

PEACEBUILDING PRACTICE

A TEXTBOOK FOR PRACTITIONERS



AN OVERVIEW OF CONCEPT AND PRACTICE IN SOUTHEAST ASIA
EDITED BY STACI B. MARTIN, EdD
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The views expressed in this publication represent those of the contributing authors. They do not reflect the position of any particular organization, partner, or funding source involved in the publication of this work.

Peacebuilding Practice:

A textbook for practitioners

An overview of concept and practice in Southeast Asia

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This publication would not be possible without the support of our partners.



JOURNEY TO BUILDING A CULTURE OF NONVIOLENCE IN CAMBODIA

By Staci B. Martin and Suyheang Kry

*“PEACE IS A PATH THAT IS CHOSEN CONSCIOUSLY.
IT IS NOT AN AIMLESS WANDERING,
BUT A STEP-BY-STEP JOURNEY”*
- MAHA GHOSANANDA

Often, schools are complicit in, or contribute to conflict because they reproduce and spread the skills, values, attitudes, and social relationships that support the power dynamics which generate and perpetuate the violence. When and if violence ceases, critical institutions such as schools must commit to changing the conditions that lead to the violent conflict, otherwise, they will remain part of the problem. However, by committing to change, schools and the teachers, learners, and impacted communities they serve can become a critical and transformational part of the solution.

As teachers, learners, and community members, we invite you to be a beacon of hope that cultivates a culture of peace. This culture is not without conflict, yet it resists applying power in a conflict through violence. This is an invitation to join us on a journey that will be challenging and hopeful, both personally and professionally. This book is a starting point from which to nurture a culture of peace. In order for peace to thrive, it needs people like

you, who are reading this book. Together, we can contribute to peaceful political, economic, and social transformations locally and globally.

This book was inspired by the Women Peace Makers (WPM) 2020 intervention that explored history from a young person’s perspective in an inter-ethnic setting in Cambodia. That gathering demonstrated that the past deeply affects who we are today and how we interact with others and with ourselves. The 1975-1979 genocide and the following decades of civil wars, in particular, have shaped a society scarred by trauma, warfare, and survival, while the educational system was in a complete collapse. Intergenerational trauma exists and violence is passed down from one generation to the next within the context of the reconstruction process. Conflict continues to manifest itself into violence and discrimination, often observed from early years at schools where our youth frequently experience their first interactions with peers who are different from them in terms of ethnicity, gender, sexual orientation, religion, and more.

With a general level of recognition in Cambodian society that the violent past must never repeat itself, there is a willingness to develop the necessary skills to deal with conflict nonviolently in our everyday lives and, particularly in, the education sector. As WPM embarks on the peace education initiative using peer mediation, teacher and student participants have requested a basic reading textbook on peacebuilding topics to alleviate the shortage of such resources in Cambodia. As a direct response to such requests, this book is now materialized to foster a culture of nonviolence and sustainable peace in Cambodia.

OUR PURPOSE

The purpose of this book is to offer a brief overview of concepts of peacebuilding while introducing teachers and learners to the various tools and types of interventions utilized in the field that are culturally responsive to the Southeast Asia context and demonstrate the complex nature of peacebuilding. It is meant to co-create spaces that support meaningful and challenging dialogue, as well as hopeful and transformational spaces. We intend to create a neutral space where we all can be learners and teachers simultaneously, no matter our differences. We hope that you take this guide as a tool to push beyond the confines of your classroom, to make nonviolence and peacebuilding personal so that you can be the change you wish to see in yourself, your home, your community, and your country.

This book has two overall objectives:

- To explain theoretical aspects that support nonviolence and peacebuilding
- To show how theory is applied in practice in a SE Asia context

This book will use two learning theoretical frameworks which are pragmatic constructivism and critical hope. **Constructivism** is a learning theory that proposes students construct meaning through their

experiences and reflections. Considering this, we will apply real world experiences. **Pragmatic constructivism** “view[s] constructivism as a toolbox for problems of learning...if a particular approach does not solve the problem, try another—more structured, less structured, more discovery oriented, less discovery oriented, whatever works” (Perkins, 1999, p. 11). Pragmatic constructivism is an eclectic pedagogical framework that expands and constricts to serve the needs of the students. Throughout these chapters, we will need this flexibility as we examine our own power, privilege, and oppression and its impact on peacebuilding.

Critical Theory is an examination of power dynamics through the context of history, social, and political influences. Critical theory explains the problem, provides the norms, and catalyst for action to occur (Horton, 2014). **Critical hope** is “the practice of teaching that uses a critical theory lens to address unjust systems through meaningful dialogue and empathic responses” (Martin, 2018, p. 26). This framework forces teachers and learners to co-create spaces that help them face their own privilege and possible complicities in maintaining the status quo. Critical hope is a pedagogical approach that co-creates spaces to hope while creating practical, actionable, and community-based solutions (Martin et al, 2019; Martin et al., 2018).

HOW IS THE BOOK STRUCTURED?

This multidisciplinary collection of essays examines peacebuilding through a variety of ways of knowing. Each chapter is structured in the same way. It grounds itself in a Cambodian quote or proverb that sets the tone for that chapter. Each chapter starts with theory, states the purpose of the chapter, and highlights 2-3 points. Due to the brevity of each chapter, this book is to serve as a snapshot of the theory to raise your curiosity and encourage you to explore these topics, on your own, in more depth.

Then the chapter will move the theory into practice within a SE Asian context. Here the chapter describes the situation or scenario that supports the topic, as it offers a description of the thoughts and feelings of communities. Lastly, it details what actions were made to support the topic or resolve the situation.

We wrap up each chapter with a conclusion, further resources, and an invitation to critically think about questions that you might want to reflect on.

OUTLINE OF CHAPTERS

We divide the sections of the book by applying a model that WPM apply in their active listening approach. Because active listening is at the core of peacebuilding, we are bringing this concept to the forefront. The **Active listening** approach is a listening technique that involves observing non-verbal and verbal cues so that one can respond to another person in a way that enhances mutual understanding and solutions. WPM breaks the active listening model down as the head, heart, stomach, and feet.

- The head focuses on what others think of the information
- The heart supports the feelings of what is being heard
- The stomach is how to support people's needs and meet them where they are at
- The feet symbolize action and purpose

In Chapter 2, McInerney and Ly introduce core concepts that will be helpful throughout this book including peace, violence, and conflict transformation. Then we move into what society as a whole is attempting to do to support peacebuilding, for example, transitional justice and conflict sensitivity. Further chapters focus on the external peacebuilding that needs to happen in a society. In Chapter 3, Mattes & Keo examine the Extraordinary Chambers in the Courts of Cambodia (ECCC) and consider how the high-level establishment of the ECCC has contributed to more resilient peace-building efforts and longer-lasting reconciliation in Cambodian civil society. In Chapter 4, Tuntivivat and Ly, explain the

concept of conflict sensitivity, describe steps to incorporate a do no harm tool, and present two case studies of conflict sensitivity programming in youth and women-led peacebuilding in the Mekong Region.

When we begin the process of peacebuilding, it is vital that we start with ourselves and understand how our own actions, whether peaceful, violent, or somewhere in between, create an impact. Our next three chapters consist of building peace within ourselves, understanding our power and privilege, and how to build on resilience and hope that already exists. In Chapter 5, Gittins and Som focus on the idea of peaceful ways of being with self and ideas about peaceful ways of being with others. In Chapter 6, Martin and Sen explore how our own intersectionality impacts our perspectives and notions of peacebuilding. In Chapter 7, Didkowsky and Yim introduce the concept of resilience, how it relates to peacebuilding, and suggest that schools are an important context through which child and youth resilience can be fostered.

As we look inward, it is also critical to understand beliefs and views from a variety of perspectives. In the next chapters, we will focus on spirituality, gender, and Indigenous ways of knowing. In Chapter 8, Obućina & Ly offer theoretical and practical steps to include spirituality and religious convictions in the process of peacebuilding. In Chapter 9, Seewald, Oy, and Kry highlight the importance of consistently integrating a gender perspective into conflict analysis and peacebuilding practice. In chapter 10, Arbeláez-Ruiz and Ly pose an invitation to reflect on Indigenous ways of understanding our world and how these views inform distinct approaches to peacebuilding.

