments of the competencies relevant for this aspect of peacebuilding are observed as key to striving for success in mediation, conflict resolution and effective communication.

Lastly, it should be emphasized that this Handbook needs to be utilized as a whole, in the sense that the knowledge, skills and attitudes extracted as the most relevant for the peacebuilding process work together in a synchronic and dynamic fashion. The most successful peacebuilder is one that continuously invests time and resources in developing personally and professionally. One that is ready to learn and does not expect to ever reach complete knowledge of a context and involves people and diversity of opinions and personal and collective goals. One that is willing to approach the process holistically and appreciate the complexity of emotions, politics, economy and historical and cultural circumstances that play a fundamental role in conflict resolution. A successful peacebuilder will recognize that the competencies analysed in this Handbook go hand in hand with one another and will not use the chapters as a checklist of potential achievements and tasks to complete but rather as a guide through an extensive and permanent process of learning, questioning, critiquing, and striving for understanding. **In addition, the Handbook also complements the BUILDPEACE Tool Kit for educators.**

Sažetak

Priručnik koji se nalazi u Vašim rukama je osmišljen kao sveobuhvatan vodič za upućivanje u osnovne ciljeve bilo kojeg procesa izgradnje mira i pomirenja. Kao takav, vodič nudi početnu tačku i daje širu sliku procesa izgradnje mira, prije svega za učenike, ali i za voditelje i predavače. Tvorcima ovog Priručnika su iskoristili opsežno teorijsko i praktičko znanje raznovrsnih saradnika kako bi na brojnim sastancima odredili koje su najrelevantnije sposobnosti i kompetencije koje treba osvijestiti i razvijati prilikom preuzimanja zadataka koji se tiču odgajanja i obrazovanja graditelja mira. U Priručniku je prepoznato da izgrađivanje mira i pomirenje iziskuju zahtjevan i težak put. Rezultat toga su tri cjeline u kojima su potrebne sposobnosti tematski razvrstane na: Znanje, Vještine i Stavove.

Najprije, potrebno je razviti duboko i sveobuhvatno razumijevanje specifičnog historijskog, kulturnog, religijskog i ideološkog konteksta koji je prisutan. Potreban je nivo osvještenosti o specifičnim i različitim perspektivama i pozicijama koje utiču na rezultat procesa i razvoja osvještenosti subjektivnosti, vlastitih sklonosti kao i vlastitih očekivanja. Graditelji mira trebaju biti vješti u prepoznavanju i razlikovanju uspješnih od bezuspješnih strategija koje su primjenjivane u sličnim situacijama. Fokus poglavlja je upravo na tim pitanjima, sa ciljem omogućivanja sažetog pregleda najrelevantnijih uvida u znanje koje graditelji mira trebaju usvojiti interkulturalnost. Poglavlje „Znanje“ je podijeljeno na nekoliko manjih tematskih dijelova: Analiza konflikta, Različitost i interkulturalnost, Samosvjest i izloženost ključnim pristupima, Metode i koncepti. Ove teme pokrivaju osnov za učenje procesa izgradnje mira i nude nužni temelj i za učenike i za voditelje.

Nadalje, produktivno uključivanje u procese izgradnje mira implicira mozaični set vještina koje su potrebne za uspjeh. Te vještine uključuju: efikasnu komunikaciju, kritičko mišljenje, pregovaranje i medijaciju i vještine organizovanja. Poglavlje o vještinama je fokusirano isključivo na navedene sposobnosti i analizira različite oblike pristupa koji se trebaju razviti i usavršiti kako bi se ostvario puni potencijal u preuzimanju aktivne uloge pri rješavanju konflikata. Ove vještine su u priručniku razložene do svojih najjednostavnijih elemenata što učenicima omogućuje usmjeravanje svih svojih resursa ka izgradnji na postojećim temeljima i upotrebu vlastitog iskustva pri stvaranju strategija specifičnih za kontekst. Ovo poglavlje služi kao vodič za model koji se može koristiti na različite načine i u okolnostima koje su kontekstualno specifične. Umjesto predlaganja konačne liste savjeta, otvorena su različita pitanja i naglašena je važnost kritičkog mišljenja, otvorenosti ka promjenama i promjenjivosti ljudskog iskustva i očekivanja.

Naposlijetku, ovaj Priručnik tačno određuje važnost ličnog razvoja i introspekcije za procese izgradnje mira i rješavanja konflikta. Poglavlje „Stavovi“ objašnjava empatiju, otvorenost ka novim idejama i konceptima, potrebu za izlaženjem iz „zone udobnosti“, strpljenje i objektivnost. Poglavlje je osmišljeno tako da ukazuje na odnos kompleksnosti ljudskog iskustva i kompleksnosti političkog terena na kojem se odvijaju procesi konflikta i pomirenja. Ponuđen je osnov za preispitivanje vlastite pozicije i perspektive ukazujući na važnost kontinuirane refleksije i analize sebe samih. Refleksija i analiza se vežu uz subjektivne komponente ljudskih interakcija koje oblikuju lični interesi, sklonosti, ciljevi i strahovi. Razvoj sposobnosti koje su bitne za navedeni aspekt izgradnje mira su ključ težnje za uspjehom u medijaciji, rješavanja konflikata i efikasne komunikacije.

Potrebno je naglasiti da ovaj Priručnik treba posmatrati kao cjelinu najrelevantnijih znanja, vještina, iskustava i stavova potrebnih za procese izgradnje mira koji su u sinhronijskom i dinamičnom međudjelovanju. Jedini način za uspješan rad na pomirenju je kontinuitet rada i ulaganja u lični i profesionalni razvoj uz želju za neprestanim i konstantnim učenjem o kontekstu koji uključuje osobe različitih mišljenja, ličnih i kolektivnih ciljeva. Osoba Graditelji mira trebaju biti spremni pristupiti procesu izgradnje mira holistički, uzimajući u obzir kompleksnost emocija, političke, ekonomske, historijske i kulturne okolnosti koje igraju fundamentalnu ulogu u rješavanju konflikata. Uspješan graditelj mira će prepoznati da kompetencije analizirane u ovom priručniku idu ruku pod ruku jedna s drugom i neće koristiti poglavlja kao popis mogućih postignuća i zadataka koje treba ispuniti, već kao vodič kroz opsežan i stalni proces učenja, propitivanja, kritikovanja i težnje za razumijevanjem.

Osim toga, Priručnik također nadopunjuje BUILDPEACE Tool Kit za nastavnike.

Yönetici Özeti

Elinizdeki bu El Kitabı, herhangi bir barış inşası sürecinin ana hedefleri ve amaçlarıyla ilgilenen kişiler için kapsamlı ve erişilebilir bir rehber sunmak üzere tasarlanmıştır. Bu bakımdan, önceliği öğrenciler olsa da, ihtiyaç duydukları takdirde kolaylaştırıcılar için de bir başlangıç noktası sunmayı ve daha büyük bir tablo çizmeyi hedeflemektedir. Bu El Kitabının yaratıcıları, bir barış inşacısı olmak ya da yetiştirmek gibi zorlu bir görevin üstesinden gelebilmek için geliştirilmesi ve farkına varılması gereken en temel yeterlilikleri belirlemeye çalışmışlardır. Bunu yaparken de, çeşitli katılımcıların kapsamlı deneyimlerinden, var olan derin teorik ve pratik bilgilerden ve bunların yanı sıra, gerçekleştirilen pek çok verimli toplantıdan da faydalanmışlardır. Bu El Kitabı, barış inşası ve çatışma çözümüne yönelik karmaşık ve zorlu yolculuğun üç yönlü olduğunu kabul etmektedir. Bu da, tematik olarak üç grup altında organize edilen bir dizi yeterlilikle sonuçlanmıştır: Bilgi, Beceri ve Tutumlar.

İlk olarak, sürecin sonuçlarını etkileyen belirli bakış açılarının ve konumların farkında olunması ve kişinin kendi öznelliği ve önyargısı ile kişisel beklentileri hakkında farkındalık geliştirmesi için, eldeki belirli tarihsel, kültürel, dini ve ideolojik bağlam hakkında derin ve geniş kapsamlı bir anlayış geliştirmesi gerekmektedir. Son olarak, kişi benzer durumlarda uygulanan başarılı stratejilerin yanı sıra, başarısız stratejiler hakkında da bilgi sahibi olmalıdır. Bir barış inşacısının benimsemesi gereken bilgilere dair en uygun görüşlerin genel bir değerlendirmesini sunmak amacıyla tam olarak bu konulara odaklanılmıştır. Bilgi başlığı altındaki bölüm daha küçük temalara ayrılmıştır: Çatışma analizi, Çeşitlilik ve Kültürlerarasılık, Farkındalık ve Temel Yaklaşımlara Maruz Kalma ve Yöntem ve Kavramlar. Bu temalar, barış inşası öğrenme sürecinin temelini kapsamakta ve hem öğrenenler hem de kolaylaştırıcılar için gerekli bir dayanak sağlamaktadır.

İkincisi, barış inşasına üretken katılım, başarı için ihtiyaç duyulan bir beceri mozaigini ifade etmektedir. Bu beceriler şunlardır: Etkili İletişim, Eleştirel Düşünme, Müzakere ve Arabuluculuk, Kolaylaştırma ve Örgütsel Beceriler. Beceriler Bölümü, özellikle bu yeterliliklere odaklanmakta ve çatışma çözümünde aktif bir rol üstlenecek kimsenin tam potansiyeline ulaşması için geliştirmesi ve ustalaşılması gereken çeşitli yaklaşımları analiz etmektedir. Bu beceriler, hali hazırda var olan temeller üzerine inşa ederken öğrencilerin ellerindeki tüm kaynakları başarılı bir şekilde kullanabilmeleri ve bağlama özgü stratejiler tasarlarken kendi deneyimlerinden faydalanabilmeleri için, en temel bileşenlerine kadar ayrılmıştır. Bu bölüm, farklı ve bağlama özgü koşul kümeleri için çeşitli şekillerde kullanılacak bir model rehber görevi görmektedir. Sınırlı bir öneri kümesi sunmak yerine sorular geliştirmekte ve eleştirel düşünmenin, değişime açıklığın ve insan deneyiminin ve beklentilerinin değişkenliğinin önemini vurgu yapmaktadır.

Üçüncüsü, bu El Kitabı, barış inşası ve çatışmaların çözümlenmesi sürecinde, kişisel gelişimin ve içe bakışın önemini ortaya koymaktadır. Son olarak, Tutumlar bölümü, Empati, Açık Görüşlülük, Konfor Alanından Çıkma, Sabır ve Nesnellik gibi konuların ayrıntılarına inmektedir. Bu bölüm, insan deneyiminin karmaşıklığının, çatışma ve barışın dolambaçlı siyasi alanı üzerindeki etkisine değinmek için tasarlanmıştır. Sürekli bir öz yansıtma ve özdeğerlendirmenin anlamlılığına işaret ettiğinden kişinin kendi konumunu ve bakış açısını yeniden düşünmesi bakımından bir temel oluşturmaktadır. Kişisel çıkarların, önyargıların, hedeflerin ve korkuların şekillendirdiği insan etkileşiminin “öznel” bileşenleri ile ilgilenmektedir. Barış inşasının bu yönüyle ilgili yetkinliklerin gelişimi, arabuluculuk, çatışma çözümü ve etkili iletişimde başarılı olmak için gösterilen çabanın anahtarı olarak görülmektedir.

Son olarak, barış inşası süreci için elde edilen en uygun bilgi, beceri ve tutumların senkronize ve dinamik bir biçimde bir arada çalıştığı ve bu anlamda bu El Kitabından bir bütün olarak faydalanılması gerektiği de vurgulanmalıdır. En başarılı barış inşacısı, zamanını ve kaynaklarını sürekli olarak kişisel ve profesyonel gelişimi için kullanan kişidir. Öğrenmeye hazırdır, hiçbir zaman bir bağlam hakkında edindiği bilgiyle yetinmez ve insanları, fikir çeşitliliğini, kişisel ve kolektif hedefleri daima göz önünde bulundurur. Sürece bütünsel olarak yaklaşma niyetindedir, bu sebeple çatışmaların çözümünde temel rol oynayan duyguların, politikaların, ekonominin, tarihi ve kültürel koşulların karmaşıklığını takdir eder. Başarılı bir barış inşacısı, bu El Kitabında analiz edilen yeterliliklerin birbirleriyle iç içe olduğunun farkına varacak ve bölümleri, potansiyel kazanımların ve tamamlanması gereken görevlerin bir kontrol listesi olarak görmekten ziyade, kapsamlı ve kalıcı bir öğrenme, sorgulama, eleştirme ve anlama süreci boyunca yararlanılacak bir rehber olarak kullanacaktır.

Ek olarak, bu El Kitabı, eğitimciler için BUILDPEACE-BARIŞINŞASI Araç Kitinin de tamamlayıcısıdır.

Introduction

Peacebuilding has been attracting ever-greater interest, reflecting the acute need to address conflict and insecurity and growing confidence that doing so is possible, particularly with new technologies. The increase in peacebuilding has spurred growth in education and training as practitioners need applied skills and knowledge. However, much of the current provision is offered piecemeal, being disconnected from other relevant learning opportunities. Collaboration between learning providers is challenged by differences in pedagogical perspective, underpinning ethos and teaching methodology. There is no clear guidance for learners on the skills and competencies they should acquire and no easy way for them to combine courses strategically.

This Handbook has been prepared as an intellectual output of BUILDPEACE: *building peacebuilders through integrated formal and non-formal learning approaches*, a project led by Coventry University with the following collaborators: Young Researchers of Serbia, Muğla Sıtkı Koçman University, The Coordinating Committee of International Voluntary Service, Wings of Hope, Kadir Has University and Xchange Scotland. Funded by the Erasmus + programme of the European Union, the BUILDPEACE project aims to design new approaches to peacebuilding by: (i) creating a common framework of key competences across the formal and non-formal education sectors; (ii) helping learners find navigable and flexible pathways for accessing relevant learning opportunities, and (iii) integrating and blending formal and informal learning approaches for more comprehensive provision. In its endeavour to achieve these aims, BUILDPEACE brought together European partners with formal and non-formal education experience in improving the learning outcomes of peacebuilders. Our activities during the project included two BUILDPEACE workshops and informed the creation of a set of tools for learners and learning providers, including this Handbook and a Key Competencies Matrix to help all those interested in becoming peacebuilders, free Massive Open Online Courses (MOOCs) and a Toolkit. Tools for policymakers include a Mapping Report and a Policy Recommendations Report.

BUILDPEACE seeks to boost the skills and competencies of Europeans in the public, third and private sectors to build peace and connect communities. It aspires to improve the overall provision of teaching, learning and training within the peacebuilding industry by bringing together providers from the formal education and non-formal education sectors in a community of practice. As indicated in our Mapping Report, formal and non-formal education can differ on the basis of their purposes, timing, content, delivery system, control structures and outcomes but in our view, it is more helpful to think of formal and non-formal education as providing two ends of a continuum.

Peacebuilding as a concept may be understood differently by different people. As part of BUILDPEACE, we understand peacebuilding as the methods, activities and concrete actions taken to reduce or prevent violent conflict as well as the education and training, networks and structures in place to support peacebuilding work. Peacebuilding is seen to exist on multiple levels including personal and interpersonal relations, grassroots projects, state and inter-state activities, and it is recognized that an important part of successful peacebuilding is that the process is collectively owned by all parties involved. Peacebuilding is a long-term process that can be preventative, intended to reduce existing violent conflict or involve post-conflict work. For us, peacebuilding therefore adheres to the idea of positive peace, that peace is more than just the absence of conflict. Peacebuilding is seen to have a role and responsibility to help societies recognise and confront the past and should encompass a contextual and historical understanding of specific conflicts. Ultimately, peacebuilding work aims to create bridges and overcome divides which are separating people.

This handbook targets a wide range of audiences (youth, governmental and NGO workers, teachers and trainers, campaigners, journalists etc.) who would like to assess their peacebuilding competencies and find out how to further improve. Hence, it is aimed at a beginner level.

Moved by the lack of a common framework of key peacebuilding competencies across the formal and non-formal education sectors, this handbook provides a Key Competencies Matrix that describes the knowledge, skills and attitudes required by peacebuilders.

The Matrix encompasses 14 key competencies that were identified jointly by the project team through desk research, results of the survey undertaken within the scope of the Mapping Report and thorough discussions and testing during BUILDPEACE workshops.

The fact that the key competences included in our Matrix were chosen from a list of over 80 potential competences (included as an annex to this Handbook) should serve as a reminder that alternative list of key competencies of a peacebuilder are possible and worthy of consideration.

The plan of the Handbook is as follows. The first chapter offers a general introduction to the subject of competencies that we understand as the combination of knowledge, skills and attitudes that one needs to be aware and develop in the process of becoming a peacebuilder.

The chapter also presents a Key Competencies Matrix that encompasses the competencies we consider to be central to peacebuilding and thematically organises them under knowledge, skills and attitudes that form the foci of chapters two, three and four, respectively.

The last chapter of this Handbook highlights the mutually supporting relationship between the theoretical and practical aspects of peacebuilding and the productive possibilities of the integration of formal and non-formal education methods and experiences. Finally, the Handbook offers a wide-ranging list of potential competencies of a peacebuilder as an annex.



What are Competencies?

General Introduction

In some dictionaries “competencies” are listed as the plural of “competence”. The University of Nottingham suggests, “Competencies differ from competence, which relates to tangible knowledge and skills relating to a particular job or task (normally covered in the skills and knowledge section of a role profile).”¹ Whereas the Cambridge Dictionary defines it as “an important skill that is needed to do a job”.²

As one can see, when reading about “competencies” one comes across other words such as: skills, attitude, competence, aptitude, ability, and so on.

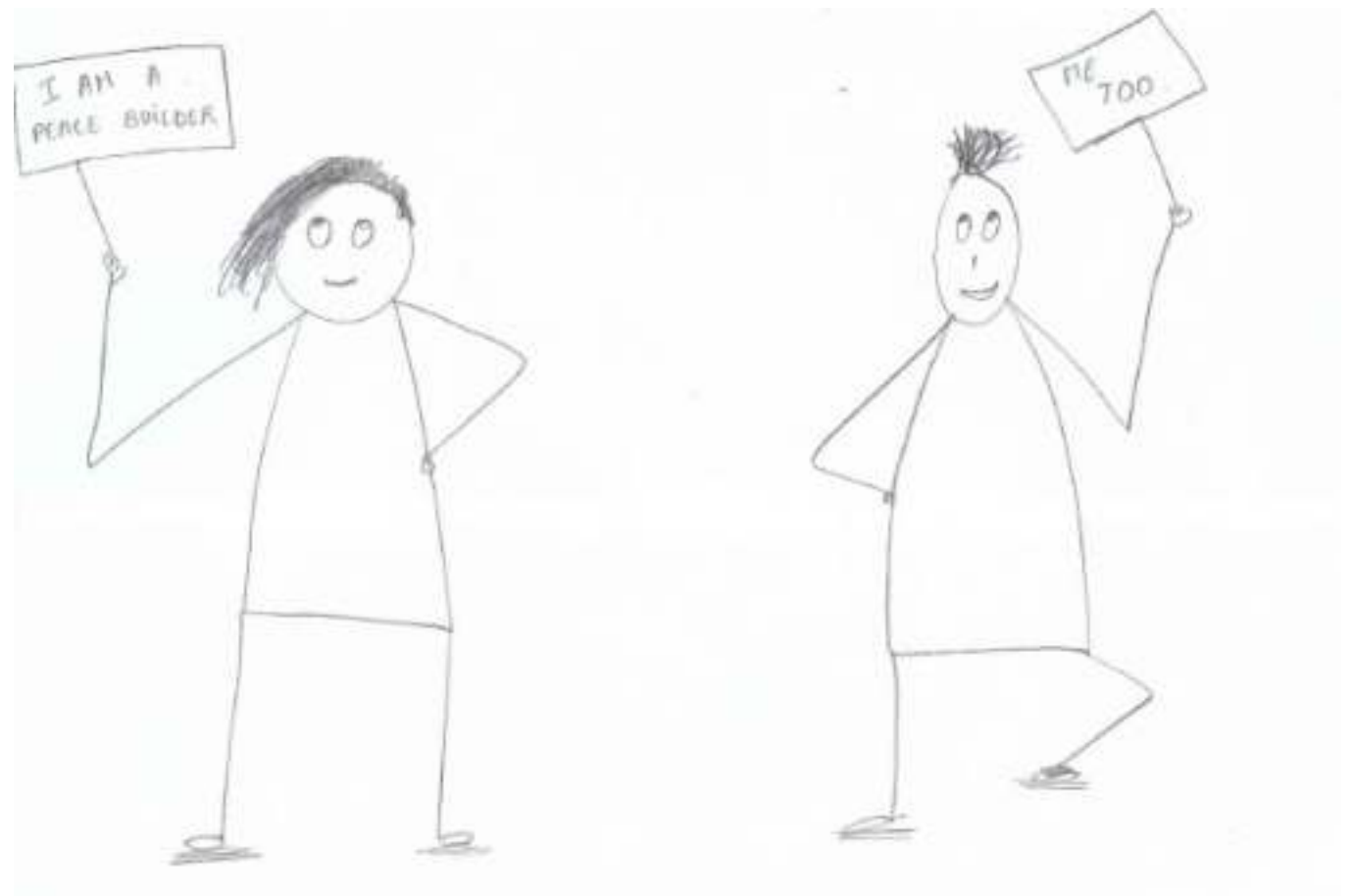
Are they just different words for the same thing? How do they relate - if they do?

In our framework we understand competencies as “the combination of observable and measurable **knowledge, skills, abilities and personal attributes**”.³

Therefore, we see them as applicable in any circumstances regardless the position or jobs. They provide a common language for describing performance and the abilities displayed by individuals. They focus on “**how**” tasks are achieved, not “**what**” is achieved.

Let’s stop a moment to reflect on how that definition applies to each one of us and how can we relate to it.

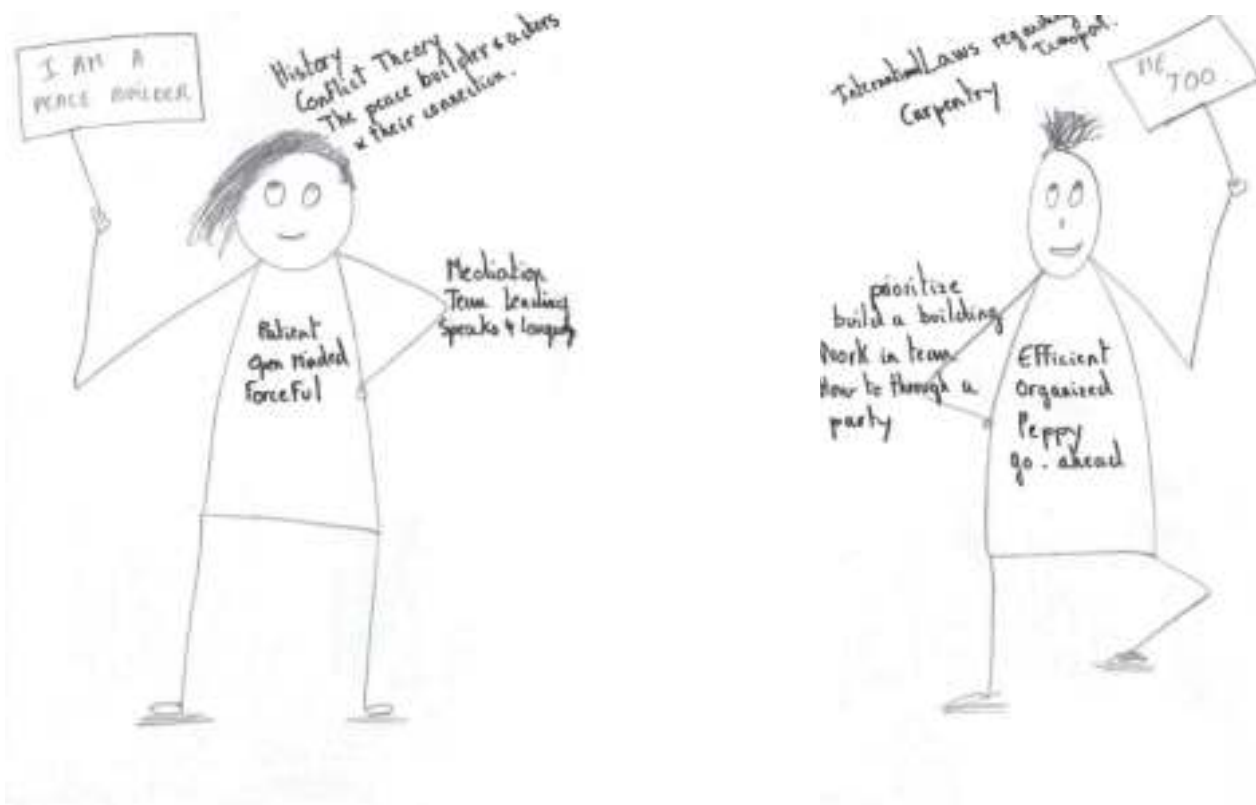
Remember when you were young(er) and people asked you “What would you like to do when you grow up?” Let’s imagine the answer was “peacebuilder”!



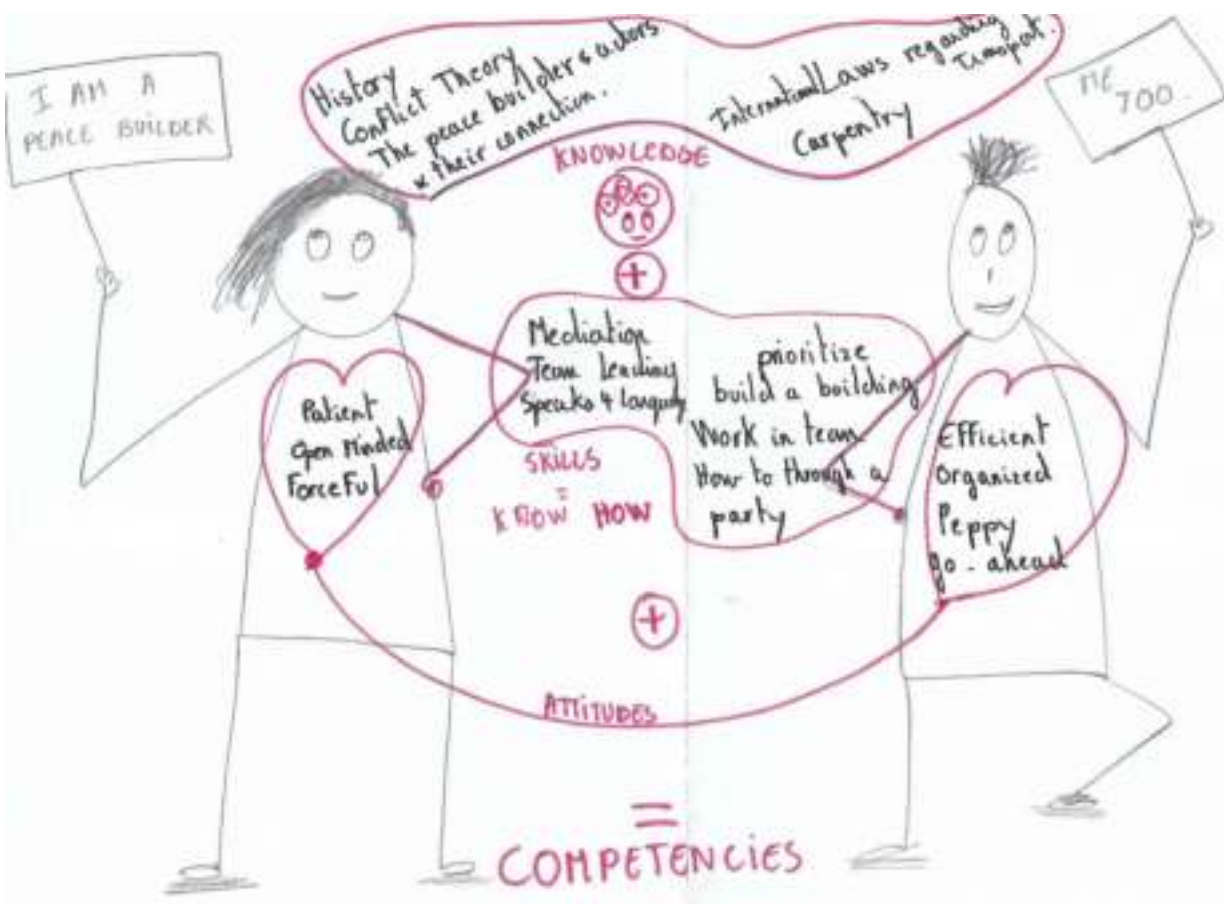
Now, how would you qualify a peacebuilder?

How would you describe him/her?

... or this way ...?



Or maybe in other ways? It recognizes that each character has a unique set of DNA - the notion of competencies - and what lies beyond, emphasizes that each one of us brings a unique set of traits, abilities and accumulated knowledge to a task or a job.



Key Competencies Matrix

For the purpose of this project, we have had selected a number of competences that we consider important for the role of peacebuilder. Competences are understood as the combination of knowledge, skills and attitudes and we have divided competences into these groups. It is important to note that most competences from one group could be placed into another making them fluid. This division is arbitrary and was developed by project team in order to place focus on the level of competence which we, as a BUILDPEACE team, believe are important for the role of peacebuilder.



In addition to the competences listed within the Key Competences Matrix, a wider list of knowledge, skills and attitudes are recognized as important by the project team (Please see appendix for details).

Competences that will be presented in the Handbook

Key Competences Matrix

| KNOWLEDGE | SKILLS | ATTITUDES |
|---|---------------------------|--|
| Conflict analysis | Good communication skills | Empathy |
| Diversity and interculturality | Critical thinking | Open-Midnedness |
| Self-awareness | Negotiation and mediation | Ability to step outside the comfort zone |
| Exposure to approaches, methods, concepts + Conflict transformation | Facilitation | Patience |
| | Organizational skills | Objectivity |

KNOWLEDGE

Knowledge, in general, implies the things one knows and understands based on experiences and/or study. Competences placed under this group are the ones we believe are the most important to learn about in order to develop as a peacebuilder. You will find the knowledge related to the competencies in the following sections.

Conflict analysis

Etymology and use

“Conflict is a form of interaction among parties that differ in interest, perceptions, and preferences.”¹

Differences in beliefs, values and expectations usually are the main cause of conflict. The key question is how to take control of the conflict and improve relations.

Conflict is a universal feature of human society. It takes its origins in economic differentiation, social change, cultural formation, psychological development and political organization. All which are perceived to have mutually incompatible goals.

Different cultures have different approaches to conflicts. Some cultures choose to address the dispute directly and some choose to avoid it, facing the clash. In some cultures, voicing frustrations is regarded as normal, and yet in others it is rude to do so. Conflict analysis is the identification and comparison of the positions, values, aims, issues, interests and needs of conflict parties (p. 16)² Conflict analysis is influenced by different worldviews. The most common approaches being the Harvard Approach, the Human Needs Theory, and the Conflict Transformation approach.

The Harvard Approach emphasises the difference between positions and interests. According to this approach if actors focus on interests instead of positions, conflicts can be resolved.

Conflicts are caused by basic unsatisfactory “universal” human needs according to the Human Needs Theory.

In order to solve the conflict, first the needs should to be analysed, then communicated and satisfied.

Aspects of conflict analysis process

Fisher and colleagues (2000) define conflict analysis as a “practical process of examining and understanding the reality of a conflict from a variety of perspectives” (p. 17)³. In order to do so and to identify key factors shaping the context in which interventions are implemented, conflict analysts should focus on the profile, causes, actors, and dynamics of conflict. It helps us to gain a better understanding of the context. This is illustrated in the table below for those who are interested in familiarizing yourself with conflict analysis.

Table: Main Components of Conflict Analysis

| | |
|---|---|
| 1. Situation Profile | General overview of the situation |
| 2. Causal Analysis | Analysis of conflict and instability |
| 3. Stakeholder Analysis | Analysing of main conflict players |
| 4. Analysis of Peace and Conflict Dynamics | Analysis of whole process and actors and the trends |

The aims of the conflict analysis include: managing conflicts, finding solutions to conflicts, mediating, compromising and building consensus among contending agents of conflicts, turning conflicts into opportunities for a positive change, converting win-lose situation to win-win situation and organizing a sustained dialogue among stakeholders.

The analysis itself is not an aim but in order to be successful, some principles should be considered. It should be based upon a wide range of views, perceptions and databases. It is absolutely **necessary to distinguish between subjectivity and objectivity of conflicts – or emotions from reasons**. Conflict analysis should also link with overall socio-economic and political contexts and processes of change. Finally, past experience learning processes should be known.

Generally, **conflict analysis starts with a situation profile** that aims to briefly outline “the current and emerging historical, political, economic, security, sociocultural and environmental context in a conflict-affected area at a specific point in time” (p. 19).⁴ Here we try to answer questions as what the key historical events in the county are; what the political, economic and socio-cultural context is; what the emergent political, economic, ecological and social issues are and etc. Timeline, Conflict Arena and Geographical Mapping, Curve of Conflict, Conflict Escalation Stages and Issue Matrix are the main tools in analysing situation profile.

Iceberg, Level of Conflict, Conflict Tree and Conflict Pillars are the main tools of **causal analysis level**. At this level, the most important thing is to know that there is no single cause of a conflict. Causal analysis is a fundamental component of the process.