In the final chapters, we focus on practice and show examples of how peacebuilding is applied in the field through technology, nonviolent communication, and Facilitative Listening Design (FLD). In Chapter 11, Suurmond and Kry introduce Nonviolent Communication (NVC) as a method of peacebuilding. In Chapter 12, Keator and D'Silva discuss how practitioners have used data generated in our daily lives to address conflict

and violence in our community. In Chapter 13, Hyma and Kry explore the power of participatory action peace research that is designed, carried out, and owned by communities.

Our conclusion shows how we all partnered in authoring this book and what we can learn from a collaborative approach to peacebuilding. We conceived of this book as a vehicle for bringing together experts from around the world, for matching peacebuilding academics with experts working on the ground in SE Asia. Although many of these authors have both practical experience and academic expertise, we wanted to ensure that the Cambodian and SE Asia context was at the forefront.

As teachers and learners, you also bring a vital part of creating knowledge. You also bring expertise in what works in your family, community, and country. We invite you to share your expertise with your teachers, learners, and community while you are taking part in this book.

THEORY TO PRACTICE

In line with the structure of this book, we would like to share a perspective from the field.

“At WPM, the process is just as important as the result. Thus, in order to allow the participants to be able to “feel” and deeply reflect on the abstract concept of conflict transformation, we created a conflict scenario using Cambodian clay pots for the participants to experience. During a series of peacebuilding workshops with inter-ethnic youth, we asked the participants to work in a group of either four or five people of diverse background and identity. Then, they were asked to share their vision for peace in a form of painting on a Cambodian clay pot. After all the group finished sharing, they were asked to have a 20-minutes break. Taking this chance, the facilitators broke their clay pots into pieces. The participants came back to the workshop with their vision of peace broken.

The facilitator was able to acknowledge the feelings and facilitate this into a real dialogue and reflection about conflict. Conflict is inevitable and is indeed a part of life. Will avoiding conflict be able to allow us to live in peace? If not, how do you want to deal with it? The participants then discussed within their group to see how they want to deal with their broken clay pot. Some members didn't want to do anything and/or wanted to walk away, while others wanted to rebuild the broken pieces. Some agreed to move forward but with unwillingness or even disengaged with their team. The process of rebuilding the clay pot was key. Who is making the decision? Which materials should they use? In what ways can they work together in order to deal with their own differences and still be able to achieve the shared goal. What is key in conflict transformation is not just resolving violent conflict but also the process in which we can reimagine, revisit, and nurture relationships, which are often the root causes that give rise to conflict in the first place.”

CONCLUSION

After the jar or peace is broken, it is possible to put the pieces together again. However, the question remains, how do we do it? With what purpose? Who will lead? And what do we want peace to look like? Together, we can take pieces from our context and co-create a complex, culturally responsive, and hopeful mosaic of peace.

Schools contribute to peace as they reproduce the skills, values, attitudes, and social relationships that can counteract the group with power who is perpetuating the violence. When they commit to changing the conditions that created the violent conflict, schools, and more specifically teachers, learners, and the impacted communities can hold a critical and transformational part of the solution.

PEACE, VIOLENCE, AND CONFLICT TRANSFORMATION

By William W. McInerney and Rattanak Ly

“ពៀររំលាប់ដោយការមិនចង់ពៀរ”
“VINDICTIVENESS CANNOT BE ENDED
BY BEING VINDICTIVE.”
(CAMBODIAN PROVERB)

The purpose of this chapter is to introduce core concepts that will be helpful throughout this book including peace, violence, and conflict transformation. The aim of this chapter is not to definitively define these concepts or to give you an exhaustive history of their use. There is no one-size-fits-all approach to understanding peace or doing peacework. Instead, the focus here is on providing some foundational context for thinking about the core concepts, how they relate to one another, and how you might be able to engage with them in your own daily life and peacebuilding. Thus, this chapter will introduce some of the many theories that inform peacework and outline a framework from the Peace Studies scholar, Johan Galtung, for analysing multiple forms of peace, violence, and their interdependent relationships.

The following sections will: 1) Introduce theories of violence and peace; 2) Present Galtung’s framework on direct, structural, and cultural violences and positive and negative

forms of peace; 3) Examine conflict transformation as a constructive way to engage conflict nonviolently; and 4) Discuss an example putting these theoretical ideas into practice by looking at gender inequality.

VIOLENCE(S) AND PEACE(S)

Violence is a complex subject with countless definitions and contradicting theories. Some perspectives on violence are rooted in a biological analysis of human aggression that proposes people are ‘naturally’ violent based on our genetics (Raine, 2013). Other theories take social approaches, meaning that people learn or are ‘nurtured’ into violence by an array of complex factors within the societies they live in. This book takes a social constructivist approach to peace and violence. That does not mean biology is irrelevant. Rather, it means we are focused on examining the social factors that play a significant role in both causing violence, and in our abilities to stop and prevent it.

Yet, even within social approaches to violence there remains significant theoretical diversity stemming from different sociological, psychological, and critical paradigms (amongst many others). Some theories argue the causes of violence are driven by individuals' agency to act, others emphasize structural factors such as unequal access to power and resources that shape violence, and a middle-ground set of approaches consider the ways both agency and structures interact together to produce violence (Demmers, 2016). There are debates within the academic literature surrounding what motivates specific types of violent conflicts; for example, whether 'greed or grievance' is more likely to cause civil wars and violence insurgencies (Collier & Hoeffler, 2004). Theories also focus on different scales of violence from micro-level individual acts all the way up to state-level wars. And lastly some theories of violence examine the role of specific social or historical aspects that fuel violence, such as colonialism, race, class, or gender (Walby, 2009). Thus, from a social perspective there is not a singular theory of violence; there are many theories of many violences.

Peace is a similarly complex subject. There are many different ways to approach and understand peace from the interpersonal psychological level to international relations and the global geo-political order. For example, peace can be inner - meaning peace within your own mind, body, and spirit; and outer - meaning peace with others and peace within wider communities and societies. Buddhist theories of peace originating in Southeast Asia often focus on both the importance of peace within the human mind and the linkages between inner and outer peace - how internal transformation can help manifest changes to our external world and peace as well (Tanabe, 2016). Peace can also be both an end state - something that we achieve; and peace can be a process - a journey in and of itself which values practicing peace **peacefully** (Cremin, 2016). Further, peace can be both tangible and intangible. Bevington (2022) writes about the various analytic and normative understandings of peace as something that can be both **real** and measured - everyday lived experi-

ences of peace (Mac Ginty, 2022) and **ideal** and utopian - imagining what kinds of peace might be possible (Cooper, 2013).

Understandings of peace also change across time and vary across cultures. Dietrich (2012) has written about the many different ideas of peaces from various historical, geographic, and cultural traditions. Dietrich's research mapped four 'peace families' based around key themes: 1) Energetic traditions focusing on peace through harmony; 2) Moral traditions focusing on peace through justice; 3) Modern traditions focusing on peace through security; and 4) Postmodern traditions focusing on peace as multiple forms of truth. This work shows us there is not one peace - there are many peaces. As Gur Ze'Ev (2001) notes, a singular idea of peace may not be so peaceful itself.

In summary, there are no simple explanations for violence and peace. From a social constructivist perspective, we can understand that depending on the historical and cultural context, there are many understandings, types, and causes of violence and peace which interact in dynamic ways. This leads us to an understanding of multiple violence(s) and peace(s).

GALTUNG'S FRAMEWORK

Rather than providing a universalizing theory of violence or peace, this chapter presents a framework to help you think about the relationships between multiple forms of violence and peace. This framework was developed by one of the founders of Peace Studies, Johan Galtung, and is a helpful starting point to begin analysing complex systems of violence and peace.