The third level is stakeholder analysis. Stakeholder analysis is a fundamental part of any conflict assessment. It identifies and examines critical local, national, regional and international actors who can affect and influence, or who are affected by, the conflict. The Onion, Galtung’s ABC Triangle, Inventory of Stakeholders, Pyramid, Stakeholder Matrix and Stakeholder Mapping are the main tools.

Some other tools can be used at conflict dynamics level as Issue Synergies Diagram, Connector and Dividers, Force-Field Analysis, Peace-Profile Matrix and Scenario Building. Based on the previous steps, **the analysis of peace and conflict dynamics** explores the interaction among background situation, identified conflict causes and stakeholders involved. For the mentioned tools the Book “Conflict Analysis Handbook” by Fabio Oliva and Lorraine Charbonnier can be useful for the readers who would like to apply these tools.

1. Situation profile example: In conflict analysis, using the Timeline Tool is a way to acknowledge that there is no single “truth” concerning history. Depending on the scale, it can include years, months or days of events and circumstances relevant for both the eruption and the evolution of a given conflict.

2. Causal analysis example: Like the submerged part of an iceberg, most of the conflict causes are difficult to detect and identify. Conversely, the effects of conflicts are usually clearly visible, much like the top part of an iceberg.

3. Stakeholder analysis example: The Onion Tool uses a visual analogy to detect the positions (what people say they want), interests (what people really want) and needs (what people must have). It consists of concentric circles showing – from the outside to the inside positions – interests and needs of each stakeholder.

4. Analysis of peace and conflict dynamics example: Connectors in one society can be dividers in another one (e.g. religion and identity). Connectors and dividers are not fixed in time but can be progressively reinforced or undermined, thus fuelling conflict or leading to peaceful coexistence.

By following these steps, you should now be able to analyse various different conflicts whether large or small.

Diversity and Interculturality

Diversity - Etymology and use

The concept of diversity is broad and varied in meaning. It can be used in a variety of situations and in a range of different ways depending on context, audience, and agendas. **Diversity can be used to approach religion, ethnicity, race, culture, linguistics, economics, geography and so on.** Most often we find the term applied in areas such as policy, education, and training.

Diversity can be defined in a variety of ways, here are a few definitions:

Something that makes us different—for example, language, race, ethnicity and so forth.

A way in which we can empower people to respect others or a way in which **to raise awareness that we are all not the same** (Ahmed 2007)

Diversity is **“manifest and made meaningful in individual interactions and in systems imbued with power and inequality”** (Allen 2010)

Diversity is a very broad term and has the capacity to have different meanings in different situations. Cultural diversity might help us to get a better understanding of the wider term. Shi-Xu (2001) describes cultural diversity as the following:

“...different cultural traditions and circumstances, different cultural experiences and practices, different worldviews and perspectives, and different moral (internally diversified) systems...diversity exists not just between ‘cultures’ but also within cultures. Indeed, ‘universality’ of anything is merely a wilful universalisation of historical and cultural particulars, usually to the detriment of underprivileged or disadvantaged groups of people, who are then seen as durations from the norm or standard” (p.28)

At the core of each of these definitions of **diversity is the idea of power and fear of the unknown or the ‘Other’.** We need to recognise that there is no homogeneity in any context, situation, or society. That difference or diversity exists everywhere and it is in everything. When we unpack this using critical thinking skills, reflection and empathy we can see that it has to do with power, privilege and inequality — who has the power and privilege and who does not. There is the fear of the ‘Other’ taking that power and privilege away.

The importance of understanding diversity for the peacebuilding process

We need to recognise that **in every conflict there are multitudes of diversity at play in every aspect of the conflict** from religion, to politics, to linguistic diversity, just to name a few. This means we need to look at what makes us different, whatever this might be, and for what draws us together rather than what pulls us apart. If we have an awareness of diversity, the multitudes of diversity which exist, and how diversity can connect to power, privilege and fear of the Other, than we are better prepared to understand the

peacebuilding context and how to begin to look at it from an objective angle.

Diversity is often mentioned in policy or training programming for example. Sometimes in a workplace there are diversity policies which set out ways and perimeters in which staff respect diversity of other colleagues. Within a wider peacebuilding context you can see diversity within state policies for example in a post-conflict country such as Bosnia-Herzegovina there have been policies at the governmental level which require equal representation and diversity of candidates who are running for governmental office. Whilst the policies focus broadly on diversity — it is only diversity for those who ‘fit’ within a specific category. For example, the policy allowed only the three constituent peoples to run for office leaving out anyone else who did not identify or define themselves as one of the three constituent peoples. In this case, diversity was defined and applied very narrowly. Herein lies one of the problems with diversity as it can be used in multiple ways to fit a variety of different agendas. It also has the possibility to feed into power dynamics as we have seen with the example above.

Interculturality - Etymology and use

Interculturality or intercultural is a term which can have multiple understandings and can be used in multiple ways to suit varying agendas. In some senses, interculturality or intercultural can be classified as a buzzword - meaning it is a widely used term that applies very broadly in areas such as education, policy, programming and training. There is no one agreed definition allowing for vagueness. Here are a few different ways of looking at or defining interculturality:

“...[the] construct of interculturality...recognises **the co-presence of multiple positionalities in one person;** trumping...the notion of intercultural as a simple encounter between bodily/regional/religious/ethnic and dare I say *raced* beings and communal practices” (Alexander et al 2014: 18).

“Interculturality is about **recognising where culture plays into communicative situations or discursive (mediated) contexts; recognising the influence of culture** (in whatever more specific aspect of culture—such as gender, race, class, ethnicity, language, nationality etc.); **foregrounding culture; acknowledging the significance of culture...**” (Alexander et al 2014: 20)

Finally, **interculturality can be looked at from the lens of intercultural competence, intercultural humility, relationality and contestability** (Alexander et al 2014:19).

It is important to understand that this term, like so many of the terms in this handbook, have the ability to be widely interpreted and co-opted for a variety of agendas. Most of these terms present as very neat and packaged terminology and common in our everyday practices and societies. But the more we dig, the more we realise that they are much more than they seem. Once we are presented with the package or box of interculturality and we begin to examine it by unpacking its content, we realize that it is much more complex and messy than it appears. But the most important thing is being aware of this and draw on other important skills and competencies, which we touch on in this handbook such as reflection, critical thinking and objectivity.

The importance of Interculturality for the peacebuilding process

We need to **think critically about the concept and question what we know about our intercultural interactions especially within these contexts.** This means to look at where we are coming from, our own cultural experiences, background and positionalities (or positions) before we cast the net wider. We need to look at how the multitude of cultures influence our daily interactions, the interactions of those around us and then go wider and think about how they influence peacebuilding contexts. By doing this we become more aware about our personal interculturality (we are more than just one ‘culture’) and ourselves as well as with those who we live and work with. We can then take this awareness into the various peacebuilding contexts in which we work.

Developing intercultural knowledge and meeting diversity

Traveling and making connections with people of different (sub)cultures helps one gain intercultural knowledge, but developing intercultural knowledge is not limited to traveling. Every exposure to different cultures and lifestyles, even within the same society broadens knowledge and understandings of differences.

Interculturalism can be understood as a form of cross-cultural dialogue. The key to developing an intercultural approach within the peacebuilding process lies in being aware of the combination between human universals and diversity of cultural particularisms. What this means, simply put, is that interculturality implies the realization that there are translatable and comparable experiences across cultures, but that there are, simultaneously, many aspects of the human experience that are culturally, historically and geographically different. Further, it means that race, gender and age play a role in this dialogue - many experiences can be translated based on the generational trends, gender discrimination across the world or racial segregation; but these can also be vastly different from one culture to the next. Thus, interculturality is one of the most complex, but incredibly necessary, aspects of peacebuilding process.

Some of the starting points for working on interculturality are exercises or conversations starters focused on finding differences and similarities among members of different groups. These can raise awareness that there are incredible spaces for understanding each other but that translation does not operate based on “one-on-one” translation, but rather on cultural interpretation. Moreover, universal human experiences are marked by culture: we all feel hunger, but satisfy it in different ways, we all get sick but approach the body with a variety of strategies, we all feel love and friendship but express it in vastly different ways. Additionally, the priorities we have do not need to be the same and may mean that romantic and familial relationships or national and ethnic belonging may mean completely different things to different people.

As complex as it is, interculturality as a skill requires individuals and group members to actively listen and ask engaging questions while articulating one’s own experience from a “me” perspective. This way, over-generalization and the “explaining away” of a multitude of things with cultural specificity can be avoided. For example, if a young woman from a rural environment is talking about her experience of feeling pressured to get married instead of going to school one needs to avoid jumping to: “Ah, yes, understandable; you must be from a heavily underdeveloped surrounding where women are generally oppressed. I get that.” Even though this may be the case, it may also be the case that her family is an exception and that other girls from the area are very encouraged to pursue their careers. This over simplified example should point to the importance of asking questions and framing one’s own experiences without generalizing. Think about the following:

- When you shared X, it reminded me of this particular context that is frequent in my own environment (Tip - describe the similarity you see). Do you think there are any parallels between your experience and what I described?
- For me X and Y is very important. I would say it is one of the most important things in my life. (Tip- do not assume it must be the case for others) - Can you tell me if something takes as much emotional investment in your own life?
- For us, X and Y aspect of our community life is what holds us together and defines us as a group. It is prioritized above A and B. As such, it is important to us that you understand the gravity of this and take it seriously even though for you it might not be the case.
- Interculturality is a process of learning and listening to hear not to respond, and as such is much less goal oriented and much more interactive and oriented towards interpretation.

Any given group is more or less **diverse**, usually much more so than is initially assumed. No two group members have an identical perception of their own culture or group, and they probably have incredibly different experiences growing up, socializing, getting an education etc. However, what challenges the notion of diversity is a structural and unavoidable assumption of sameness. Law, public policies, rules are all designed for generalizability yet everyone else exists with a different experience of the world. In the context of a peacebuilding, diversity has twofold importance:

- 1) Diversity is undeniably present and awareness of that can make the peacebuilding process a much more fruitful one.
- 2) Acknowledging and respecting diversity within a peacebuilding process is fundamental: negotiations, agreements, communication and policy change all greatly depend on the diversity of the participants in the conversations and urge for a variety of human perspectives that shed light on the context.

In the context of peacebuilding, it is of great importance to be aware of how rules, policies, laws, conflict, negotiations etc. impact differently on people even on those from the same group.

There are a number of things that are problematic when thinking about diversity as a concept. Often, articulation for a need for diversity depends on a kind of “tokenism”, i.e. there needs to be a woman, a person of colour, a person with a disability etc. But this kind of “marker” of diversification ignores the most important aspect of diversity – the structural component. Class and economy in great measure almost always influence the way gender, race, ethnicity, sex, dis/ability are valued, devalued, marginalized or centralized within a group or a culture.

With this in mind, when working on developing diversity and becoming aware of the (always) present underlying diversity, one needs to ask the following questions:

- *How is this person’s/my own economic background influencing their/mine position?*
- *Am I/is he/she experiencing the majority of challenges a person similarly marked would?*
- *How is this person’s/my experience representative of the group experience?*
- *How is this person’s/my experience exceptional to those of others from the same group?*
- *What makes this experience a general one and what makes it an exceptional one?*

Self-Awareness

Etymology and Use

Self-awareness is a very important element of emotional intelligence and emotional intelligence is as equally important as logical, verbal or mathematical intelligence. People with highly developed emotional intelligence often have more substantial and deep connections with others. Similar to other life skills and knowledge, emotional intelligence can be developed over one’s lifetime and is one of the most important assets one can work towards when advancing self-awareness. Self-awareness implies an ability to introspectively analyse one’s own character, feelings and motives. Psychologist Daniel Goleman defines self-awareness as, “**knowing one’s internal states, preference, resources and intuitions**”¹.

It is imperative to highlight that self-awareness is a continual process. Avolio and Gardner describe it as “... **not a destination point, but rather an emerging process where one continually comes to understand his or her unique talents, strength, sense of purpose, core values, beliefs and desires.**”²

The non-judgmental quality is an essential component of self-awareness. It is important to be aware of our feelings and conditions but without judging or labelling. Furthermore, self-awareness goes beyond merely accumulating knowledge about ourselves. It is also about paying attention to our inner state with a beginner’s mind and an open heart. The relational aspect of our self will become visible with the contacts with our world.

Self can be represented through three functions:

- The **Id function** is in synthesis the genesis and corresponds to the sensation state during which our feelings might be out of awareness (inner world of emotions, fantasy, dreams).
- The **Ego function** is the intentional state which supports mobilization towards the contact making in the **here and now**.
- The **Personality function (Persona)** is our life script. It is also roles which we have in our real life - in some moment we can be facilitators or participants and in the other we are again child, mother, father, partner, etc.³

In addition, self-aware people tend to act consciously rather than react passively. They also have greater depth of life experience and are more likely to be compassionate to themselves and others.

This ability is very important in everyday life in the sense that self-awareness helps an individual engage with, and understand, one's own actions and emotions as well as those of others.⁴

Types of Self-Awareness

Psychologists often break self-awareness into 2 types:

- **Public Self-Awareness**

This type emerges when people are aware of how they appear to others. Public self-awareness often emerges in situations when people are at the centre of attention, such as when giving a presentation or talking to a group of friends.

This type often compels people to adhere to social norms. When we are aware that we are being watched and evaluated, we often try to behave in ways that are socially acceptable and desirable.

Public self-awareness can also lead to evaluation anxiety, which makes an individual worried about how they are perceived by others.

- **Private Self-Awareness**

This type happens when people become aware of some aspects of themselves, mostly those aspects that are not visible to others, (such as internal anxieties).

For example, seeing your face in the mirror is a type of private self-awareness. Feeling your stomach lurch when you realize you forgot to study for an important test or feeling your heart flutter when you see someone you are attracted to are examples of private self-awareness.⁵

What is the importance of self-awareness in peacebuilding?

Self-awareness is a skill that is mostly developed through constant reflection on our own behaviours, attitudes and feelings. This reflection is twofold: we need to actively listen and observe the critique and suggestions that others give us, and we need to ask ourselves questions about our emotions, feelings, knowledge etc. that can help us understand ourselves better.

For the purpose of the peacebuilding process, one needs to focus on understanding oneself, beliefs, principles and goals. The best way to do that is to continually observe oneself as an object of interrogation:

- Why is it that I feel this way? Is it really this situation or is it something else that is making me angry/hurt/upset?
- Do I really need this or am I acting on a different emotion? Am I being compassionate towards myself and/or others? What does this compassion look and feel like? Do I need to be compassionate and why?
- I noticed a pattern with myself, where does that pattern come from? Is it something that I find

useful in my interactions with others or is it something I want to change?

- Several people have shared with me that I annoy/irritate or make them feel good when I do this and that? Is it possible that I am miscommunicating something? How can I change that? Or is it that I am reckless? I have very strong beliefs regarding this, are those beliefs justified? Am I holding on to them out of habit or do I still find them an important part of my personality?

For example, if we find ourselves in a similar situation of conflict with multiple people/groups and the common denominator of a conflict is us, it might be worthwhile investing in exploring if there is something in our attitude or agenda that causes it. However, an automatic siding with other people's opinions can indicate self-doubt, when at times the self-reflection should show us that we want to stick to our own principles or beliefs.

The importance of asking ourselves the questions about ourselves can help us both personally and professionally, individually and collectively, to achieve self-awareness and be better at productively communication with others without compromising ourselves unnecessarily.

Having self-awareness as a peacebuilder, is important for any peacebuilding process, no matter how big or small. Understanding yourself first and nurturing your wider emotional intelligence lays the foundations for compassion and more receptive and aware interactions as an individual and as a peacebuilder. It nurtures more aware processes when working with communities where tension and violence may exist and creates possibility for more collaborative interactions to emerge. Being self-aware as a peacebuilder allows you to anticipate and pre-empt future tensions. In addition, being self-aware guides peacebuilders and their individual 'lessons learned' which feed into the wider context. It is important to note and reflect on previous experiences and remember that something learned in a particular context may not be applicable to work in another but emotional intelligence can guide in this situation. Self-awareness is based on active learning (of self and others) and continuous adaptation of the knowledge and the wider contexts. The purpose of applying self-awareness in peacebuilding is to shift the understanding of the peacebuilder from a simplified view of the self and the conflict to understanding the dynamics and complexities of the conflict. Therefore, the act of self-awareness contributes towards strengthening of decision-making in peacebuilding.⁶

Why is self-awareness important for peacebuilding?