DIRECT, STRUCTURAL, AND CULTURAL VIOLENCE

Galtung (1969) defines three types of violence: direct, structural, and cultural, and positions the three typologies as points on a triangle to emphasize their connected relationships.

Direct violence includes physical, verbal, emotional or psychological acts of harm committed by an individual or groups of people (Galtung, 1969). Direct violence comes in many forms, occurs in both public and private spaces, and can range in terms of duration and severity from everyday acts of aggression to extreme acts of war or genocide. Galtung calls this type of violence 'manifest'-meaning it is clearer, easier to see, and typically involves identifiable perpetrators and victims. During the Khmer Rouge regime in Cambodia direct violence was used against millions of people including acts of physical assault, torture, and execution.

In contrast, **indirect violence** causes harm to people, but it is not as clear as a strike to the face or a bullet fired. Indirect violence is harm resulting from social inequalities and can be understood as both structural and cultural.

Structural violence is the unjust treatment of people resulting in unequal distributions of power and lowered outcomes in life (Galtung, 1969). Structural violence systemically harms specific groups of marginalized people within a given institution or society. However, unlike direct violence, there is not necessarily a single or isolatable act of violence or perpetrator. The violence can be perceived as being hidden or latent. During the Khmer Rouge regime, the inability to access food and lack of medical care led to mass loss of life. This structural violence stems from larger policies and systems rather than individual acts of direct violence. The two violences are related, but cause harm in different ways.

Cultural violence is the connector between structural and direct violence. Cultural violence is the social norms, values, beliefs, and attitudes which can be used to justify, legitimize, and enable both direct and structural violence (Galtung, 1990). Cultural violence often takes the form of prejudicial ideas about certain groups of marginalized people. Once these ideas become internalized or accepted as norms, they can make certain acts of violence against groups of people more acceptable in a society. During the Khmer Rouge regime, prejudice against

certain groups of people, for example, Vietnamese Cambodians, Cham Muslims, and Buddhists was used to justify direct acts of violence against them and structural violence which further marginalized and harmed them (Kiernan, 1996).

Galtung conceptualizes direct, structural, and cultural violence as three connected points on a triangle (1969). As the examples from the Khmer Rouge regime shows, the multiple forms of violence work together to harm people and society as well through physical acts of direct violence, structural unequal access to care and nutrition, and cultural norms which target specific groups of people. This creates a cycle of violence which often produces more violence itself. As Galtung writes, "violence breeds violence" (1990, p. 295).

POSITIVE AND NEGATIVE PEACE

Galtung (1969; 1990) defines peace as efforts to stop violent acts and promote harmony, collaboration, and social justice. He discusses two main types of peace: negative and positive.

Negative peace is the absence of violence or fear of violence (Galtung, 1969). This idea connects to direct violence. Negative peace is achieved when warring states achieve a ceasefire or when a physical fight between two people is broken up. Drawing on the examples used above to talk about violence during the Khmer Rouge regime, negative peace might involve stopping physical acts of assaults, torture, and execution. This form of peace is important, but by itself is inadequate to prevent future violence from happening and deal with the deeper issues of injustice that result from structural and cultural violence.

Galtung talks about **positive peace** as a broader idea of social justice - not just the ending of war - but the promotion of equity and justice for all (Galtung, 1990). Similarly, organizations like the Institute for Economics and Peace (IEP) define positive peace as the attitudes, institutions, and structures that create and sustain peaceful societies (2022). Positive peace includes stopping physical

violent acts, and working to transform the underlying cultural norms, laws, and structures which might legitimize and minimize this violence and inequality. In the examples from Cambodia above, this would include addressing the cultural norms which were used to justify violence against certain marginalized groups and the structural systems which led to starvation and mass loss of life.

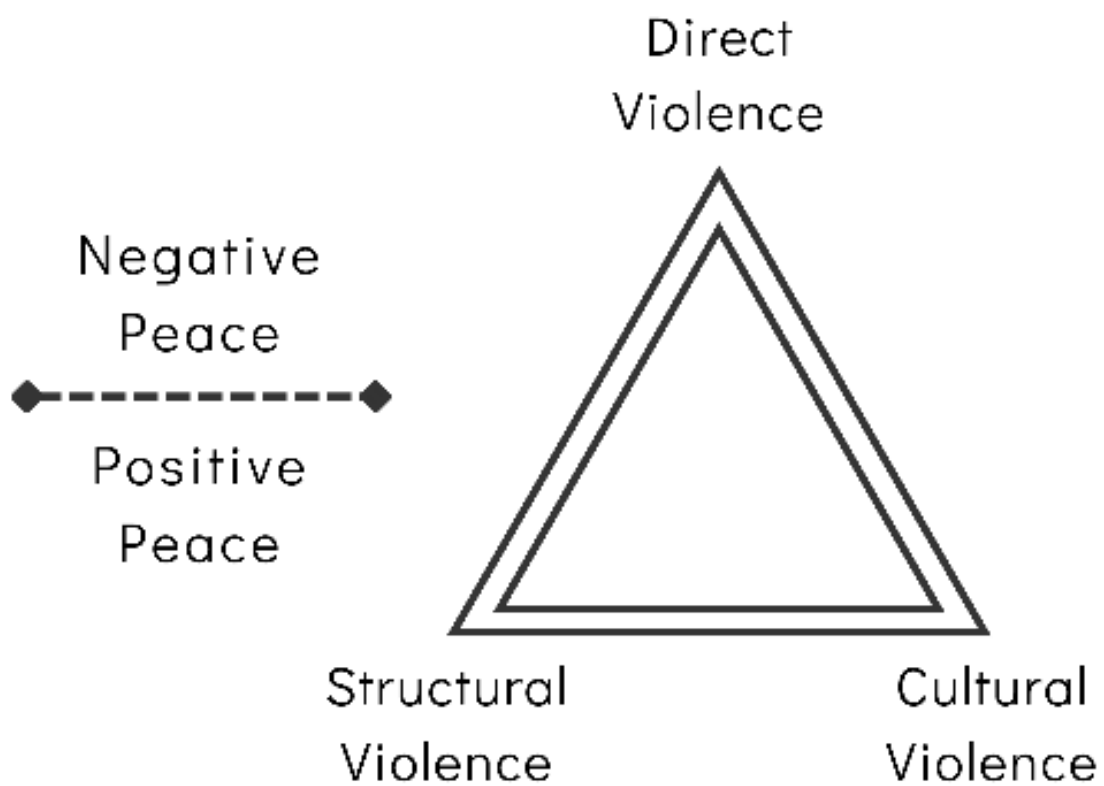


Figure 1: Galtung's Framework (1969; 1990)

Over the past decade, IEP has worked to analyse and quantify positive peace into eight measurable pillars or areas of focus that peacebuilder can work to address.



Figure 2: IEP's (2021, p. 7) Positive Peace Pillars

After researching thousands of cross-country measures, IEP argues that higher levels of positive peace through these metrics are statistically linked to higher GDP growth, better environmental outcomes, higher measures of wellbeing, better developmental outcomes, and stronger resilience (IEP, 2022). This

high-impact positive peacework often requires large-scale collaborative efforts. Figure 3 maps out how communities can work with local governments to identify positive peace pillars to work on, determining short, medium, and long-term goals, and collaboratively develop a positive peace intervention.

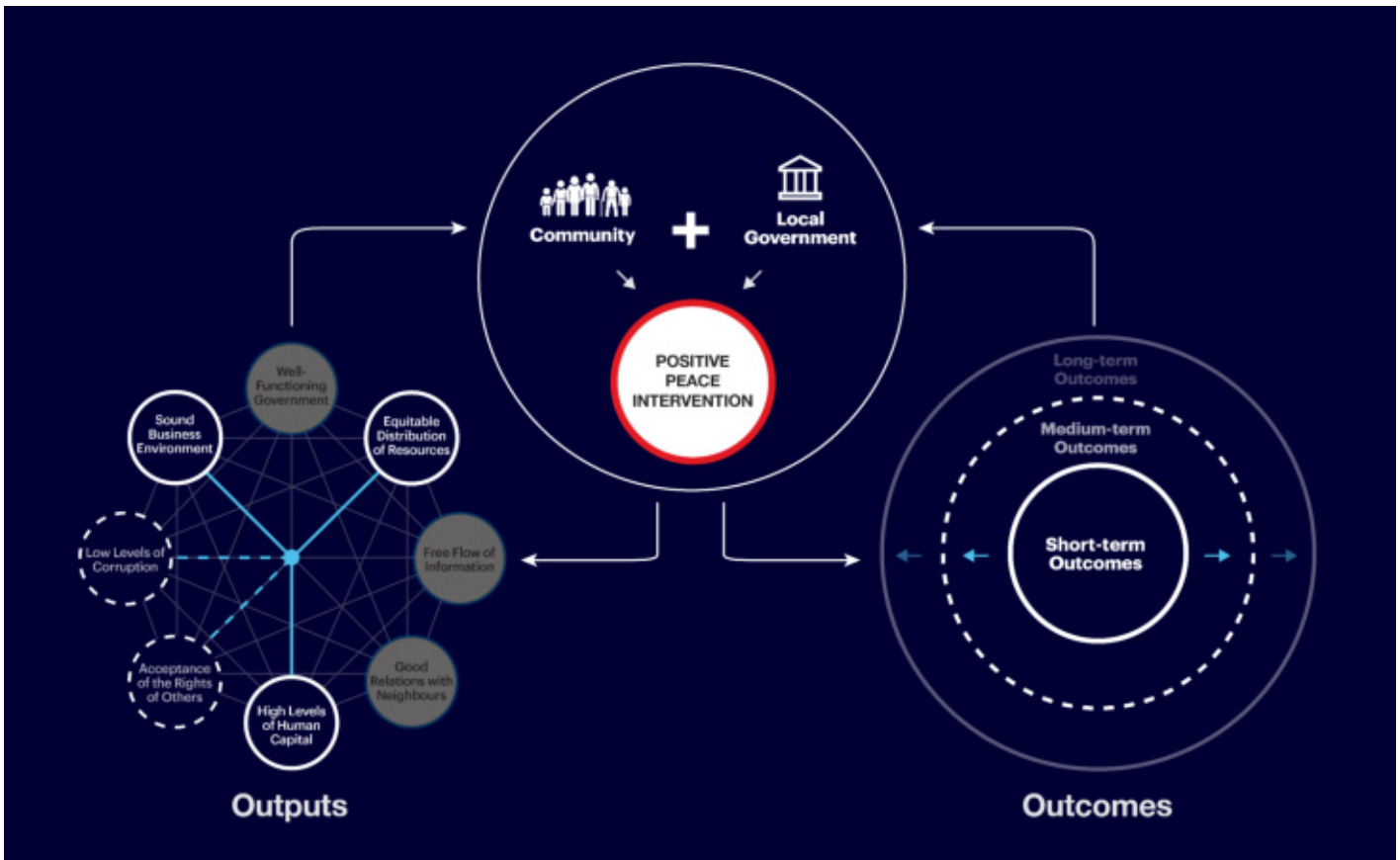


Figure 3: Putting Positive Peace into Action (IEP, 2021, p. 12).

In summary, negative peace is achieved through stopping direct violence and positive peace is aspired to by working to address the underlying structural and cultural violences. Both forms of peace are necessary if we want to live in a less violent and more sustainably just and equal world.

CONFLICT TRANSFORMATION

So far, we have been talking about peace and violence and by extension - violent conflicts. However, not all conflicts are inevitably violent. **Conflicts** can be understood as situations in which there is an incompatibility of goals between people or groups of people. Phrased another way, conflicts arise in situations in which people are failing, or perceived to be failing, at meeting their needs. Conflicts can differ widely in scale, from small disagreements between friends or families all the way up to clashes between countries. Lederach (2003) argues conflicts can be thought of as something that occurs in all societies and that can be both destructive and constructive

depending on the context and how the actors respond. Conflicts are moments of tension which produce an opportunity for change. To expand on this perspective Lederach (2003) introduces the idea of **conflict transformation** as a way of positively responding to conflict.

“Conflict transformation is to envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships.” (p. 16)

Conflict transformation is sometimes distinguished from **conflict management** and **conflict resolution**. These latter two processes focus on stopping and containing conflicts and developing initial mutually agreeable solutions. In contrast, conflict transformation moves deeper to explore the underlying causes, relations, and human

condition. These distinctions overlap with Galtung's work above. Conflict management and resolution help stop direct violence, secure a compromise or collaborative solution, and promote negative peace. However, conflict transformation works to address the deeper structural and cultural violences in order to promote a more sustainable, positive peace. One approach is not better than the other. All of these approaches are necessary to deal with different stages and types of conflicts.

When approaching a conflict there are an array of management, resolution, and transformation options that can help promote both negative and positive peace from de-escalation work of separating conflicted parties, to various forms of negotiation, arbitration, litigation, and mediation in order to come to new shared understandings and agreements, and finally deeper and longer efforts aimed at transforming the underlying structures and cultures of violence which produced the conflict in the first place - and might reproduce it again if not changed (Ramsbotham et al., 2012).

While it is beyond the scope of this chapter to explore the multitude of specific strategies for managing, resolving, and transforming conflicts in-depth, it is important to highlight one key idea - nonviolence. **Nonviolent conflict transformation** involves refraining from the use of violence in peacework. Three famous examples of nonviolent conflict transformation include Mahatma Gandhi's work to challenge the British Colonial rule of India, Martin Luther King Jr.'s campaign to confront white supremacy, poverty and militarism in the United States, and Maha Ghosananda's work to promote peace and forgiveness in Cambodia.

The successes of Gandhi's satyagraha movement, King's civil rights movement, and Ghosananda's peacework and marches show nonviolence can be both a moral and a strategic option for promoting peace. As the Khmer quote at the start of this chapter and Galtung's analysis shows - violence can often create more violence. Ghosananda (1992) describes hatred and revenge as cycles that fuel one another. Nonviolence can be a

powerful way to break the cycle and to start the challenging work of addressing direct, cultural, and structural forms of violence. He argues that through nonviolence and a commitment to peace, societies can transform conflicts. Ghosananda (1992) writes;

“Cambodia has suffered deeply.

From deep suffering
comes deep compassion.

From deep compassion
comes a peaceful heart.

From a peaceful heart
comes a peaceful person.

From a peaceful person
comes a peaceful family and community.

From peaceful communities
comes a peaceful nation.

From peaceful nations
come a peaceful world.”
(p. 28)

THEORY TO PRACTICE

This final section discusses how the concepts in this chapter can be used to examine conflicts and issues you may encounter in your own peacebuilding work. One key example WPM focuses on is gender inequality. Using Galtung's frameworks we can analyse gender inequality as a direct, cultural, and structural form of violence. **Structurally**, women and girls often experience unequal access to education, unequal pay in the workforce, and unequal representation in politics. These inequalities have consequences which can inhibit their ability to learn, pursue certain careers, or make enough money to provide for their basic needs. When women and girls are structurally marginalized, research shows they are more vulnerable to acts of **direct** violence including domestic, intimate partner, and sexual violence (True, 2020). This violence can take many direct forms including physical and sexual

assaults as well as verbal, emotional, and psychological harassment. And lastly, these structural and direct violences are fuelled by **cultural** violence in the form of patriarchal and sexist social norms and gender unequal attitudes that discriminate against women and girls and normalize this violence (UN, 2021). Gender inequality is not just one kind of problem - it is a web of interlocking structural, cultural, and direct problems. This means peacework to address it must address individual acts of gender violence, sexist gender norms, and structural policies and laws which discriminate against women.