- **Learning to look at yourself objectively:** Although nearly impossible to completely view yourself objectively, it is good practice to reflect and begin to understand your feelings, emotions, experiences etc. drawing on your emotional intelligence. Discussing your decisions with trustworthy friends who can offer constructive critique can help in providing awareness and objectivity.
- **Learn how to create achievable goals:** The main purpose of self-awareness is to create deeper connections with oneself and those around us – it is working from the inside outwards and nurturing compassion. Another way to do this is through reflective writing and examining your goals and measuring your progress against those goals. This can help you reflect upon the decisions you took in achieving your goals or not. And in this way, you can consider your strengths, weaknesses, and what drives you when goal-setting.⁷
- **Improve relationships:** Developing self-awareness is important for nurturing better relationships, compassion, advancing your emotional intelligence and for a more fulfilling life, both in the workplace and at home.
- **Balance:** Developing self-awareness can help with emotional intelligence as well as staying calm and focused under pressure, handling on going stress, finding satisfaction and joy in work and personal life, and finding more energy for work and life.⁸

Developing capacity for self-awareness can be the first step towards the wider perception of personal skills and knowledge. Life can be lived to the fullest and we can catch our “golden star” while supporting others in this process. This will ultimately contribute to more human approaches to peacebuilding.

Conflict Transformation

Etymology and Use

Conflict transformation can be described as a **holistic, multidimensional and long-term process of constructively changing relationships, behaviours, attitudes, interests and discourses that cause violence**. Significantly, it also addresses underlying structures, cultures and institutions that encourage and condition violent political and social conflict. Viewing **conflict as a potentially constructive force**, conflict transformation aims to reduce and eliminate violence, promote and promote social justice, positive social relations and sustainable peace. Since the 1990s, the term has been used and elaborated upon by several leading theorists and practitioners including Adam Curle, Diana Francis, Johan Galtung, Louis Kriesberg, John Paul Lederach, Hugh Miall, Kumar Rupesinghe and Raimo Väyrynen. As such conflict transformation has also become a key approach in peace and conflict studies.

The academic literature distinguishes between conflict prevention, conflict management, conflict resolution, and conflict transformation. Although it is difficult to draw sharp distinctions since they are variously used in the literature, each term suggests a progressively larger and more ambitious scope of action:

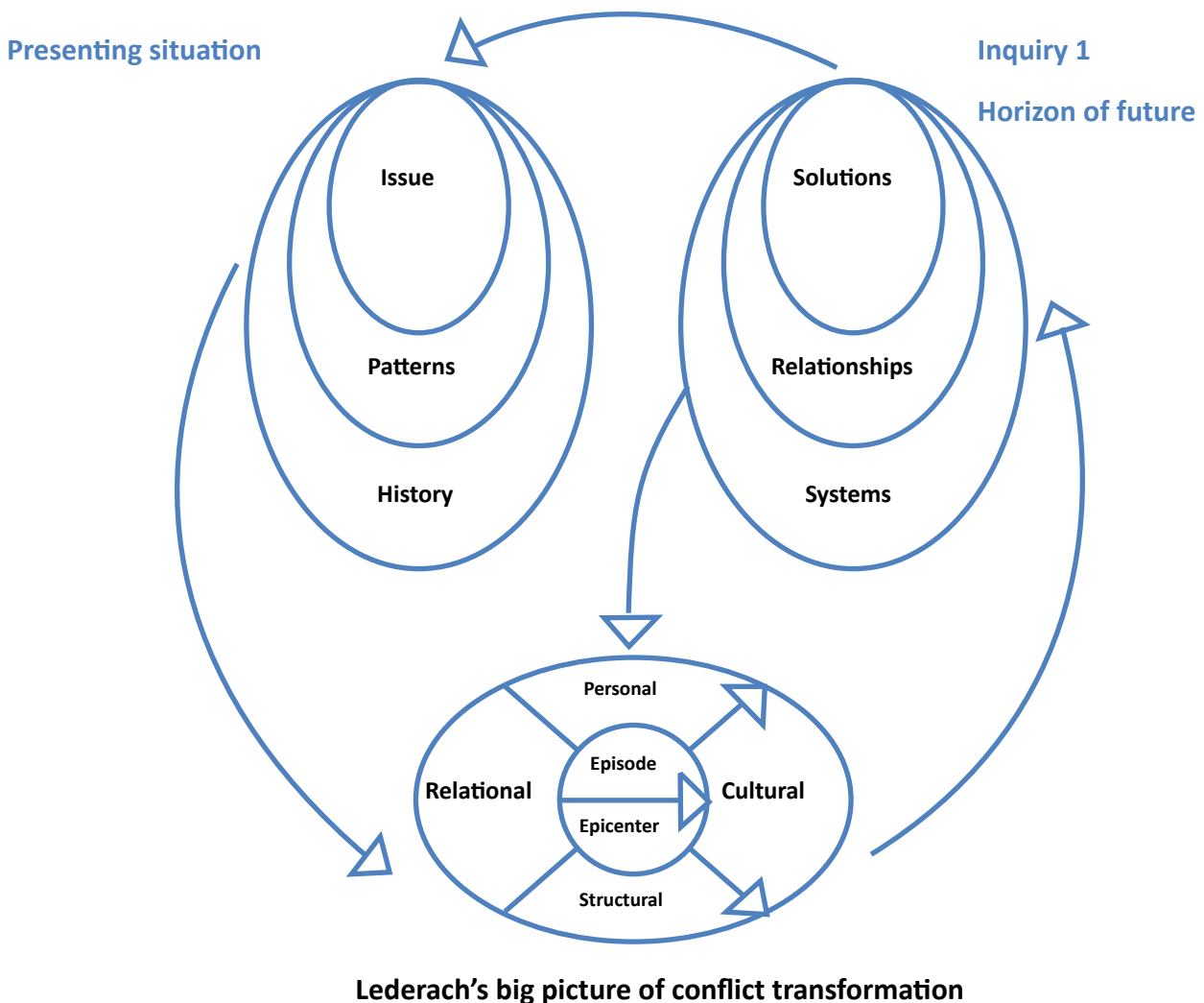
- **Conflict prevention involves reducing existing tensions**, preventing on going tensions from escalating, identifying situations that generate violence and eliminating sources of danger before the outbreak of violence. Typical tools and methods include early warning, confidence-building measures, preventive diplomacy and peace education.
- **Conflict management aims to regulate and contain conflict**, but without necessarily resolving it. The focus is on how to control, handle and mitigate a manifest conflict and limit its damage.
- **Conflict resolution aims to resolve the issue or incompatibility that divides the parties.**
- **Conflict transformation goes further in aiming for a change in the fundamental relationships**, social structures and contextual conditions that gave rise to the conflict in the first place. This is done by addressing the root causes of a particular conflict over the long term.

According to Lederach, conflict transformation is preferable to conflict management and conflict resolution since it reflects a better understanding of the nature of conflict itself. Hence, conflict is envisioned as a natural, normal and continuous dynamic within human relationships bringing with it the potential for constructive growth. For positive change, engagement with this opportunity is necessary. As Lederach asserts, conflict transformation offers more than the control of conflict or its elimination (as is promised by the management or resolution of conflict). It points to the inherent dialectical process, the ability to transform the dynamic of the conflict and the relationship between the parties—indeed to transform the very creators of the conflict.

But how does conflict transformation occur? While emphasising the importance of understanding how conflicts are transformed, Väyrynen (1991) is also suggestive of the types of intervention that peacebuilders should be striving for:

- **Actor transformations** – referring to the internal changes in major parties to the conflict, or the appearance of new parties;
- **Issue transformations** – altering the agenda of conflict issues, in essence, altering what the conflict is about;
- **Rule transformations** – redefining the norms or rules governing a interactions of the actors to the conflict;
- **Structural transformations** – indicating a wholesome change in the entire structure of relationships and power distribution in the conflict.

While Väyrynen made an early contribution towards the ascendancy of conflict transformation in the language used in the field and practice of peace research and conflict resolution, it was Lederach (1995; 1997; 2009) who developed the first comprehensive and widely discussed transformation-oriented approach.



Lederach's transformational framework has three components, each of which represents a point of inquiry in the development of a response to conflict:

- The presenting situation;
- The horizon of preferred future; and
- The development of change processes linking the two.

The movement from the presenting situation towards the desired future is not a straight line, but rather a set of dynamic initiatives that activate change processes and generate a sustained platform to pursue long-term change. Such a framework emphasizes the challenge of how to end something not desired and how to build something that is desired.

Lederach's four dimensions that should be taken into consideration in order to reach the desired future of sustainable peace echo some of the points in Väyrynen's list, albeit with a different terminology:

- *Personal* or individual changes in the emotional, perceptual, and spiritual aspects of conflict;
- *Relational* or changes in communication, interaction, and interdependence of parties in conflict;
- *Structural* or changes in the underlying structural patterns and decision making in conflict; and
- *Cultural* or group/societal changes in the cultural patterns in understanding and responding to conflict.

Moreover, Lederach proposes to build “long-term infrastructure” for peacebuilding by supporting the reconciliation potential of society. Thus he underlines the need to rebuild destroyed relationships, focusing on reconciliation within society and the strengthening of society’s peacebuilding potential. Third party intervention should concentrate on supporting internal actors and coordinating external peace efforts. Sensitivity to the local culture and a long-term time frame are also necessary.

An example of conflict transformation

If we image a father with two kids quarrelling over a single orange, then one way to transform the conflict between them would be to get them help bake a cake and share it afterwards.



SKILLS

This chapter highlights what we, BUILDPEACE, believe to be the most important skills to be developed and practiced by peacebuilders. By skills, we mean one's ability to do something, to take action based on practice. A skilful peacebuilder has to be able to communicate effectively, to think critically, to organize oneself and others, to take meaningful action, and to facilitate learning.

Effective Communication

Etymology and use

- Communication has been used since the beginning of life. In the Oxford Dictionary defines communication as: **“The imparting or exchanging of information by speaking, writing, or using some other medium.”**¹ By that definition it involves not only verbal, but also non-verbal types of communication.

But if we look at communication from another angle, it involves the perception of the information as much as the delivery of that information. As well as being able to clearly convey a message, you need to also listen in a way that gains the full meaning of what is being said and makes the other person feel heard and understood². In other words, **we can define communication as the art and process of creating and sharing ideas**. Effective communication depends on the richness of those ideas.

For example, when we talk to another person, we don't just use our voices but also do different body gestures and facial expressions, usually to indicate what we are feeling. Facial expressions in particular usually show our feelings. The tone of our words is usually used to indicate what we find more important and want to highlight the part so others will pay additional attention. In order to be effective at communicating, there are a number of skills that you can rely. The skill(s) you choose will depend upon your situation, the recipient of your communication, and the information that you need to convey³. In general, **effective communication combines a set of 4 skills**:

- **Engaged listening;**
- **Nonverbal communication;**
- **Managing stress in the moment;**
- **Asserting oneself in a respectful way**⁴.

As with all things in life, there are also barriers that prevent effective communication. Barriers can be internal and/or external. Internal barriers can be: not paying attention to the person you are communicating with, using technical language, giving unwanted advice, inconsistent body language, being stressed or emotionally overwhelmed⁵. External barriers or distractions can be: background noises, yelling, not using the same language or system of symbols etc. But as with everything in life, there is always room to reflect and improve.

Tips for improving communication skills:

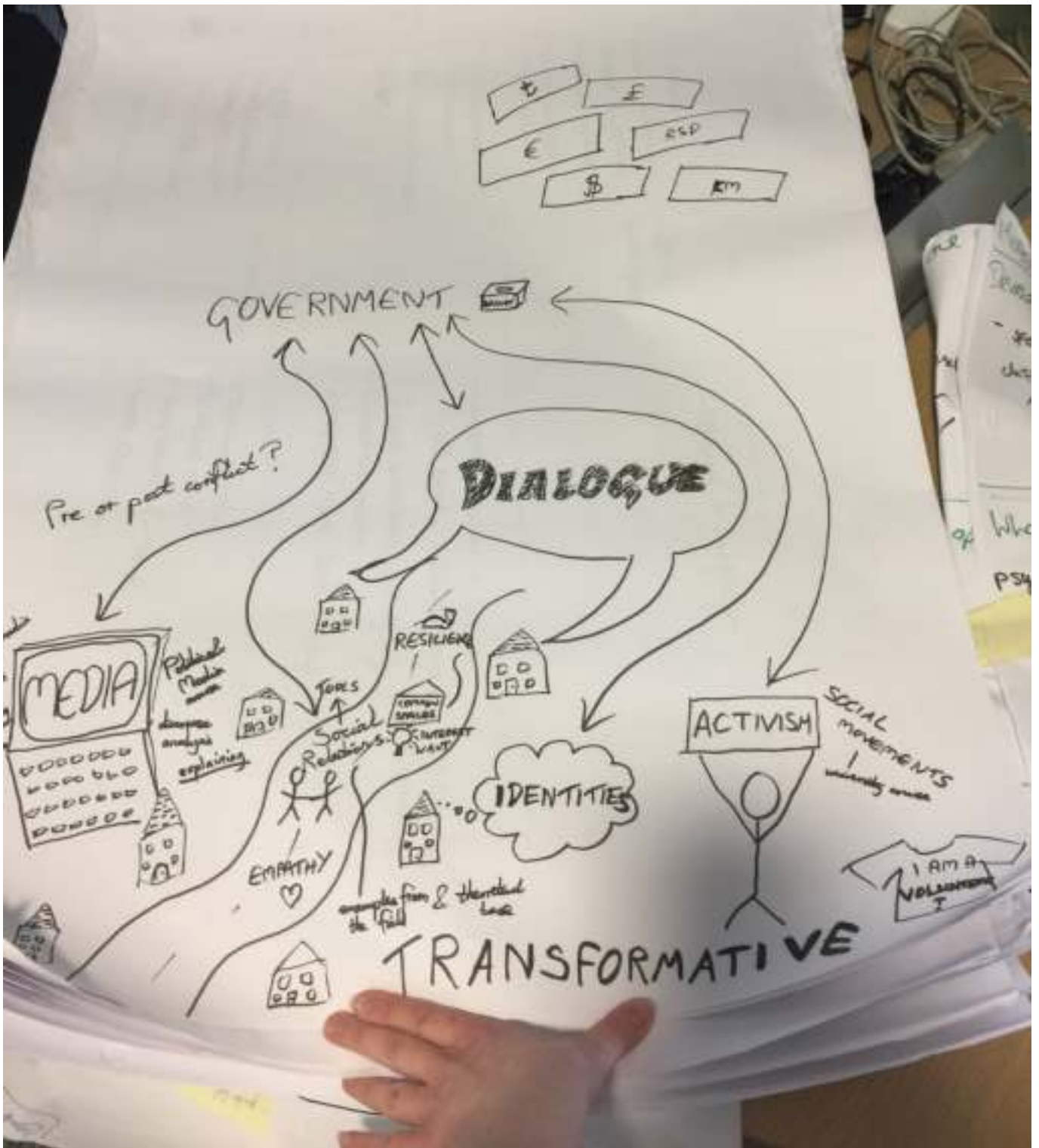
- **Active listening** - some ways to actively listen include: listen twice as much as you speak, listen with your whole body, be alert and interested in the other persons, refrain from interrupting, and reflecting back what you heard.
- **Non-verbal communication** – we transmit information using words, gestures and body language. Active listening also involves non-verbal communication. Sometimes you can be unaware of non-verbal messages you are sending. Examples of non-verbal signals include eye contact, tone of voice, facial expressions, silence, and posture.
- **Asking questions** – when you are in conversation with someone, asking questions shows you are interested in them and what they are saying. There are many types of questions you can ask for example – open questions (starts with What and How), closed questions (starts with Did, Do, Will, Would, Should, Could, Have, Must and Is), specific questions (starts with When, Where, Who, Which, How much, How many and How often), or visionary questions (such as what are your dreams).
- **Being clear and succinct** – when you are speaking be clear, articulate and concise.
- **Clarifying and summarizing** – to ensure you are listening correctly you can reflect back to clarify what you have heard and summarize back what you have heard the other person say. This shows you are listening to the other person and also allows you to check that the message they are trying to get across is correct.
- **Being empathetic** – having empathy for another person is the ability to imagine and understand where the other person is coming from.
- **Providing feedback** – it doesn't matter whether you are giving or receiving feedback, the feedback process is a vulnerable place to be.
- **Developing trust and rapport** – what is trust for you? How do you build trust with your friends, family and colleagues? Is it about doing what you say you are going to do and building relationships on honesty and integrity? How do you build trust?
- **Being present** – being present links to many of the above skills. Some of the words that relate to being present include being accepting of the other person you are communicating with, allowing life to be as it is, cultivating compassion and having a beginner's mind⁶.

If we are able to utilize all of the tips we develop the following skills:

- Good listening and observing,
- Adaptability,
- Flexibility,
- Ability to interpret what you hear and observe, considering the reasons behind,
- Ability to reflect on this and give adequate feedback, without being conflicting (also towards yourself).

What is the importance of effective communication in peacebuilding?

As it was mentioned before communication is a fundamental skill by which we exchange information and as such it is a necessary skill peacebuilding. **Effective communication can support the process of achieving peace by contributing to an environment where people can more easily communicate, understand current situations and visualize the implications of their actions.** Effective communication can ensure better understanding of ourselves and other people and by hearing other points of view; new ideas can be introduced to us. Win—win solutions are possible only with effective communication, both parties get what they need and come out happy. Effective communication has the possibility to influence attitudes and behaviours and ultimately it has the capacity to mobilize people to act. Also, very importantly since communication in all its forms can be used to create and exchange meaning, it can be used to achieve peace through peace talks and negotiations.