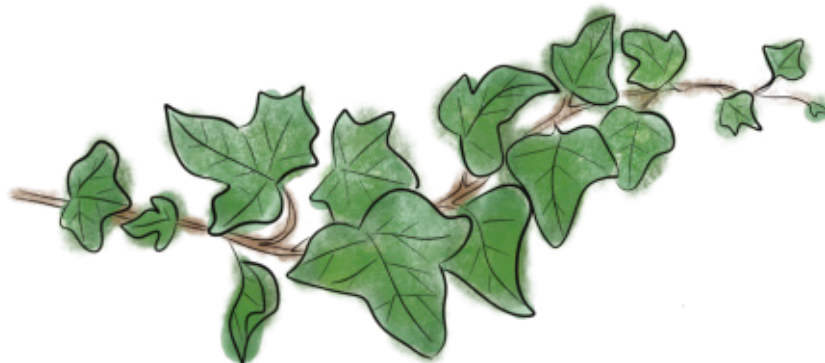
So, what can we do to address gender inequality in our own communities today? Like many countries around the world, gender inequality is a serious issue in Cambodia (UN Cambodia 2022). Cambodia's Constitution states that discrimination against women is forbidden and that "Men and women are equal in all fields" (Article 45). This is an important example of the ways in which the state can structurally support gender equality by writing it into the law. However, there is still work to be done. WPM's work and research shows that some Cambodian social norms give more privilege to boys and men, limiting the ability and opportunities of girls and women in pursuing higher education and having high positions in their careers. The traditional belief about the roles of men and women in Cambodia also justifies some forms of domestic violence against women committed by their husbands or intimate partners. Government initiatives like changes in the school curriculum to promote gender equality norms and concrete actions within The National Action Plan to Prevent Violence

Against Women reveal efforts to promote both negative peace - ending violence against women - and positive peace - promoting social, economic, and political equality amongst people of all genders. WPM seeks to build upon this work by engaging schools and community organizations directly to increase awareness, transform attitudes and behaviours, build capacity for change, create supportive systems and influence policy and practices. In Chapter 13, we will be talking more about WPM's work and their Facilitative Listening Design (FLD) approach, which is a central mechanism for WPM and other organizations to begin assessing issues from a starting point of curiosity and desire to understand.

How does gender inequality affect your community directly, structurally, and culturally? How could you work with WPM to help support gender equality through both negative and positive peacework?

CONCLUSION

This chapter has presented a key framework from Peace Studies to help analyse violence, peace, and peacework. In doing so this chapter has outlined an approach rooted in nonviolent conflict transformation that seeks to address: 1) direct acts of violence through negative peace and 2) structural and cultural violence through positive peace. This framework provides a helpful starting point for thinking about complex historical conflicts like the genocide committed by the Khmer Rouge regime and contemporary issues that the WPM and Government of Cambodia are working to address such as gender inequality.



FURTHER RESOURCES

For more information on **Galtung's** frameworks:
<https://www.transcend.org/galtung/>

For more resources on IEP's positive **peace work**:
<https://www.economicsandpeace.org/reports/>

For more information on **gender equality in Cambodia**:
<https://wpmcambodia.org/our-programs/> and <https://cambodia.un.org/>

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CULTIVATING JUSTICE: THE ROLE OF THE TRANSITIONAL JUSTICE INSTITUTION IN GRASSROOTS PEACEBUILDING

By Daniel Mattes and Duong Keo

“កុំស្លាប់ដូចពស់ កុំរស់ដូចកង្កែប”

“DO NOT DIE LIKE A SNAKE; DO NOT LIVE LIKE A FROG.”

(CAMBODIAN PROVERB)

“I WAS DISCRIMINATED [AGAINST] BY MY COMMUNITY BECAUSE I'M A FORMER KHMER ROUGE CADRE. THE ESTABLISHMENT OF THE ECCC HELP PEOPLE IN MY COMMUNITY TO UNDERSTAND THAT ONLY TOP LEADERS ARE RESPONSIBLE FOR THE THREE-YEAR REGIME.

WE [LOW-LEVEL CADRES] ARE VICTIMS OF THE REGIME AS WELL.”

- A FORMER KHMER ROUGE SOLDIER IN KAMPOT PROVINCE

The purpose of the chapter is to examine the Extraordinary Chambers in the Courts of Cambodia (ECCC) and consider how the high-level establishment of the ECCC has contributed to more resilient peacebuilding efforts and longer-lasting reconciliation in Cambodian civil society. The aim of the chapter is to understand how external entities can activate the quieter voices in civil society, uplift victim-survivors, and uncover experiences and stories from the past, including detailed accounting of events which took place in local settings across the country. Throughout the chapter, you may want to reflect on how peacebuilding efforts interact with justice

institutions, and on the practical realities of achieving the long-term goal of “Never Again”. Consider how such institutions involve victim-survivors in the peacebuilding process and coordinate with other activities in the social sector, and impact different communities in a post-conflict society.

The following sections will: 1) Describe and analyse the victim-survivor participation scheme in the ECCC trial process; 2) Address documentation and evidence gathering as a catalyst for peacebuilding; and 3) Bring theory to practice by examining state and civil society in relation to the ECCC.

EXTRAORDINARY CHAMBERS IN THE COURTS OF CAMBODIA (ECCC)

Since its first investigations in 2006, the ECCC, also known as the Khmer Rouge Tribunal (KRT), has attempted to bring to trial senior leaders of the Democratic Kampuchea (DK) regime and those most responsible for the crimes and violations of Cambodian and international law that were committed in Cambodia during the period from 17 April 1975 to 6 January 1979, as outlined in the Law on its Establishment (2004). This institutionalized retribution effort was jointly created by the United Nations and the Royal Government of Cambodia to use a special “hybrid” court situated within the Cambodian judiciary to deliver justice to the Cambodian people at a standard which respects contemporary international best practices. This high-level process commenced nearly 30 years after the fall of the DK regime and nearly a decade after the end of hostilities with Khmer Rouge remnants in 1999. The ECCC proceedings have continued since 2006, but its last remaining judgment is due to be announced in late 2022 (ECCC, 2022). In that 16-year timespan, three individuals were convicted at trial across two separate cases: KAING Guek Eav (*alias* Duch), NUON Chea, and KHIEU Samphan.¹ A total of seven others were investigated, but they either passed away prior to a conviction, or their cases were dismissed before trial due to legal and procedural reasons.²

Although the ECCC outwardly seeks to punish former leaders who oversaw past atrocities with prison sentences, its establishment and efforts have resulted in two fundamental shifts in peacebuilding in Cambodia beyond the outcomes at trial: greater involvement of victim-survivors in the process, and detailed documentation and fact-finding related to past atrocities.

VICTIM-SURVIVOR PARTICIPATION AND REPARATIONS SCHEME: CENTRING UNHEARD VOICES

The ECCC has designed a role for victim-survivors in the proceedings as parties who are recognized alongside the prosecution and the defendants (Internal Rule 23, 2015).³ These victim-survivors take part in the trials as “Civil Parties”. Civil Parties are recognized by the ECCC’s Co-Investigating Judges as victims of physical, material, or psychological suffering from at least one of the crimes at issue. At the outset of Case 002, against the surviving DK senior leaders Nuon Chea and Khieu Samphan, a total of 3,869 victim-survivors were admitted as Civil Parties by the Co-Investigating Judges in their closing order (2010). Most of these Civil Parties reside across all of Cambodia, but some are members of diaspora communities living in France or the United States. A small number of these Civil Parties even include lower-level former Khmer Rouge cadres who themselves suffered under the DK regime.⁴

¹ KAING Guek Eav (*alias* Duch) served as chief of S-21 security center, located in Phnom Penh; NUON Chea was former Chairman of the DK National Assembly and Deputy Secretary of the Communist Party of Kampuchea; and KHIEU Samphan was former Head of State of DK.

² IENG Sary, former Minister of Foreign Affairs of DK, and IENG Thirith, former Minister of Social Affairs of DK, were each charged in Case 002 but passed away before Case 002/01 completed trial; SOU Met, allegedly chief of the air forces of DK, was named as a suspect in Case 003 but passed away before being charged in Case 003; MEAS Muth, allegedly chief of the naval forces of DK, was charged in Case 003 but the case did not proceed to trial for legal-procedural reasons; YIM Tith, IM Chaem, and AO An — allegedly zone-, sector-, and district-level DK officials — were each charged in Case 004 (later severed into Cases 004, 004/01, and 004/02), but their cases did not proceed to trial for various legal-procedural reasons as well.