Why is communication important for the participants?

- Relationships are built and can be maintained by positive encounters with others – without effective communication skills, it will be difficult to properly construct and foster productive relationships;
- With effective communication, comes outstanding teamwork and unity which leads to an increase in productivity and efficiency, but also tends to boost morale⁷;
- You can prevent misunderstandings with good communication;
- Good communication skills will help you achieve. Being able to communicate well—in writing and in speech—will set you apart from your peers. It will help you excel at work and be recognized for your accomplishments, and give you a competitive edge in the job market⁸.

Effective communication in practice

Communication is a skill that heavily relies on active listening, engaged questioning and a preparedness to explain our own position and opinions in multiple different ways throughout a conversation.

When speaking about communication, usually it is implied that we speak about verbal communication. However, we communicate with much more than just words. In fact, much of communication is nonverbal.

Verbal communication is connected to the information exchange using words and it may be **written and oral communication**. Verbal communication takes place through face-to-face conversations, group discussions, counselling, interview, radio, television, calls, memos, letters, reports, notes, email etc.

When we exchange information without using any spoken or written word we are using **nonverbal communication**.

Effective communication depends on our own ability to listen, ask questions, take other people's perspective seriously and try to get our point across in multiple ways, depending on the audience, as we have previously discussed. It also depends on our recognition that the majority of long term conflicts does not effectively get resolved in one "sitting" but rather requires patience and willingness to approach every conversation with a fresh attitude and without resentment.

It would greatly help to effectively communicate with the other party if we started by thinking about the position they are occupying. Think about the following:

- This thing that I/we want/need/demand, is it something that we can maybe have different views off?
- What is my goal and what might the other side want from this conversation?

For example, it might be good to start a dialogue with clearly stating one's own goals, framed in terms that sound the least threatening:

I want to talk about something and I want us both to invest time and energy to discuss how this affects our relationship. Is this a good time and do you have the energy to do this now?

It is our goal to resolve this conflict with the best possible outcome for all of those involved and are open to discuss our and your needs on multiple occasions in order to ensure we understand each other's perspective.

If a safe space has been created and all parties feel and express that they want to engage in discussion, it is best to continue with a clear explanation and communication of one's own point of view.

As the communication unfolds it is crucial to ensure that we understand what the other party is expressing. Do not assume but rather ask questions:

- If I am not mistaken, you are saying that...?
- Am I correct to interpret your words as saying - reframe their own point to make sure you understood it - ?
- I want to make sure we are on the same page; can we go back to the previous point once more?

Ask additional questions through which you demonstrate that you are actively listening and are not just waiting for the other party to finish so that you can make your own point. Observe the nonverbal cues and tones - if the atmosphere gets heated, the other party shows signs of being hurt, or you feel like you are losing focus and patience, suggest a break and make sure you have not made an inflammable comment:

- Did I say something that offended you?
- It was not my intention to hurt you when I said...

Critical Thinking

Critical Thinking - Etymology and use

Critical thinking can be used in a variety of different contexts and within different areas of work and life. We most often hear our teachers, lecturers, and trainers say, “Use your critical thinking skills” or “put on your critical thinking hat.” But what does this actually mean? And why is it important to us as peacebuilders?

The concept of critical thinking is a well-known term. It can be interpreted through a variety of different lens, which adds to a sense of vagueness of terminology and definition. Broadly defined and for the purpose of this handbook, **critical thinking means to take a concept, issue, or thought and unpack (or unwrap) it by examining the content and various layers from multiple angles.**

Other definitions, describe critical thinking as:

“...critical thinking requires the judicious use of skepticism, tempered by experience, such that it is productive of a more satisfactory solution to, or insight into, the problem at hand...learning to think critically is in large measure learning to know when to question something, and what sorts of questions to ask” (McPeck 1981, 6).

- “Critical thinking is the correct assessments of statements”. The aspects needed to be a critical thinker include the following abilities: “...grasping the meaning of statements; judging ambiguities, assumptions or contradictions in reasoning; identifying necessary conclusions; assessing the adequacy of definitions; assessing the acceptability of alleged authority” (Ennis 1962, 81).

Being a critical thinker or having the ability to think critically is very important especially now in the era of ‘Fake News’. **As peacebuilders, we need to be able to look at different concepts, issues, thoughts, ideas and opinions from a variety of different angles and not take whatever information is thrown at us for its face value.** This becomes even more important for example, in situations, which require us to work in sensitive contexts, on sensitive topics, with marginalised groups, across languages and cultures, and in heated situations.

Importance of critical thought within peacebuilding

We need to be able to operationalize critical thinking as peacebuilders because we need to **maintain the most objective position as possible—meaning we need to try our hardest to not let our own personal biases and prejudices influence our work as peacebuilders and move beyond the face value of the situation or what we have heard, read or understand.** This is of course easier said than done and it is never possible to be fully objective precisely because of our experiences, biases and prejudices. The most important thing is that we acknowledge them, question them, and remain open to new ideas, experiences, thoughts, opinions and be self-aware. By doing this, we open the door for critical thinking.

By thinking critically in peacebuilding contexts we are more likely to have a better or more nuanced understanding of the situation. Examining all of the available information provided and looking at it from multiple angles, asking questions of the information and of people, and seeking out and questioning the silences or what has not been said, is important. Additionally, looking at and acknowledging our own biases in the process helps us, as peacebuilders, form objective opinions. This then allows us to engage constructively to explore and support solutions to the situation at hand. It also ensures that all sides to the conflict or the situation feel that they are heard. By doing all of this we have the potential to create a space in which mindful and constructive solutions can be collectively discussed, supported and potentially enacted.

Some guidelines and questions that can help with critical assessment of any given situation are:

- Ask probing questions—but these needs to be done in a way so as not to offend.
- Think about what has been said and who has said it. Who is the storyteller? Do they have their own personal/political agendas?
- Think about what you read about the situation—where did you read it? Who wrote it? Was it funded by a specific agency—for example would you trust a report telling you that smoking was great for your health if you found out it was funded by a tobacco company?
- What is the feeling on the ground? How do people (re)act? What are they saying? What is the local media saying? Can you identify bias in the media? How do you understand the context? Does the wider international community understand the context and so on?

The key is to ask questions and try to put aside your bias. By doing this you are on the road to critical thinking and become more objective. You also begin to understand the situation a bit better and it becomes clearer that conflicts (in all contexts) are often complex and messy and not easily categorised or understood.

Is it always easy to think critically and be objective in peacebuilding contexts? No it is not. It is difficult to be a critical thinker and objective in most situations. It takes a lot of time, effort and thought to be a critical thinker as well as objective. It is easier to just to see the box as a box and nothing more. It requires more to look at the box, unpack it, question it, and reform opinions. Critical thinking along with objectivity is important but we all know that it is impossible to be a critical thinker and objective all of the time. But as peacebuilders, critical thinking and objectivity are something we should strive for in all peacebuilding related contexts and situations.

Negotiation and mediation

Etymology and use

Negotiation is a term, which can be applied to a variety of situations in personal life, work life and sometimes intense political situations. So what exactly does negotiation mean? Here are a few ways in which negotiation can be defined:

Negotiation is the **“back and forth communication designed to reach an agreement when you and the other side have some interests that are shared and others that are opposed”** (Fisher and Ury 1981, xi).

Negotiation is the **“interpersonal decision-making process...necessary whenever we cannot achieve our objective single-handedly”** (Thompson 2009, 2). And finally,

“Negotiation is the process of combining divergent viewpoints to produce a common agreement... ‘Who?’ ‘What?’ and ‘When?’ are simple factual questions that can be answered in any set of negotiation. Finding the ‘How?’ depends on a further breakdown of analytical questions, and leads to an investigation of power in the context of negotiation...” (Zartman 2008, 14-16).

What are some elements, which need to be thought about, been negotiating? According to the Harvard Negotiation Project, there are **seven steps needed in a negotiation process**. These are as follows:

- **Interests**—“basic needs, wants and motivations”
- **Legitimacy**—“quest for a legitimate, or fair, deals...”
- **Relationships**—what is your connection and do you see yourself working together, communicating etc. in the future. Think about how and in what way you will “manage your relationship”.
- **Alternatives**—think about having a Plan B.

- **Options**—“any available choices parties might consider to satisfy their interests, including conditions, contingencies, and trades.”
- **Commitments**—can be “defined as an agreement, demand, offer, or promise made by one or more party.
- **Communication**—think about how you are going to communicate (e.g. face-to-face, online, etc.) (<https://www.pon.harvard.edu/daily/negotiation-skills-daily/what-is-negotiation/>).

If we take these definitions and elements we can understand negotiation as a form of communication which brings two or more people or groups who disagree on a matter together to discuss and come to an agreement. It also requires skills such as self-awareness and critical thinking. What does it look like within a peacebuilding context?

Negotiation in peacebuilding

Negotiation can take place in a variety of peacebuilding settings and on multiple levels, for example; negotiations may take place at a very high level between different warring parties within a conflict. This would mean that representatives from the different parties (e.g. military leaders, governmental leaders and other high-level decision makers) come together to discuss, as Zartman suggests, the who, what, when and how to move forward the issues at stake towards a mutually agreed solution such as a ceasefire. At a more localized level, this could include negotiations between two co-workers who are running a peacebuilding programme together. One colleague wants to use a reflection activity to deliver part of the project and the other colleague disagrees and thinks a simulation would be a better means to deliver the activity. They sit together and discuss what and why they are disagreeing and how they will move forward together—the colleagues decide to mix their methods thereby creating an agreement.

Now that we understand negotiation—what is the difference between negotiation and mediation? **Mediation is essentially a continuation of negotiation when the parties are unable to reach an agreement or relations break down.** Mediation can be defined as the following:

- “Mediation is a conflict resolution process in which a mutually acceptable third party, who has no authority to make binding decisions for disputants, intervenes in a conflict or dispute to assist involved parties to improve their relationships, enhance communication, and use effective problem-solving and negotiation procedures to reach voluntary and mutually acceptable understandings or agreements on contested issues” (Moore 2014, 8).
- “Mediation provides an *opportunity* for *the parties* to achieve what *they* want to achieve, whether it be a settlement of a dispute or some specific purpose such as an improvement in personal communication” (Roberts 2007, 70).
- Mediation, according to Adam Curle, can be defined as “primarily achieving a sort of degree of... non-agitation, a calming down, which can bring about a gradual resumption of good relationships, a gradual cessation of suspicion, gradually these things die down” (Roberts 2007, 71).

Mediation therefore can be used in a variety of situations in which a third is needed to help facilitate and negotiate an agreement or compromise. Mediation within a peacebuilding context may take place when there is a breakdown in negotiation or those who are in disagreement find themselves in a stalemate. An example would be if the ceasefire negotiations between the various warring parties broke down and no agreement was reached. A third party mediator could be called in to help make sure all sides were heard and all were working collectively towards a mutually acceptable agreement. The same could be said of the disagreement between two colleagues, if escalated, a mediator could be brought in to help make sure that both sides were heard, their issues taken into consideration and a mutually acceptable agreement reached.

Practice of negotiation and mediation

Negotiation and mediation are both affected by framing the goals of the interactions in terms of reasonable and achievable outcomes. Additionally, their success implies the acceptance that the goals will not be reached immediately and require a back and forth process of communication, no matter how big or small

the interaction is.

For example, goals framed in terms: “I want all the toys you use to be mine whenever I want them; I want you to always pay for our date night; We want all of the territory you use now to be transferred to our jurisdiction” are not reasonable ones. Nor can it be expected from one sibling to give up all the toys, the partner to always pay for the time spent together, nor it is reasonable to expect that one group/country will absolutely give away the benefits of using resources/space. So, setting reasonable and fair expectations can enable a very productive continuation of negotiation and mediation process. Similarly, a mediator needs to understand that majority of contrasting needs that require negotiation have a history and will not be resolved immediately. Siblings will invoke previous situations of who broke which toy, partners who always do the dishes and takes out the trash, conflicting groups will invoke previous and unfair moves from the opposing party into the negotiation. A skilled mediator will be aware of this and will need to navigate the communication in a more productive and future oriented direction but will understand that it is a **process** rather than an **act** of negotiating.

In other words, negotiation almost always requires a compromise. Being ready for the fact that one will not get all their wants and needs met is necessary for a successful continuation of negotiation process. Clearly expressing our own position and opening space for discussion on how it clashes with the other’s perspective and needs is a solid starting point. Then, with or without a mediator, the negotiation should continue in the direction of listing all the acceptable outcomes and discussion each of those from the point of view of all parties involved. It also requires a discussion on multiple occasions, with time to process and digest the perspectives expressed out on previous occasions. Framing the responses in terms: “It is out of the question; No chance; I will not give that a second thought; That is unreasonable; You are insane if you want that” closes the door of negotiation. Rather, if you are not willing to compromise on a particular point you can frame it in terms: “I have given your suggestion to ... some thought. I do not feel comfortable as I feel it would require too much sacrifice on my/our behalf. Alternatively, I/we are willing to talk about this as a possible solution ...” This way, you are demonstrating that you are entering the negotiation with an open mind and have indeed considered all the demands. Additionally, you show that you want the conflict to be resolved to benefit of all, that you have firm beliefs and position, but take the other’s position seriously and are willing to compromise. Even if this particular part of negotiation does not result in resolution, the conflict is less likely to escalate and the continuation of the negotiation process will most likely continue with less hard feelings, anger and need for retaliation.

Facilitation

Etymology and use

Facilitation is, in essence, **any activity which supports a social process, making it easier for groups of people to understand and work towards common goals**¹.

Facilitation is made possible by a neutral party, the ‘facilitator’, who remains objective throughout the activity, taking no part in the discussion, but rather, ensuring the discussion takes place and that all relevant objectives are met. Objectives could range from reaching a consensus, to helping understand the reasons why a consensus cannot be reached. For example, what are the differences which divide the group and can or should they attempt to overcome these. If so, how?

The facilitator structures the activity and makes sure the groups function effectively when working together. This includes establishing the purpose of the dialogue, managing the agenda, timekeeping, minutes taking, recording and circulating actions to be taken following the completion of the activity or

any decisions reached as a result of the activity. They should have a sound understanding of the subject matter and strive to deepen the conversation around this⁶.

A facilitator's role is, in part, to ensure that the groups involved in the activity take a collaborative approach. They should ensure that the process is inclusive of the needs of all parties, and that the working or learning environment is safe and comfortable for all to feel able to contribute². In order to reach a consensus or make a decision that benefits all parties equally, contributing to the common goal, the facilitator must encourage all parties to participate in the activity and make certain that cultural, social and emotional differences are taken into consideration and used to enrich the activity by creating a mutual understanding².

The facilitator should be ever mindful of dominant groups, ensuring respect is demonstrated by all participants and that no group finds themselves in a position whereby they cannot contribute for fear of judgement, or any other reason. One technique they may employ is creating a list of participants who wish to speak and ensuring they all have equal opportunity to share; this can help the facilitator gauge the balance of the discussion – do those of all ages participate? Are women given equal opportunity to speak? Groups should also be encouraged to respond directly to one another, as opposed to using the facilitator as a go between unless absolutely necessary.

Addressing challenging behaviour in a learning environment can become part of the facilitator role by default; remaining calm and confident are therefore as important in facilitation as all other factors. Disruptive participants can create hostility, preventing others from contributing to the dialogue either through time wasting or discomfort⁵.

Facilitation Skills

Strong facilitation skills are key to the ensuring successful outcomes, from running meetings or training courses, to solving specific problems, reaching consensus to make change, or mediating in conflict situations³.

The organisational skills outlined in this section are all basic requirements for effective facilitation; i.e. organising, record keeping, planning and prioritizing.

Facilitators differ from teachers, or trainers, and those in typical authoritative roles; they are not to be seen as more experienced or qualified, they do not lead the group towards a predetermined outcome, but rather, foster discussion and encourage them to reach their own conclusions⁵.

Communication skills are essential; in particular, active listening, to ensure all points raised are noted and clarified in order to be considered in the dialogue.

The use of open questions are also important, to allow participants to contribute and share thoughts or experiences. Being able to paraphrase or condense convoluted or complex information, allowing those at all levels to understand the concepts being discussed is helpful in the facilitation process, sharing examples can also bring concepts to life for participants.

“Seek first to understand, then to be understood. Listen with the intent to understand, not the intent to reply” - Dr. Stephen R. Covey

Facilitating Peacebuilding

Facilitation is important in any process which involves more than one group, where achieving a common goal is the desired outcome.

To give some context to facilitation in the peacebuilding process, consider Switzerland's role in the 50-year armed conflict between the Colombian government and the Revolutionary Armed Forces of Colombia (FARC)⁷.