³ The ECCC has adjusted its internal rules throughout its history, including the rules governing Civil Parties, most notably after the first trial in Case 001 against Duch concluded.

⁴ In parallel with the ECCC process, there has been growing awareness of the victimization of perpetrators, both in what led them to join the Khmer Rouge and, in the in-group, out-group, and opportunistic and survival motivations which coerced them to act as perpetrators. See *The Complexity of Evil*. Williams, T. (2021). The climate of reconciliation with former perpetrators has also been enabled by the ECCC’s jurisdictional focus on only the senior leaders and those most responsible for the crimes committed nationwide during the DK regime, as former lower-level Khmer Rouge cadres have generally realized they would not be held criminally responsible in these judicial proceedings and could re-integrate within the post-conflict society.

DOCUMENTATION AND EVIDENCE GATHERING AS A CATALYST FOR PEACEBUILDING

Civil Parties are entitled to give documentary evidence and testimony in the courtroom like other fact witnesses or experts. Across both trials in Case 002, a total of 278 individuals testified in the trial proceedings, including 95 Civil Parties, or about 34% of all testimonies (McCaffrie & Mattes, 2018). They testified in every segment of the trial, including with regards to the charges of genocides of ethnic and religious minorities and acts of gender-based violence in the form of forced marriages which were regulated by the DK administration. Throughout the trial judgments issued by the ECCC's Trial Chamber convicting the Accused in Cases 001 and 002, there are numerous references to Civil Party evidence, both as factual findings and in determining the criminal liability of the Accused. These testimonies, as well as the documentary evidence gathered by investigators interviewing victim-survivors among others, have been made available throughout the trials and now may be used as educational and informational resources for future generations to learn more about the suffering of the past.

Civil Parties were also invited to request that “moral and collective” reparations be provided to them if the judges find the Accused guilty at trial. These reparations are meant to recognize the harm Civil Parties suffered and make amends for the crimes of the Accused. The ECCC Trial Chamber only recognized two reparations in its judgment in Case 001 (2010) but recognized a total of 24 reparations in its judgments across both trials of Case 002 (2014, 2018). Victim-survivors have played a central role in the trial process and in developing the programs which best respond to their wishes and needs. This is exemplified by the recently published advisory report on implementing a victim-centred approach as the ECCC enters its residual phase after the conclusion of the final judicial proceedings in late 2022, with the authors specifically noting the need to contribute to the healing process for victim-survivors and centre any new programs on their wishes (ECCC, 2021, pp. 22-23).

Through its very presence, the ECCC has served as a clearinghouse for a wide array of activities centred on documentation, information, and education, among local Cambodian and international scholars and advocates. Through its extensive findings across judicial investigations and trials, and through its engagement with victims' associations, museums (e.g., Tuol Sleng Genocide Museum), sites of memory (e.g., Choeung Ek, Kraing Ta Chan), and Civil Society Organizations (CSOs, e.g., Kdei Karuna, Youth for Peace), the ECCC has catalysed the development of an active, diversified peacebuilding infrastructure in Cambodia. The ECCC reparations scheme, detailed above, also drove the involvement and collaboration of multiple CSOs and international donors. This engaged network of partners has disseminated the information gathered by the ECCC process with the wider public and, importantly, with younger generations.

The lengthy, detail-oriented process of judicial investigations – even in those cases which did not proceed to trial in Cases 003 and 004 – necessitated the gathering and analysis of hundreds of thousands of pages of documents. Such documents included testimonies from witnesses, victim-survivors and perpetrators, primary source materials and DK administrative documents, and secondary source analyses and research. These investigative materials were complemented and assessed through the lengthy trial processes in Cases 001 and 002, which saw witnesses, Civil Parties, and experts reacting directly to the findings of the investigations.

After decades of silence and confusion as to why and how the atrocities of the DK regime took place, the ECCC has developed and gathered an astonishing amount of information, documentation, and evidence. It has enabled museums, universities, and many CSOs to implement programs which have drawn upon the copious amount of

informational resources in the ECCC process. In a McCaffrie et al., (2018) focus group study, young people also emphasized their desire for knowledge about what happened in greater detail in their communities so they too can ensure it “never again” takes place. This desire for non-recurrence of past crimes has prompted the participation of survivors in trial proceedings at the ECCC, and it has led both young and elder generations to participate in other civil society programs, such as the inter-generational dialogues organized by the local Cambodian CSOs Kdei Karuna, Youth Resource Development Program, and Youth for Peace.

THEORY TO PRACTICE: STATE AND CIVIL SOCIETY IN RELATION TO THE ECCC

The establishment of the ECCC opened the door for further discussion of past atrocities and greater reconciliation through the state institutions and CSOs affiliated with the ECCC and the transitional justice process.

Since the fall of DK in 1979, the Cambodian state has implemented educational programs and created memorial sites through different state-sponsored programs. First, a state museum, today the Tuol Sleng Genocide Museum (TSGM), was established in 1979 to initially show the atrocities of the DK regime to the public, and with specific attention to international visitors. Even today, TSGM is a key site to showcase the past atrocities of DK. The museum has become an iconic representation of the barbarous acts of the Khmer Rouge from 1975 to 1979. It has provided space to collectively mourn and remember. Its rich archives also enable survivors to search for missing relatives, while researchers, artists, and educators can develop or publish relevant works. After the former S-21 Chief, Duch, was brought to trial in Case 001 at the ECCC, Cambodian people began visiting the museum in greater numbers. Aside from TSGM as the infamous museum on DK history, many other memorial sites were built in local

communities for further commemoration. The 20th of May has been marked as a “Day of Remembrance” since the 1980s⁵ and has seen annual ceremonies that normally convene at memorial sites of forced labour, killing and torture (Hughes, 2000). The ECCC Trial Chamber also recognized the “Day of Remembrance” as a reparation, as Civil Parties in Case 002/01 requested. In addition, the Ministry of Education, Youth, and Sports introduced a history of Democratic Kampuchea into its curriculum in 2010, after its absence from the textbook for two decades (Moung et al., 2011). The entrenchment of peace in Cambodia and the establishment of the ECCC have enabled the government to discuss this history more openly in the state education curriculum.

Aside from state institutions’ roles in dealing with the past, CSOs have often implemented projects to support victims, educate youth, and establish initiatives on memory and reconciliation. Such organizations have implemented many of the 24 projects recognized by the ECCC as reparations in Case 002. Two are described below.

First, a participatory arts production and dance performance entitled *Pka Sla Krom Angkar* was developed and showcased, based on the stories and experiences of those forcibly married under the Khmer Rouge. This project was recognized as one of 13 reparations in Case 002/02, and it was proposed and implemented by a consortium of CSOs: Khmer Arts, Transcultural Psychosocial Organisation, Kdei Karuna, and Bophana Audiovisual Resource Center. The project aimed to publicly recognize the experiences of the victims of forced marriage, a topic that has long been taboo in Cambodia, and to help heal their trauma as well as their family relations. The program also sought to educate youth to learn to avoid the past mistakes of forced marriage and human rights violations in the future. Please see Bophana Center at <https://bophana.org/phka-sla> for video of the performance.

⁵ Initially, the “Day of Tying Anger” was convened informally from 1984 to 2017. In 2018, The Royal Government of Cambodia declared the “National Day of Remembrance” as a public holiday after its recognition as a reparation in Case 002. The commemoration of this date has remained politically meaningful and sensitive.