From 1999-2002, 10 states were involved in a 'Facilitating Commission', supporting talks between the government and FARC. This collapsed, though Switzerland remained active in Columbia, supporting human rights campaigns and promoting peace. In 2005, Switzerland joined Norway and Spain as 'Accompanying Countries', facilitating dialogue between the government and The National Liberation Army (Spanish: Ejército de Liberación Nacional, ELN). Negotiations focussed on humanitarian issues from hostage taking to the use of landmines.

As part of these negotiations, the government agreed to the temporary release of an ELN commander from prison, in order for them to meet members of the civil society in Medellin, Switzerland; financed in part by Norway and Spain. This action led to on-going dialogue between the government and ELN, contributing towards the formation of a peace accord.

This is an example of how the act of facilitation can assist in building peace; it takes place 'behind the scenes', focussing on encouraging dialogue and supporting negotiations, in this case through financing. It is low profile and does not require direct negotiations or mediating⁷.

Regional Intergovernmental Organizations (IGOs) often take on key roles in facilitating peace processes, and have the highest success rate of any third parties involved⁸. As it is normally within their interest to achieve stability in the region and settle conflict peacefully, IGO's are keen to be involved in the process. Regional organisations often work in conjunction with global organisations, i.e. UN peacekeeping forces to help support the peace process.

Potential Problems

There can be some challenges in facilitation, however, for a confident, experienced and approachable facilitator there is usually a straightforward solution.

'Group Thinking', or putting the views of the group ahead of one's own in order to maintain a sense of unity, is something which can crop up when facilitating dialogue between participants⁹. The solution to this could be to ensure individuals have tasks to complete or time to collect their thoughts and feedback to the group. This technique also ensures all voices are heard and helps prevent participants from opting out of participating or becoming disengaged through a lack of involvement or stimulation. Facilitators should observe body language and nonverbal cues to gauge participants' level of attention. If energy is lagging, this can be a good time to take a break, gently approaching any individuals who you are concerned about.

Participants can also steer the dialogue off track, which impedes the group in progressing towards the goal, however unintentional. Where the conversation begins to stray into 'hard to answer' topics, the facilitator can consider the use of a 'car park' to place questions in a waiting room to be addressed at a later point, ensuring the activity remains objective and time focussed. If the conversation strays into irrelevant topics, the facilitator can address this and steer things back on track, reminding the participants of the goal. Time management can be a challenge in itself, but is exacerbated where new subjects are raised or side conversations involving only certain participants arise, remaining flexible and keeping to the agenda will aid this.

It is worth noting that the facilitator must remain objective and impartial throughout the activity, and be mindful of stifling the creativity or productivity of the group.

Developing the Skill

Some people are natural facilitators, typically those who already conduct leadership roles in other areas of work, though for many it is a learned skill⁵.

Generally, **facilitators are process driven and are proficient in enabling decision making and solving problems where they arise**. They are the leaders of the activity, they ensure it is on track and often evaluate its success and any insights, which follow.

At the early stages of any activity, before the dialogue begins, the facilitator should set out any 'ground rules' they feel are important for the groups to adhere to, a good approach is to involve the groups in this, empowering them to establish their own 'learning agreement' as to which behaviours will and will not be tolerated. This can make the 'onboarding' process easier as the dialogue opens up. It is important for the facilitator to lead by example when it comes to observing these rules or agreements, in order to build trust.

A successful facilitator will need to ensure a variety of methods are used in order to take all learning styles and preferences into account i.e. visual, auditory, reading/writing, and kinaesthetic (the VARK model)⁴, while taking into account that people, and tasks, are often multi-modal and should not be pigeonholed into rigid categories.

Facilitation in Practice

Facilitation skills rely on communication skills (especially public speaking), self-awareness, open mindedness and critical thinking. Experiential learning is the best way to acquire those skills.

Facilitation requires a balanced contribution by all the participants in an activity. However, facilitators often face challenges that are related to the styles of the participants. While some may tend to under participate, some others are inclined to over participate. Below are some examples of the forms and likely reasons of these two styles of participation, and the suggested strategies for dealing with dealing with them.

Styles of the Participants: Challenges and Suggestions

Under Participation

There are many forms of under participation, including silence, always agreeing, rejecting to take part in activities, and coming late or leaving early. Under Participation may develop when participants are shy, bored, tired, unaccustomed to active participation, feeling negative about the topic, or required to attend the activity and therefore feel dismayed.

Suggestions for dealing with under participation

- Ask participants to talk with one another by getting them answer each other's questions.
- Have participants work with a partner to think of examples, develop questions, or provide responses to questions,
- Organize small-group activities.
- Consult participants on the ways to make them involved more actively.
- Ask open-ended questions and be generous in the time you allocate for responses
- Acknowledge and compliment when participants do take part.

Over Participation

When participants over participate, they may keep talking for too long, interrupt each other and the facilitator, or move away from the topic at hand.

Individuals may over participate because they are naturally talkative, poor listeners, too eager to learn or in need of attention.

Suggestions for dealing with over participation

- Express appreciation for the contributions of the person.
 - Summarise the person's points and redirect the discussion.
 - Invite the person to connect his or her arguments to the topic.
 - State that you would like to hear from participants who have spoken little or not at all.
 - Say, "It is time to move on to another topic now."
-

Organizational Skills

Etymology & Use

Organizational skills can be broadly defined as **the ability to use your time, energy and resources in an effective way, in order to achieve the things you want to achieve**¹. These skills play a crucial role in ensuring the success of any project, or task, in any profession.

Organizational skills are not always congenital, but are highly transferable and can be developed through study, work, leisure, travel, and social situations. These skills are desirable as they ensure efficiency in a person (or a team's) output and standard of work; results will be delivered consistently, even when unforeseen problems arise.

Well-developed organizational skills not only ensure efficiency in our work, they help us remain calm and focussed in light of challenges as we stay on top of deadlines and manage clashing priorities. By communicating with colleagues or partners ahead of any potential delays, we can take a more strategic approach to achieving shared goals. Taking a collaborative approach also helps avoid inefficiencies created by miscommunication or the duplication of work.

Making use of organizational skills allows us to focus on the details without losing sight of the big picture; important in all disciplines, and particularly relevant to the peacebuilding process.

Key Organizational Skills

Organisation – Though organization extends to more than just a neat and tidy working environment; it is a physical thing. Working in an uncomfortable space will impact your ability to work for a significant period of time, and facilitating meetings or discussions in a room of inappropriate size or layout, with inadequate resources will not make for good progress. Ensuring a neat, tidy, and appropriate sized working space with sufficient resources will aid the efficiency of any task.

Planning & Prioritizing – Planning and prioritizing ensures discipline, allowing the maximum amount of work to be done in the minimum amount of time. Simple steps taken at the outset of a project can help ensure efficiency. A suggested approach could be making an accurate estimate of how much time and effort each task or element will require, this will allow you to arrange them in a logical order, starting with the things which will take the most time or effort to complete. Identifying resources is an important part

of the planning process, making sure everything you need is available to you when you need it.

Record keeping is important; timetables, schedules and checklists are helpful to track progress, so long as there are clear deadlines which are adjusted should delays or other issues arise. Some deadlines may be more urgent than others which should be taken into account at the outset. A 'measure' or indicator of on-going progress is also helpful to ensure you remain focused and motivated to achieve the end goal².

Teamwork – In order to formulate a well-structured team, there should be a clear division of labour, with tasks assigned to those with the most relevant skills to complete them³. Communicating with each member of the team, taking the time to understand their skillset and pairing them with the task(s) their skills align most closely with may involve more time upfront, but will save time as the tasks get underway. A strong team structure benefits the quality of the output and supports the individuals who sit within it, so that each person is clear in their role and remit.

Organizations Skills as part of the Peacebuilding Process

For the peacebuilding process to be effective the work of multiple organizations must be embedded in the overall plan; strong planning and effective organizational skills are therefore vital for ensuring a successful peace operation.

Many external organizations involved in peacebuilding are limited in time and resource, operational effectiveness therefore becomes a higher priority in ensuring a successful operation. Organization and teamwork are essential for getting the most out of each component⁴.

In most peacebuilding processes, there will be several organizations involved in the delivery. Their remits will vary, as may their language and location – all of which make the possibility of miscommunicating more likely if they do not work in collaboration, relying solely on a central organisation to collate the work of each party. Keeping a central organization in the chain of communication is still important to ensure overall competence, adherence to deadlines, and the timely completion of tasks, but it cannot be the only line of communication.

“The co-ordination of activities within a mission presupposes a certain unity of command to ensure that a coherent strategy is consistently carried out”⁵.

Organizations working in collaboration may in some cases hold different organizational goals, values and cultures which can impact on the overall success of the project, despite working towards one overarching goal⁵.

Potential Problems

Organizing activities with groups who have varying priorities, cultures, languages and locations can be challenging. There are ways and means to overcome many of these. For example, if groups are unable to meet in person, due to residing in different countries, online meetings and video conferencing can be used as a means of engagement. The use of technology can also help improve overall efficiencies and time management.

Budgeting can also be considered as an organizational skill, and one that can have serious consequences for a project if not managed correctly. Following conflict, it is common for countries to be left with fragile, under-regulated financial institutions - this often leads to weak budget design and poor resource allocation⁶. With limited finances available, it is always best to over-budget, providing a buffer in the event of unexpected additional costs. Research shows Alliance for Peace members function with extremely limited financial and human resources, with more than 60% operating on peacebuilding budgets of less than \$500,000 USD per year. This is expected to cover a multitude of issues, reaching diverse groups refugees, internally displaced persons, women, and children⁷.

Conflict can arise between groups with opposing views or practices. However, if peacebuilding activities are well organized, there should be enough forward planning to allow everyone the opportunity to present their ideas in a respectful manner, with scheduled breaks to prevent the build-up of tension or fatigue.

Developing the Skill

While not always congenital, organizational skills can be honed – most of us use these skills on a daily basis without necessarily being aware of it; balancing study, work, voluntary, family and social commitments involves some level of planning and requires you to organise yourself and your resources⁸. This will be more natural to some than others, but it is certainly possible for anyone to develop their organizational skills by focussing on some specifics.

The first thing to focus on is setting a clear objective, knowing what you want to achieve and when it must be completed (begin with the end in mind).

“People are working harder than ever, but because they lack clarity and vision, they aren’t getting very far. They, in essence, are pushing a rope with all of their might.” – Dr. Stephen R. Covey

In order to monitor your progress and avoid falling behind schedule, regular ‘touchpoints’ should be set; this will allow a plan to be formulated, prioritizing tasks outlining how each will be actioned, aiding time management and preventing you from overstretching yourself. You should track your progress by keeping good records. Take the necessary steps to free yourself from distractions, set aside time to work on correspondence, and time to relax, but remain focused on the task at hand during the time you have allocated yourself. It is important to maintain a work-life balance⁹.

If other parties are involved, keep them informed of progress and any expected delays; be as flexible as possible when working with others and make a conscious effort to communicate clearly and confidently, without coming across as controlling or confrontational.

Another thing to consider could be keeping up to date with research and developments in your field of interest which could impact your project. Take note of anything significant, consult with any relevant parties and collaboratively decide whether it is still feasible to proceed.

In order to maximize your opportunities to practice these skills, you might want to consider taking on some voluntary work or a part time job, even joining a club or society at your place of learning. Academic work itself will assist with this as you will be forced to interpret timetables, manage your time in order to meet assigned deadlines, and work as a team in any group assignments¹⁰. Travelling or exchange programs which require you to make travel arrangements, work to a budget and experience new cultures are also valuable experiences.

Developing Organizational Skills: Examples, discussion and guidelines

Organizational Skills defined as the ability to use the time, energy, resources etc. In an effective way in order to achieve the thing what we want to achieve in Cambridge Dictionary. We may understand the importance of this skill for peace building while looking at their dictionary definition even.

Discussion making, problem solving, productivity, implementing strategy, strategic thinking, analysis, assessment and evaluation, listening skills, communication, identifying problem, reviewing, reporting and research are just considered few important skills that are building organizational skills. If we take listening skills as an example; in any conflicts, many voices compete for attention. When people do not feel that others are listening to, then, or understand their concern, fears and needs, the conflict can escalate quickly.

So, a good peacebuilder should listen all parts, analyse the parties objectively, identify the problems and

try to solve problem in an effective and organised way.

In addition, skill can be identified the ability to do something well. Ability can be seen that is inherently owned. But, we should consider that abilities and skills can be improved by learning. In other words, peacebuilders have some ability to analyse and consider themselves objectively and draw a way for self-development in the means of organizational skills.

As we all know, organization (like UN, NGOs etc.) are using their organizational skills and capability in order to build peace in the conflicted areas. This is the one and most visible example for the importance of organizational skills for peacebuilders.

Goods peacebuilders should evaluate and if necessary develop their organizational skills entirely. Formal and non-formal education sectors have many training program or this subject since this is crucial in every part of both daily and academic life.

A peacebuilder should integrate his/her skills. Actually, all skills discussed above are strongly connected with each other.



ATTITUDES

This section covers the topic of attitudes by which we consider settled ways of thinking and feeling, including one's patterns of actions and underlying values. We believe in order to be successful in peacebuilding, one has to be open-minded, patient, objective, able to step out of own comfort zone and able to empathize with others. Through peace building process, exposure to these attitudes helps all involved person changing own values towards more respectful for others and differences. This section presents the different attitudes mentioned above which we believe successful peacebuilders need develop

Empathy

Etymology and use

- **Empathy** has several definitions but can be **considered as the practice of imagining or grasping the thoughts, feelings and perceptions of others**¹. Other definitions include:
- The **capability to understand and react appropriately to the thoughts, emotions, and conditions of others** by viewing sensations and situations from their perspectives, often by using one's own experiences as a basis (e.g. self-awareness); the sensation of feeling or experiencing the condition of another;
- The **ability to "read other people" and identifying with the other person or their situation**. This means that one needs to "read" nonverbal cues and understand the implied meaning of a certain behaviour or situation. This implies more than a cognitive understanding, more than just remembering a similar situation that you may have gone through yourself. Empathy means that you can recall some of those same feelings based on your own memories. It implies sharing and identifying with emotional states².

"One needs to know the other side's collective narrative and be able to step into the shoes of the other side—both cognitively and emotionally—to allow its humanization³. Empathy is likely to increase individuals' perception that they share with the others a common humanity and density and leads to more positive attitudes toward them⁴. Empathizing with the other side can reduce prejudice⁵. Empathy may also encourage willingness to forgive, thus it plays a significant role in the outcome of intergroup tensions. Indeed, forgiveness is another important outcome when examining intergroup tensions, which has been empirically linked to contact."⁶

- *Empathy* implies an understanding of another person's experiences that goes beyond simple objective knowledge of what is happening to them or the emotions they are exhibiting. Rather, **when someone feels empathy for another, they are experiencing similar emotions, conditions, or state of mind as the other person with whom he or she is interacting**. Although it is commonly applied to situations in which a party experiences suffering or distress, one can feel *empathy* by identifying with any type of emotion. This notion of identification is key, and it is why those who can feel *empathy* are considered capable of connecting with others on one of the most fundamental,

intrinsic emotional levels possible. This connects greatly with the skill of self-awareness and developing deeper connections with oneself and other. Additionally, connecting on this level is often considered beneficial for the mental health of both parties and is thought of as essential for maintaining healthy relationships⁷.

The importance of empathy for the peacebuilding process

“Only a spontaneous feeling of empathy for others can really motivate us to act on their behalf”

Dalai Lama

The warmth of empathy balances the safety of distrust and xenophobia; the origin of hate⁸.

As the practice of imagining or grasping the thoughts, feelings and perceptions of others, empathy is an essential tool to resolve conflict and to ensure the sustainability of peace. “Mediators or facilitators can empathize through finding something within their own character or experience that resonates with the parties. This enables them to forge stronger connections, build trust and increase understanding. Empathizing helps mediators to identify a party’s key concerns and sacred values.”⁹

In the peacebuilding, development and humanitarian sectors, we must work with and for people very different from us, who are undergoing experiences we usually have not, and belong to a context and history different from our own.

Looking ahead, more should be done to incorporate empathy into the pedagogy of diplomacy, negotiation and mediation. Measures should be taken to reduce bias against empathy in foreign policy institutions and to encourage scrutiny of beliefs and assumptions. However, we should also bear in mind the limits of empathy to transform conflict. It is unrealistic to expect empathy-based initiatives to break the deadlock in the absence of other important elements of conflict resolution. Empathizing may even generate an understanding of an adversary that leads to disillusionment about the prospects for peace.¹⁰

The importance of empathy for the social intelligence and other attitudes and skills based on the empathy

The ability to sense another’s distress is an important survival skill. The danger distressing your companion may also be a threat to you. It is wise to heed the other’s early warning or danger. As a result, it is human nature to dislike seeing or hearing another’s distress. This basic skill of sensing how another feels is generalized into a broader sense of empathy. Studies show that empathy develops very early in human children, even before they develop language skills. Empathy also contributes to our ability to recognize the mental state of others, and to take on their perspective. Knowing what others know is a distinct advantage.