Secondly, Bophana Audiovisual Resource Center (2017) developed a smartphone application called “App-learning on the Khmer Rouge History” (KR-App) to teach the history of DK to educators, students, and community. The KR-App includes multimedia elements such as written articles, victim-survivor testimonies, films, photographs, audio recordings, artworks, and interactive elements which help young people to learn on their smart devices. The development of the KR-App plays a significant role in sharing knowledge about Khmer Rouge history with young people and fostering inter-generational dialogue. As program funder the United Nations Office for Project Services (UNOPS) reported, Bophana Center’s app “proved to be successful with students who were able to gain useful skills that not only enhanced their competency in conducting oral history, but also gave them essential transferable skills that can be used in their future professional and personal lives” (UNOPS, 2020, para. 13). When young people understand what happened with the Khmer Rouge and why, they will have sufficient knowledge to help prevent atrocities from happening again in the future.

CONCLUSION

This chapter indicates the importance of external entities to activate the quieter voices in civil society, uplift victim-survivors, and unbury experiences and stories from the past, including detailed accounting of events which took place in local settings across the country. While the ECCC has accomplished some of these matters at great cost and delay, its presence has catalysed the growth and development of peacebuilding organizations and individuals, and it has served as a hub for the information sharing and network building which is so vital to peacebuilding. Even as it focuses its own efforts primarily on retribution and punishment of crimes in a legal sense, an external, institutionalized entity such as the ECCC may bring about peace, reconciliation, and reparation.

When asked what they most want to see from the ECCC process, victim-survivors and young people alike have repeatedly emphasized their desire for past atrocities to “Never Again” happen. The Pka Sla Krom Angkar dance project or Bophana Center’s KR-App are further examples of the knowledge-based programs which have been catalysed by the ECCC process and which are vital to further peacebuilding efforts. In order to ensure that calls of “Never Again” indeed bring about long-term peace in Cambodia and elsewhere, it is essential to consider the foundations of resilience which may be sparked by an external entity like the ECCC: networks of victim-survivors and youth, documentation of historical suffering and atrocities, and opportunities to engage future generations in the work of peacebuilding.

REFLECTIVE QUESTIONS:



1. What kinds of peacebuilding institutions exist? What about justice-centred institutions? Is there any overlap?
2. How does the design of these justice-centred institutions impact their outcomes?
3. What unforeseen outcomes and additional benefits come with the justice-centric work?
4. What does “Never Again” mean, and where is this principle derived from? How do we ensure it is achieved.

NOTES

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INCORPORATING CONFLICT SENSITIVITY IN YOUTH AND WOMEN-LED PEACEBUILDING IN MEKONG REGION RASSROOTS PEACEBUILDING

By Sudarat Tuntivivat and Rattanak Ly

“ចូលស្ទឹងតាមបត់ ចូលស្រុកតាមប្រទេស”

*“NEGOTIATE A RIVER BY FOLLOWING ITS BENDS,
ENTER A COUNTRY BY FOLLOWING ITS CUSTOMS.”*

(CAMBODIAN PROVERB)

The purpose of the chapter is to explain the concept of conflict sensitivity, describe steps to incorporate a do no harm tool, and present two case studies of conflict sensitivity programming in youth and women-led peacebuilding in the Mekong Region. The aim of the chapter to support youth and women peacebuilders so that they can increase the effectiveness of peacebuilding programs. Throughout the chapter, we would like our readers to reflect on conflict sensitivity and how that impacts women and youth.

The following sections will: 1) Illustrate how context, behaviour, programming, and option analysis supports the effectiveness of peacebuilding programs 2) Discuss some examples putting these theoretical ideas into practice in youth and women-lead peacebuilding in Mekong Region.

CONFLICT SENSITIVITY

Conflict sensitivity gained attention in the development and peacebuilding field in the 1990s. Evidence from the field suggests that providing assistants, aids, and resources in fragile and unequal societies could do harm by increasing tensions among groups through unfair distribution and access to resources and social services based on gender, age, ethnicity, and socioeconomic status (UNICEF, 2016). Hence, there is a risk that well-intended development and peacebuilding programs may unintentionally lead to more conflict. This concern led to the concept of conflict sensitivity and do no harm principles (Anderson, 1999).

Conflict sensitivity is the ability to:

- Understand the context and the relationships of people in the context
- Assess the interactions between peacebuilding activities and their contexts
- Act through planning, implementing, monitoring, and evaluating to avoid negative impacts and maximize positive impacts

Furthermore, we discuss the conflict sensitivity tool so that there is no further harm done. Do No Harm (DNH) is a tool that can be incorporated into youth and women-led peacebuilding programs for the application of conflict sensitivity (Anderson, 1999). In general, DNH consists of four main parts of analysis 1) context analysis 2) behaviour analysis 3) program analysis, and 4) option analysis. DNH is based on six important assumptions as follows: when we enter a context, we become part of the context; every context has dividers and connectors; our program will interact with both dividers and connectors; there are behaviour patterns by which we interact with conflict; the details of a program intervention matter; there are always options (CDA, 2016).

Now that we have discussed what conflict sensitivity is and why is it important, we will talk about how to incorporate the do no harm tool by exploring six assumptions (Wallace, 2014).

DO NO HARM CONTEXT ANALYSIS

Content Analysis is a technique to analyse context in which a peacebuilding program operates. The context analysis consists of three assumptions as follows:

Assumption 1: When we enter a context, we become part of the context. As a peacebuilder, becoming part of the context is unavoidable. When we enter the context, we or our activities will begin to have effects, even beyond our intentions. Context analysis is a key component of the DNH approach as it can give a richer perspective of the context. In youth and women-led peacebuilding programs, conflict analysis helps us think about how gender inequality shapes our social, economic,

and political systems. It also highlights how cultural, structural, and direct violence are used to sustain power in public and private spaces, and how these spaces are connected.

Assumption 2: Every context is characterized by dividers and connectors. Dividers are the factors (e.g., power, class, gender, etc.) that separate people and increase inequality in a society. Connectors are the factors (e.g., common purpose, culture, etc.) that bring people together and increase equality in society. In youth and women-led peacebuilding programs, it is critical to analyse the extent to which dividers and connectors affect different gender groups because the gender inequalities may exacerbate tensions. You may want to ask, how are girls, boys, men, and women affected differently by conflict? How do norms relating to masculinity and femininity increase the conflict or contribute to peacebuilding?

Assumption 3: Our program will interact with both dividers and connectors. Our program can have a negative impact such as increasing tension among people, or it can have a positive impact such as increasing the connections among people. Likewise, peacebuilders need to be aware of unintentional influences on dividers and connectors which can undermine the positive outcomes of the program within the conflict context. For example, how gender intersects with age, religion, ethnicity, and socioeconomic status in the program. It is crucial to consider the multiple ways that power systems interact with gender to shape how different people and groups engage with conflict.

BEHAVIOUR ANALYSIS

Behaviour Analysis is a mechanism that seeks to understand the behaviour patterns of individuals in the given context. The behaviour analysis consists of one assumption as follows.

Assumption 4: There are behavioural patterns by which peacebuilders interact with conflict. How our behaviour interacts with partners, and other peacebuilders has direct consequences on the context. These behaviour patterns are also called Implicit Ethical Messages

including, respect, accountability, fairness, and transparency and are useful in identifying how positive and negative patterns of behaviour can have an impact on our program (CDA, 2016). These behaviour patterns also

need to be analysed from a gender perspective. How gender norms influence people's behaviour towards conflict or peace.

TABLE 1: IMPLICIT ETHICAL MESSAGES

Principles	Negative Behaviours	Positive Behaviours
Respect	<ul style="list-style-type: none"> - Competition - Superiority or inferiority - Indifference to local concerns 	<ul style="list-style-type: none"> - Collaboration - Interdependence and partnership - Sensitivity to local concerns
Accountability	<ul style="list-style-type: none"> - Impunity - Threats and intimidation - Silence of the majority 	<ul style="list-style-type: none"> - Responsibility - Engage in partnership - Nonviolence
Fairness	<ul style="list-style-type: none"> - Respond to specific groups - Overlook different value - Opportunities and rewards based on gender and age 	<ul style="list-style-type: none"> - Respond to needs equitably - Recognition of the value - Opportunities and rewards based on capacities and performance
Transparency	<ul style="list-style-type: none"> - Decision-making processes are closed - Hide information - Unspoken barriers to advancement 	<ul style="list-style-type: none"> - Decision-making process shared - Share information - Rules of advancement are clear

Note. Reprinted From Collaborative Learning Projects. Do No Harm Workshop Trainer's Manual. Cambridge, MA: CDA, 2016.