“Thus, **empathy in professional work is not just a soft skill; it is a key ingredient in developing the genuine relationships, human understanding, and communication styles that fuel impact and growth.** This is true across all sectors, but it is especially true in the peacebuilding, development and humanitarian sectors, where we must work with and for people very different from us, who are undergoing experiences we usually have not, and belong to a context and history different from our own.”¹¹

It starts with self-awareness, in that understanding your own emotions is essential to understanding the feelings of others. It is crucial to effective communication and to leading others.

Skills and attitudes that enable empathy are: understanding other people’s experience, taking an active interest in others’ concerns, respecting the different point of views or interpretations of events and emotions, asking questions and not presuming the answers.¹²

Developing empathy: examples, discussion and guidelines

- “Empathy is inherent in most people, and certain activities can increase empathy, or at least cooperation, between people. One key to empathy is to understand suffering, first in yourself,

then in others. **The skill of empathy must be learned experientially, that is, practiced in the field in real-time.**

The ways to develop empathy include taking an active role in understanding different perspectives, emotions and moral standpoints. Specifically, avoid being defensive, allow others to freely share their point of view, never assume but rather ask and seek clarification (paraphrasing what was said helps to clear up misconceptions and to deepen understanding), practice learning without interrupting, respect other people's dignity and at all cost avoid humiliation, invest time in learning about political/cultural/ideological context at hand while avoiding reductionist approach and stereotyping. Additionally, one should provide assistance to meet the needs to the extent willingness and ability, while keeping in mind:

- You are responsible for your choices and actions.
- He/She is responsible for his/her choices and actions.
- You can change some things but not others.¹³

Examples from society life

- There are many sensitive examples of society rules, when it comes to practice of empathy. One of the common sayings in Serbian language, which exist in many more languages, is: "Start with yourself" meaning not to treat others in the way you would not wish to be treated like. This logical sense is, on the other side, far from the empathic, as it promotes using personal standards for judgement of all others. This attitude can support prejudices and stereotypes - believing our "way" is the right one and expecting people have same values.
- It is hard to develop traditional (market) competitiveness along with empathy. Fighting for domination (constant struggle for first place in everything), we support the competitive spirit, but often undermine the importance of unconditional desire for everyone to live at one's best. The accent is mostly put on being better than others, instead of better than yourself before practice. There are sayings such as: "Better first in the village, than the last in the city".
- Empathy can help us better understand the needs of people around us, but it also helps us understand that we cannot decide what is better for someone else, that we can only engage in a dialogue with that person about it. This attitude is not a blind following of where the person wants to go, nor is it an imposing of our agenda, but it requires to stop trying to control where the dialogue will lead us. In a genuine dialogue both sides have valuable and needed perspectives to contribute.
- Being empathic can help us in dealing with negativity of others, because if we are able to better understand someone's motivation and fears, we can also accept the situation for what it is.

Practices in the social life

- Active listening (really hear what the other person tells try to check by asking the question, answer to the expectation of another)
- Teamwork - specially in intercultural environment
- Learning about different cultures and customs.
- In conversation, ask follow-up questions to get clarification and understand the person more in-depth, rather than immediately offering your response.
- Put aside your viewpoint, and try to see things from the other person's point of view.
- Validate the other person's perspective - you can accept that people have different opinions from your own.
- Examine your attitude – what is your priority being right or finding a solution. Without an open mind and attitude, you probably won't have enough room for empathy.
- Paying attention, physically and mentally, to what's happening around you.

Non-formal activities to support empathy

- Human library
 - Games supporting communication development
 - Team-building activities
 - Culture feasts
 - Debating with knives
 - Role-playing
 - Simulations
 - Forum Theatre
-

Open-mindedness

Etymology and use

Open - mindedness is **the ability to impartially examine, and engage with, new concepts, ideas, beliefs, practices and moral systems**. In other words, open-mindedness assumes that one is able to take an intellectual “opposition” seriously, with no immediate judgment. Many social ideologies and practices have served the completely opposite purpose of open-mindedness and have in great measure affected and slowed down its historical trajectory to a valued asset in today’s society.

Open-mindedness is antithetical to discrimination, prejudice othering and exoticizing (Said, 1979). These different, but mutually dependent processes assume a very firm and unchangeable set of divergent opinions, mindsets, goals, abilities and moral as well as belief systems among two or more groups. In this context, it is not rare to hold a position, which values one’s firmness of principles and unapologetic conformity with dominant ideologies and views of the ethnic or national group. Open-mindedness on the other side encourages critical thinking (Stone, 2017) about not only other people’s positions, but rather of one’s own personal and collective set of beliefs and ideologies. Thus, open-mindedness creates a space for negotiation and understanding that moves beyond the dismissal of other’s needs, desires and priorities.

Open-mindedness should not be confused with gullibility and constant unevaluated adoption of other people’s beliefs, opinions and perspectives. It is a highly thought-out skill that assumes critical thinking, engagement with facts and perspectives for the purpose of understanding others’ point of view. Additionally, its should not be conflated with cultural relativism (Reichert, 2006) as it does not assume that there is a “truth” in every point of view, but rather implies that there is **value** in considering different perspectives, ideas and methodologies of thinking.

The importance of open-mindedness for peacebuilding process

Aside from its importance in the everyday activities of an individual, open - mindedness has a very practical and useful role in the context of peacebuilding and conflict resolution. In this context, frequently marked by opposing beliefs, goals and agendas, being able to overcome the initial prejudice and consider different perspectives is the foundation of almost every communication. As peacebuilding process assumes a complex set of group interactions keeping an open mind as both a mediator and a participant shows to be of the utmost importance. According to Riggs, realizing the fallibility of one’s own beliefs (Riggs 2010), ideologies and approaches is the core of developing open-mindedness, and as such in great measure affects whether fruitful ground for conflict resolution can be actualized.

It is important to emphasize that open-mindedness does not imply a complete shift from one's own position but rather **assumes the ability to critically engage with encountered cultural values, personal and collective goals and ideologies. Moreover, open-mindedness allows for the rethinking of one's own perspective** that may or may not be changed when challenged by others. Thus, open-mindedness allows for back-and-forth negotiation of goals and opinions, without which moving beyond conflict and confrontation would not be possible.

Open-mindedness and everyday life

Relevance and influence of open-mindedness on the everyday of an individual is multifaceted. Both personal and professional successes are in great measure shaped by the ability to engage with completely different points of view and evaluate them on a daily basis. Critical thinking, a premise of open-mindedness according to Russell, is fundamental for this process (Hare 1998). Critical thinking implies the ability to re-evaluate one's own beliefs and practices while questioning the assumptions and prejudice embedded in those. This way, already existing positions and stances are understood to be changeable, and are open to discussion and dispute. This is particularly relevant not only in a multicultural setting, but also in the context of personal relationships and conflict resolution.

Ideologies and thinking frameworks are not universal and consistent within one culture/group/community and it is hence crucial to develop open-mindedness as an asset with which to resolve confrontations and conflicts of ideas, goals and feelings. Additionally, critical thinking and open mindedness are necessary aspects of professional settings. As the ideology of teamwork and group projects is developing and growing, being able to take another point of view seriously and keep an open-mind in the workplace has shown to be an undeniable strength of every professional. For example, the scientific community depends on the ability of each professional to keep an open-mind when engaging with others, their ideas and methods but also new findings and approaches. Hence, **open-mindedness is not only the skill of seriously considering different perspectives of others, but also examining and critically thinking about one's own dogmatic views and ideas.**

Encouraging open-mindedness as a life-skill: examples, discussion and guidelines

Open-mindedness as a skill highly depends on **asking questions, seeking understanding and accepting the fallibility of personal beliefs, as well as on the ability to accept or engage with alternative viewpoints.** Moreover, asking questions should not only be understood as a tool to understand other people's opinions and beliefs but rather as a fundamental self-reflective mechanism that enables us to understand ourselves.

Specifically, open-mindedness assumes our ability to respect and value alternative ideologies, which is not possible without critically thinking about our own. "Why, how and for what purpose do we hold this position?", "Why is this position more valuable/true/valid than any other?", "Would I have this same position/political stance/goal/agenda/belief if I belonged to a different community/group/nation?", "What has influenced or shaped this belief/position/goal I align myself with?" etc. are useful guiding questions that can help us not only evaluate ourselves but understand the ways in which different contexts have shaped other points of view, which frequently clash with our own. This way, **by keeping an open mind, we are reflectively thinking about our own engagement with others and are able to respectfully approach their knowledge and views.**

Examples from society life

There are many quotes and sayings about the value of questioning own grounds and the ability to change. Some are:

- *“The measure of intelligence is the ability to change.”* — Albert Einstein
- *“A mind is like a parachute. It doesn’t work if it is not open.”* — Frank Zappa
- *“When my information changes, I alter my conclusions. What do you do, sir?”* — John Maynard Keynes
- *“Walk in another’s’ shoes”*

In a world that is multicultural, having an open mind can be rewarding. You are able to relate to others without being judgmental. There are so many advantages of being open-minded. Looking at things from different perspectives can help you to reform your thinking and ideas. You do not have to change your value systems but as you learn you can tolerate other ideas. You live a fulfilling life as you embrace new thinking, possibilities, and adventures.

If you are an expert in a field or a particular area, try learning something in another field. This will help to incorporate what you learn into your area of expertise. It does not matter how good you are in a field you should never stop learning. You do not know everything and this is why learning can foster growth in your thinking. You should not limit yourself to what you know but seek knowledge continuously.

Sometimes we abruptly say no to suggestions without giving it a try. If you are given an opportunity to do something that you have never done, you can give it a try. You may or may not like it but you will not know unless you try. Who knows? You may find that you love it. I was afraid the first time I made the decision to live in another country temporarily. It might be my permanent home in the future. Embrace opportunities because you may love what you found.

An open mind can be a vital, enduring and endlessly rewarding part of how you interpret and engage in the world. It can be a deeply embedded part of your value system.

Letting go of control. When you open your mind, you free yourself from having to be in complete control of your thoughts. You allow yourself to experience new ideas and thoughts and you challenge the beliefs you currently have.

Practices in the social life

- Interest in different point of view
- Lifelong learning practice
- Work in/exposure to multicultural environment
- Travelling
- Helping others and building on their talents
- Increasing capacity for adaptability and resilience during difficult situations
- Experience change
- Making yourself vulnerable
- Being honest

Non-formal activities to support open-mindedness

- Problems and activities with multiple solutions
- Guess the story activity

- Discussions on various social issues and possible solutions
- Changing “hats for thinking” (Edward de Bono)
- The statement exercise

Stepping out of comfort zone

Etymology and use

According to Abigail Brenner, a **comfort zone “is a psychological/emotional/behavioural construct that defines the routine of our daily life.”** Being in the comfort zone implies familiarity, safety, and security, since following our daily patterns can keep one comfortable and calm, free from anxiety. **“Creating a comfort zone is a healthy adaptation for much of our lives. But so is stepping out of our comfort zone when it’s time to transition, grow, and transform.”**

In general usage, particularly in field of non-formal education, a “comfort zone” is observed as absence of progress - thus, something one should get out of in order to achieve inner growth, better performance, confidence, better in handling the unknown of life – to name a few.

When it comes to learning, “out of the comfort zone” does not necessarily mean “in the uncomfortable one”. Here, comfort is connected with meaning of *known, familiar*, whereas, going into the unknown can lead to stress, fear, anxiety but can also mean discovery and challenge.

The comfort zone is a **psychological concept that was first put into words by Alasdair White, a British management theorist, who claimed that, in order to achieve high performance, one has to experience a certain amount of stress**¹.

In the *Psychology of comfort zone*, Kathryn Cassibry² stated that research about the comfort zone date back to beginning 20th century. One may find interesting that “...in 1907, noted psychologist Robert Yerkes told of a behavioural space in which, in order to maximize performance, humans must reach stress levels that are slightly higher than normal. He called this space **“Optimal Anxiety”** and it’s just outside of our zone of comfort.” The article leaves the questions about ways to reach “optimal anxiety”: How do we find the perfect balance between passive state of seeking comfort and active state of seeking growth? “

Stepping out of the comfort zone and Peace building

While working in education, particularly in the framework of Peace education, each educator finds him or herself before the question “How far I am willing to take my pupils/participants/fellow learners in order for them to learn?” What kind of simulation exercise am I willing to propose, which article to encourage to read, which personal question to ask?

Some people say that the learning zone is just right behind the comfort one. It might be one step in each, the same way as while we learn how to ride a bicycle, we are aware that at any moment we can step a foot down and reach earth but yet, still manage to learn. Others believe that the further the stretch from the comfort zone - the more valuable is the learning. The question is how efficient are we in applying new knowledge when it’s imprinted by uncomfortable feelings?

Peacebuilding often means to engage with people whose views and life styles and actions may be very different from one own and even of a nature that one deeply disagree with. In order to be prepared for such situation, ability to step out of a comfort zone is very valuable.

Developing the ability to get out of comfort zone

A Comfort zone is definitely valuable to have, as the need for safety and belonging is one of the basic needs of human beings, according to Maslow hierarchy of needs. However, a comfort zone is a place of stagnation, as a person is kept aside from challenges, risks and reaching out for the opportunity of personal growth.

This linkage between potential for development and leaving one's comfort zone is very familiar nowadays. Hence, there are numerous tips and tricks available on *How to step out of your comfort zone*. All of the activities listed imply exploring the unfamiliar. Starting something that has been procrastinating for a while, acquiring new contacts and exposing oneself to new environment and circumstances. Some of the activities might be: travelling, taking new/unknown route to reach familiar location, making a habit to try something new. Practice a new hobby, meet new people, watch a movie/theatre play of a genre you usually don't, etc. Practicing the ability to step out of the comfort zone is rather practiced throughout everyday choices of taking challenge, than by learning particular material.

Extending the comfort zone

A comfort zone is defined as "a situation in which you feel comfortable and in which your ability and determination are not being tested" in Cambridge Dictionary.

People live peacefully and happily in an environment that has found as safe. They do not want to take risks for any kind of change since they think the changing would not create safety or happiness all the time. "Comfort zone is the neutral state/place where stress is minimal, where we may know what is next. The real life is the sum of all the experiences, not just the ones we are comfortable with. In order to be engaged in society, one has to overcome numerous discomforts on a daily basis: from adjusting to kindergarten schedule, to dealing with different house and work chores that would gladly skip. Peacebuilders should adopt new and challenging ideas and environment easily and cope with different kind of conflicting ideas. On the other hand, these ideas could be against peacebuilders' own values, ideas and attitudes. In such cases, they should try to solve conflicting ideas even in conflict zones by taking an objective attitude while moving outside the comfort zone by taking risks.

There are many activities one could get engaged with in order to develop ability to step outside the comfort zone. They mostly imply challenging oneself with activities not comfortable to undertake. Those who want to be peacebuilders can easily get out of comfort areas with their courage and attitude in themselves.

There are several sayings, connected with the comfort zone and leaving one:

- *"There is nothing like staying at home for real comfort."*
- *"The biggest risk is not taking any risk... In a world that changing really quickly, the only strategy that is guaranteed to fail is not taking risks".* Mark Zuckerberg
- *"Risk comes from not knowing what you're doing".* Warren Buffett.

Patience in Peacebuilding

“Our patience will achieve more than our force.”

Edmund Burke

Etymology and use

Patience has been described as a virtue, a soft skill or a competence. There are many references to patience in various religions, spiritual teachings and personal development guides. However, there are certain common elements in all these definitions. In general, patience can be defined as:

- “The ability to endure difficult circumstances such as perseverance in the face of delay; tolerance of provocation without responding in annoyance/anger; or forbearance when under strain, especially when faced with longer-term difficulties,”¹
- “The ability to wait, or to continue doing something despite difficulties, or to suffer without complaining or becoming annoyed,”² or
- “Sustaining pain, delay etc. without repining: not easily provoked: persevering in long-continued or minute work: expecting with calmness.”³
- As seen in these definitions, patience is **directly related to time and restraining our impatience towards the events surrounding us**. In our modern life, which has become more and more fast pace and dense, we easily lose track of our attitude towards our experiences and the processes that we are involved. As our lives speed up as a result of the technological advancements and access to vast knowledge, it becomes easy to forget the virtue of paying more attention and invest time in things need our patience. **Patience is an issue of self-control**⁴ and in such an environments, patience has become a skill that needs to be nurtured as a personal enrichment.

In the context of conflict and peacebuilding, patience has a deeper meaning. Skills such as patience become more important when faced with such issues that require detailed assessment of a situation that requires both logical and emotional involvement. In order to achieve sustainable, long-term solutions in peacebuilding practices, **patience is required for better assessment of the dynamics of conflict and peacebuilding**.

Patience as a Skill in Conflict Resolution and Peacebuilding

Rebecca Spence defines peacebuilding as:

“those activities and processes that: focus on the root causes of the conflict, rather than just the effects; support the rebuilding and rehabilitation of all sectors of the war-torn society; encourage and support interaction between all sectors of society in order to repair damaged relations and start the process of restoring dignity and trust; recognize the specifics of each post conflict situation; encourage and support the participation of indigenous resources in the design, implementation and sustainment of activities and processes; and promote processes that will endure after the initial emergency recovery phase has passed.”⁵

As seen in this definition, peacebuilding is a very delicate issue to handle for every person involved in the process. **Patience is relevant for peacebuilding in two senses. First, patience as an attitude is an important asset for preventing conflict. Second, patience is strongly required for creating sustainable and well-thought solutions for any conflict situation.** Preventing conflict requires staying calm when in a

conflicting situation with another person at the individual level or being able to control the flow of events so as not to lead to a conflict situation if you are in a leadership position with the power to guide other people. On the other side, patience is required in times of post-conflict situations and it is important to acknowledge the dynamics that led to conflict in the first place.⁶

Patience as a skill can be utilized in various steps in the peacebuilding process. First, patience is an important skill for negotiating among the parties of conflict. The implementation of conflict resolution strategies requires practice, patience, and reflection. In times of conflict or negotiation, exhibiting patience can have a powerful impact on the outcome. In his description of win-win approach to peacebuilding, Ron Fisher states that a high degree of patience is required to achieve a resolution strategy where the goals of all parties are maximized in the process of problem solving.⁷

As other peacebuilding skills and attitudes, patience can be utilized in order to achieve better results in sustaining the long process of peacebuilding by making reflections, adaptations and assessments about the strategies that are set in the context of the conflict. Without being patient, it is easy to follow a misleading path towards peace by underestimating important stages of negotiation, building strategies and implementation. Peacebuilding requires the involvement of all parties that are part of the conflict and this means a great deal of attention to the demands of people and finding solutions or provide guidance for creating an arena for sustainable peace environment.

The concept of patience has been stressed by the practitioners of peacebuilding in many arenas. First of all, there are multiple references in United Nations' discourse about post-conflict reconstruction and peacebuilding processes.⁸

However, there is a thin line between patience and inaction. A peacebuilder should be cautious about an informed attitude of patience in order to incorporate this skill in peacebuilding. Otherwise, peacebuilding is a very complicated issue where various dynamics are interconnected to each other. An impatient approach to peace would result in underestimation of these dynamics and as a result the process itself becomes susceptible to failure.

Keys to Develop Patience in Peacebuilding

From this discussion, it is **crucial that we develop a strategy to increase our awareness about the importance of patience and to improve our capacity for being patient in order to be a better peacebuilder.** A peacebuilder should approach a conflict situation with great patience, closely examining the dynamics of the conflict at hand and carefully study the needs and demands of the parties, which actually creates the basis of the action plan to be handled. When we look at the history of peacebuilding practices, the most common element of all post-conflict peacebuilding efforts is the long-term development of the necessary infrastructures for achieving peace among parties and creating strong social and political institutions that would prevent emergence of conflict environment.

Peace is not only the agreement between the parties in conflict, which in many cases the politicians tend to think what peace is. Peace is a process and it is about building capacities to address the problems in fragile infrastructure of societies⁹. The more we invest our efforts in creating the necessary environment for long-term commitment, the better results we get in sustaining peace. Therefore, the most effective way to increase awareness about patience in peacebuilding is to be educated about the history of conflict resolution all over the world. This is how the long-term impacts of peacebuilding process can be appreciated.

Jon Kabat-Zinn defines patience as a form of wisdom pointing out the importance of acknowledging the process of events as they unfold¹⁰. Patience is an important skill or competence that should be incorporated with other skills you are introduced in this handbook. **Being patient will complement your achievement as a peacebuilder by enabling you to approach conflict situations and post-conflict processes with the acknowledgement of the complexity of the problem and the potential for the necessity of long-term commitment.**

Examples of patience in peacebuilding contexts

Patience is a skill that is useful in professional and personal life, as well as in communication between individuals and groups. It demands a sophisticated level of thinking in more than just goal-oriented frames. In other words, it is a skill that enables a person to observe a conflict, negotiation, or any other interaction with a high level of control over turbulent emotions (anger, spite, stubbornness, vanity, sadness and hurt). Patience makes resolution possible because it hinders flammable behaviour and stimulates slow paced communication, oriented towards mutual understanding. In the context of peacebuilding and conflict resolution, patience represents the ability to remain calm and unprovoked. This in turn, provides an individual or a group with a more complete perspective of the situation and makes compromise and resolution more achievable.

Specifically, being patient during a conflict means that we are willing to allow time for the other party to process our perspective. If we have made a demand or have expressed a need that conflicts with another person or group, we need to be aware of that, and be prepared that the process of resolving the issue will take much longer than what we would ideally want. For example, if we have shared with our parents that we are dropping out of college to pursue artistic career, or are demanding a negotiation of the rights of minority within our community, we must be aware that our goals need to interact with a complex set of already existing opinions and strong beliefs. Our parents will need to adjust their vision of our future and it is a very emotional experience, the community will need to engage with a plethora of stereotypes, racism and discrimination, very deeply rooted in many contemporary societies.

Even if we are convinced that our position is “the right one”, we must be aware that the other party has its points, at times rooted in bigotry but at times very valid and legitimate, that they strongly hold on too. Patience will help us control our emotions and avoid arguments like: “You always want to control me, when I was a kid you....; You are a bunch of old fashioned racist and homophobic dinosaurs”. It is better to contain our anger and channel it as a productive argumentation of our position, whilst continually allowing for the other party to process our points. “I am sure you are worried about my future but I want you to know I have seriously thought about my options. I will...;

We understand that the current policies are in place to protect the majority of citizens, and that is our goal as well, but we want to open the space for debate about what does that mean in today’s world when many of our previous beliefs have been challenged and have in great part, successfully changed.” are some ways of framing the arguments in a patient, aware yet firm form.

In other words reminding ourselves that we have long-term goals in mind, and hence the achievement of those goals might be lengthy as well, can help us be better at communicating our own position and maintaining patience to engage with the provocations, attacks and denial of communication. However, patience does not imply acceptance of the status quo, it rather enables us to perceive the complexity of the situation and hence develop a more nuanced approach to resolve it.

Objectivity in Peacebuilding

Etymology of Objectivity

Objectivity, in its simplistic definition, refers to the “quality of being able to make a decision or judgement in a fair way that is not influenced by personal beliefs or feelings”¹. Although it is easy to define objectivity,

as seen in the table below, it is quite controversial when it comes to practice. Undoubtedly, it is a serious and ongoing debate whether it is possible to be fully objective in the daily life, in relationship with people, and/or more importantly in the knowledge acquired.

Definitions of objectivity

- The quality of being objective (Oxford Dictionary)
- The fact of being based on facts and not influenced by personal beliefs or feelings (Cambridge Dictionary)
- The state of quality of being objective (Collins Dictionary)

Synonyms of objectivity

Unbiased: Able to judge fairly because you are not influenced by your own opinions

Impartial: Not supporting any of the sides involved in an argument

As human beings, we have been experiencing the world from our individual perspectives, which are constantly affected by our culture, belief, education, language, social life and so on. Thus, even it is possible to assume that human beings try to eliminate, or at least minimise, individual perspectives in their decisions, this is not something that can be completely removed as perspectives operate instinctively.

Conflict, regardless of its level, is an inevitable fact in everyday life. As Ron Fisher (2000) points out, “conflict can result in destructive outcomes or creative ones depending on the approach that is taken.”² It has been generally accepted that finding a solution to a conflict in a timely manner before it turns into a violent conflict is very important. As the most recent addition to the international community’s repertoire of conflict resolution methods, peacebuilding simply refers to a comprehensive process that tries to remove the root causes of a conflict. In the context of peacebuilding, objectivity becomes more important as a skill that is required for better assessment particularly in ways of addressing the causes of conflicts as a route toward a sustainable peace.

Peacebuilding and Objectivity

The concept of peacebuilding was first introduced by Johan Galtung in 1976 in his well-known publication *“Three Approaches to Peace: Peacekeeping, Peacemaking and Peacebuilding”*. Galtung defines peacebuilding as “activities addressing the causes of war [conflict] and creating structures that could offer alternatives to war [conflict] and eventually provide a sustainable peace on all levels of society”.³ Finding a common ground to engage conflicting parties with each other and to persuade them to come together around a negotiation table is quite difficult task. The disputants’ perceptions, prejudices, existential fears, misconceptions, and the “us and them” mentality that trigger conflict between parties also increase the reluctance for interaction and resolution. Moreover, the perceptual and cognitive processes of parties create resistance to resolve the conflict.⁴ However, there is a need for a renewed perspective in order to depart from the blaming each other to find a solution cooperatively. This is the reason that in most cases the involvement of a skilled third-party mediator, which can be an individual, organization or a country, creates more constructive process in order to find a solution.

The United Nations (UN), as the most experienced –even if not the most successful one– international organization in mediation, has been trying to resolve disputes and reduce conflicts around the world for many years. Based on expertise in mediation of years, the UN’s most experienced mediators are advised that mediation of a skilled third party would help “each party to better understand its own core interests/ concerns, as well as those of the other party” that will pave the way for more constructive process.⁵ Thus, mediation is quite essential at all stages of conflict starting from preventive diplomacy to peace-making to peacekeeping to peace enforcement and finally to peacebuilding.⁶

In the mediation process, which is a component of peacebuilding, “maintaining objectivity” (or impartiality) is one of the key and challenging issues for the mediator that is perceived by the conflicting parties as an impartial facilitator. Thus, it is possible to argue that objectivity is closely related with mediation.

The importance of being objective in mediation is explained by one of the UN’s mediators as follows:

“If I did what you are asking me to do, I would immediately be considered biased. I would be de-legitimized. My usefulness and effectiveness depends on my complete **impartiality**. By being **objective**, I am ultimately more useful to your agenda – even if I am not doing what you would like me to do right now. In other words, my integrity and **objectivity** are an insurance policy for your interests, because, one of these days, I could well turn out – through my **objectivity** – to be useful to you.”⁷

Peacebuilding requires the engagement of a wide range of related parties to the peace process in which mediator generates momentum toward the participation and facilitates the process without being part of it. Mediator has also its own perspective, unconscious bias and prejudice that could have potential to damage their objectivity. However, mediator gains the trust and confidence for the mediation process through adherence to the principle of objectivity which means paying equal respect to disputants. It is important for the mediator to attain the trust of both parties to use directive strategies.⁸ In other words, once parties trust the mediator, they will be more likely to accept mediator’s advices in communicating with each other, in exploring the causes of the conflict, and in satisfying their objectives.

The mediator’s role in a conflict is to open up communication channels between parties without favouring one side or another, and to work toward resolution objectively. This is the reason that objectivity is a crucial skill for mediators in terms of an effective peacebuilding process.

Examples of objectivity in peacebuilding contexts

The importance and value of objectivity in a peacebuilding process, as we have learned, can take a negative situation and guide it into a beneficial one for those involved. In any peacebuilding situation, we need to recognise that it is *never possible to be completely objective or objective at all times* as we all come to contexts with our own experiences and understandings. Recognising that we cannot always be objective is an important first step. Additionally, what we can do is draw upon other skills and competencies, which are important for peacebuilders and that, will support us in becoming more objective in these situations. Some of the skills and competencies we can draw upon are:

- Reflection (including self-reflection) or reflexivity which is the process of peacebuilders locating themselves in the context—it is a process of recognising, examining and understanding how one’s social background and assumptions affect a process⁹.
- Recognising our own positionality, which is “a concept that ... suggests that identity is fluid and dynamic and affected by historical and social changes”¹⁰. We need to think about how identities, power and context intersect, and
- Drawing on our critical thinking skills.

So what does being objective look like in a peacebuilding context? Take the example of the UN mediator who states their importance to helping negotiate peace is their objectivity. So what is this person actually saying? First off, they are saying that they are going to look at the situation from a critical perspective by deconstructing the situation from multiple angles. For example, the mediator is trying to help negotiate peace between the oranges (a patriarchy) and the lemons (a matriarchy). In this instance, the mediator would look *outwardly*, at what both sides are saying and ask questions of the situation and context for from multiple angles questioning agendas of those involved, the power dynamics of the situation and so on. The mediator would then also need to look *inwardly* and be self-reflective as what her social background and assumptions are and how they might affect the mediation process (for example, she has experienced discrimination under a patriarchy and therefore is more sympathetic to the lemons). The mediator will also need to think about the wider picture of the different identities at play, the power dynamics and the context and try to understand how they all come together and where the mediator sits within these intersecting dynamics. We know the mediator is more sympathetic to the lemons but in the process

leading up to the mediation, she recognizes this through a concerted effort of self-reflection, examining positionality and using critical thinking skills. The mediator will then enter into the mediation process with an understanding of her biases, positionality and so on allowing her to be more objective and negotiate in a more objective manner. This is not easy, it is hard work and introspective but it can be achieved.

Conclusion

The aim of this project, which was carried out within the scope of Erasmus + was to contribute to the education of peacemakers through integrating formal and non-formal methods. The subject has both theoretical and practical meaning. While formal education represents the theoretical meaning, the practical meaning is represented by non-formal practices. Thus, the partners of the project were chosen accordingly. There are three partner universities and four non-governmental organizations in the project. While universities focus more on the theoretical part of the peace building process, non-governmental organizations have experience in practical aspects. Though both sides have much to learn from each other. The project which started out with this idea has had the ability to present both theory and practice to people who learn from each other and want to contribute to peacebuilding work. This has been a very fruitful way of bringing together peacebuilders from various backgrounds, creating understanding of each other's approaches and experiences, and co-creating knowledge. Both theory and practice are vast oceans, thus determining priorities becomes a lifesaver.



In this context, knowledge, skills and attitudes appear as three very important areas for peacebuilders. For those who focus on the theoretical part of peacebuilding in their daily work life, knowledge and skills may be obtained in due process; attitudes may resemble more of a distant concept for some who privilege theory over practice. Understanding attitudes may be an easier process for those who focus on practice, whereas obtaining knowledge could be more problematic if the resources and understandings of the routes to attain knowledge are not known. Ultimately, we are all human beings with vast experiences and complex understandings of ourselves, the world, and of peacebuilding. The attainment of the knowledge, skills and attitudes which we have identified in this handbook vary person to person and are not dependent on whether or not you come from a theoretical or practical background. We need to strive to incorporate the knowledge, skills and attitudes that appear in this handbook to not only be better peacebuilders but also better human beings. This handbook plays a unique role in the journey for future peacemakers, those who want to engage more with peacebuilding, and for experienced peacebuilders. It is a resource that we hope you use and enjoy and which can be used alongside other BUILDPEACE outputs.



You have already read about the BUILDPEACE fundamentals, now it is time to put these into practice! We hope that each of you may be the builders of a world where you can live more peacefully both in your own life, in the community and in a more global dimension.

Annex:

The List of Potential Competencies of a Peacebuilder (Alphabetical Order)

Ability to accept
Ability to influence decision-makers
Ability to question on what he/she knows
Ability to step outside the comfort zone
Ability to tolerate or enjoy experiences you dislike / are new
Ability to track group, individual tensions and diffuse
Adaptability
Advocacy and campaigning
Advocacy skills
Approach and usage of different non-formal tools
Civil-military relations
Commitment to learning and continuous improvement
Concerned activist/volunteering oriented
Conflict management
Conflict management and negotiation
Constant need to understand complexity/multi-layered nature of conflict
Constant try to include every aspect
Creative thinking
Creativity
Critical thinking
Cultural sensitivity
Democratisation processes
Diplomacy
Diverse cultural background
Diversity and interculturality
Do not appear as “saviour”, “solution for all problems” – more as a facilitator
Empathy
Enthusiasm
Exposure to approaches, methods, concepts
Facilitation
Flexibility
Gender sensitivity
Good communication
Good communication skills
Good education and knowledge about peace building
Good listening skills
Good people skills
Good speaking skills
Happiness to motivate other people
Human values
Information and computer technology skills
Inclusiveness

Institution-building
Interpersonal communication
Interpersonal skills
Knowledge of both, Formal Education and Non-Formal Education
Knowledge of Conflict theories
Knowledge of context
Knowledge of different actors, their role, strength and limitations
Knowledge of history
Knowledge of methods to resolve conflict
Knowledge of the natural resources of the conflict area
Language skills
Leadership
Mediation
Negotiation and mediation
Non-bias or neutrality or objectivity
Not squeamishness
Open-Mindedness
Oral communication
Patience
Political correctness
Proficiency in use of language
Project management skills
Relative objectivity
Research
Respect for different cultures
Self-awareness
Sense of humour
Social change
Socio-economic and political aspects of conflict
Stress management
Stress management
Team-working orientation
Time management
Tolerance
Understanding each other
Understanding how the system works in the overall process.
Understanding of a group dynamic
Understanding of gender issues
Writing skills

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Key Competencies Matrix

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Chapter II: Knowledge

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THANK YOU!

END