PROGRAM ANALYSIS

Program Analysis is the process of exploring program intervention and identifying factors that will lead to successful implementation. The program analysis consists of one assumption as follows:

Assumption 5: The details of a program intervention matter. A program analysis helps us understand the details of program interventions so that we may begin to understand how programs interact with the context such as participant selections, sites and time of the program, and policies.

You may want to consider these questions: To what extent are our services relevant to the needs and priorities of women, men, boys, and girls including from an intersectional perspective? How do our gender identities impact program intervention? It is important to ensure that the timing, logistics, and location allows women, men, boys, and girls to fully participate in the program.

OPTION ANALYSIS

Option Analysis is a practice of assessing alternative options that leads to a desired outcome. The option analysis consists of one assumption as follows.

Assumption 6: There are always options. Changing program details can enhance the inclusiveness of your programming. We should modify our program intervention if we anticipate a potential negative impact. If we expect a positive impact, we can continue the program intervention. To identify option analysis in a gender-sensitive way, consider integrating the gender lens to identify options as follows: monitor the context and prioritize dividers and connectors, including their gender aspects; identify the patterns of impact; find options to change the pattern of impact (Michelle et al., 2018).

YOUTH AND WOMEN-LED CONFLICT SENSITIVITY IN THE MEKONG REGION CASE STUDY

The Mekong River Basin, home to 65 million people, is considered one of the world's most at-risk regions from transboundary water insecurity because a substantial proportion of the population and economic activities are dependent on limited natural and water resources (Mekong River Commission, 2022). Nonetheless, boys, girls, men, and women experience and are affected by transboundary water insecurity differently. Indigenous women and youth in the rural areas face greater barriers to water insecurity compared to men because they have fewer resources and power in political, social, and economic dimensions (United Nations, 2022). The common problems facing Indigenous society are lack of legal awareness, resources, and limited access to education and training opportunities. Many international, regional, national, and local capacity building programs for women and youth in the Mekong prefer to support technical skills over contextual understanding. However, a well-developed understanding of conflict sensitivity is also necessary for women and youth-led programs because it is not only addressing the structural barriers that limit women and youth participation but also promoting social cohesion to different groups in the Mekong region.

Our case study is Participatory Environmental Education for Indigenous Youths in Thailand, Myanmar, and Laos, wherein we trained 300 women and youth leaders in Thailand, Myanmar, and Laos through a participatory learning program. The objective was to educate boys, girls, women, men, and LGBTQ+s on the relationship between themselves and their environment so that they can support youth and women to participate in environmental issues in the Mekong River basin. We also incorporated conflict sensitivity in our participatory learning which consists of four main sessions including local livelihood, gender equality, governance, as well as social and environmental soundness (Tuntivivat, 2020a).

Furthermore, we applied phenomenal-based learning approach so that the youth leaders could work together to develop community projects with support from professors, community leaders, NGOs, CBOs, and boundary partners. This approach helped prioritize activities that address shared community challenges related to transboundary water conflict. One of the contexts where the project was targeted was in the Golden Triangle area where Myanmar, Thailand, and the Laos PDR meet at the confluence of the Mekong River. This area is a relatively sensitive area because of a history of armed conflict not so many decades ago and is still partly militarized, though busy international trade and crossing routes have opened in recent years (Tuntivivat, 2020b).

In addition, the Mekong Peace Journey (MPJ) program is designed for young adults in the Mekong Region: Vietnam, Myanmar, Thailand, Laos, Cambodia, and China. This program taught community members about peace-related issues as a response to the various existing issues associated with social-economic development and the relationships between the governments and peoples in the Mekong region. Thus, these issues and many others circulated nationalism that would create hatred among the neighbouring countries and peoples in the region. This program is anchored by five goals:

1. To build trust and inner peace among young adults in the Mekong region
2. To define the concept of peacebuilding, conflict, and its root causes
3. To address other social factors, contribute to building peace in the region
4. To identify appropriate and effective strategies for intervention to build peace in the country and the region
5. To strengthen and expand cooperation and network for further peace building in the Mekong region

Once a year, 25 young participants from the five countries, aged 18 to 30 years old and from diverse backgrounds, be recruited to join the program.

CONCLUSION

Conflict sensitivity encourages dialogue to increase trust and foster social cohesion by applying a program such as the Participatory Environmental Education for Indigenous Youths in Thailand, Myanmar and Laos which supported 300 Indigenous youth leaders from Myanmar, Laos and Thailand such as the Hmong, Karen, Shan, Mon, Khmu, and others to become community connectors. The women and youth-led activities bring together members of different backgrounds who have a mutual interest in supporting their community. The program also inspires all participants- boys, girls, women, men, and LGBTQ+s - to have equal access to resources and the opportunity to participate in activities with authorities and leaders. This has enabled authorities to understand needs other than their own, contributing to sustainable change and conflict transformation.

When we have programs such as the Mekong Peace Journey program, participants can learn together about peace-related issues such as peace concepts, conflict resolution, nationalism, pluralism, and identities, and support in field studies to observe the actual situation of the communities. With the knowledge and experience from the program, the participants can contribute back to their own communities by sharing knowledge and to the region by doing crossed-country internships in the region. As one of the youths in the MPJ program mentioned,

If I achieve my dream to be a forester, I will work and teach people to stop practicing slash and burn, and to keep[the] richness of the nature. People will be happy, and we will not face the problems of hunger and drought. (Cultural Vistas, 2018)

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PEACEFUL WAYS OF BEING WITH SELF

By Phill Gittins and Chanmony Som

*“GREAT COMPASSION MAKES A PEACEFUL HEART.
A PEACEFUL HEART MAKES A PEACEFUL PERSON.
A PEACEFUL PERSON MAKES A PEACEFUL FAMILY.
A PEACEFUL FAMILY MAKES A PEACEFUL COMMUNITY.
A PEACEFUL COMMUNITY MAKES A PEACEFUL NATION.
A PEACEFUL NATION MAKES A PEACEFUL WORLD.”*

THE CAUSE OF A PEACEFUL WORLD BY MAHA GHOSANANDA

The purpose of this chapter is to focus on the idea of peaceful ways of being with self; ideas about peaceful ways of being with others are addressed elsewhere in the book. The aim of the chapter is not to be prescriptive, but to offer ideas that might be helpful in the development of being peaceful with self. This is not solely a matter of engaging with the thinking of others. It also requires practice. The main point here is that the significance of the ideas contained here should be judged on their practical relevance. The chapter is written for teachers and learners interested in being and becoming peacebuilders. Throughout the chapter, you may want to reflect on how you are approaching your ongoing development of being at peace with yourself, and how this impacts your professional practice, as well as your personal engagement with others.

This chapter covers the following:

1) Developing peaceful ways of being with self; and 2) A worked example that puts theory into practice.

Peacebuilding is about relationships, and relationships have inner and outer dimensions. Inner dimensions refer to the internal and personal processes (personal, psychological, and emotional) that take place in the inner world of the peacebuilder. Outer dimensions refer to the external and relational processes (sociological, cultural, structural, and environmental) that take place in the outer world. These different ways of looking at peacebuilding help us to understand the role of the peacebuilder in more complex and comprehensive ways. Inner and outer dimensions are equally important and should be meshed together in peacework: when engaging in peacebuilding you work towards what Gittins (2017, 2020a, 2021) communicates as ‘peaceful ways of being with self, others, and the world’: you focus on finding ways to pursue peace with yourself, others (both human and non-human animals), and the world. See Figure 1.

Peaceful Ways of Being Model

Visual to communicate peaceful ways of being with self, others, and the world

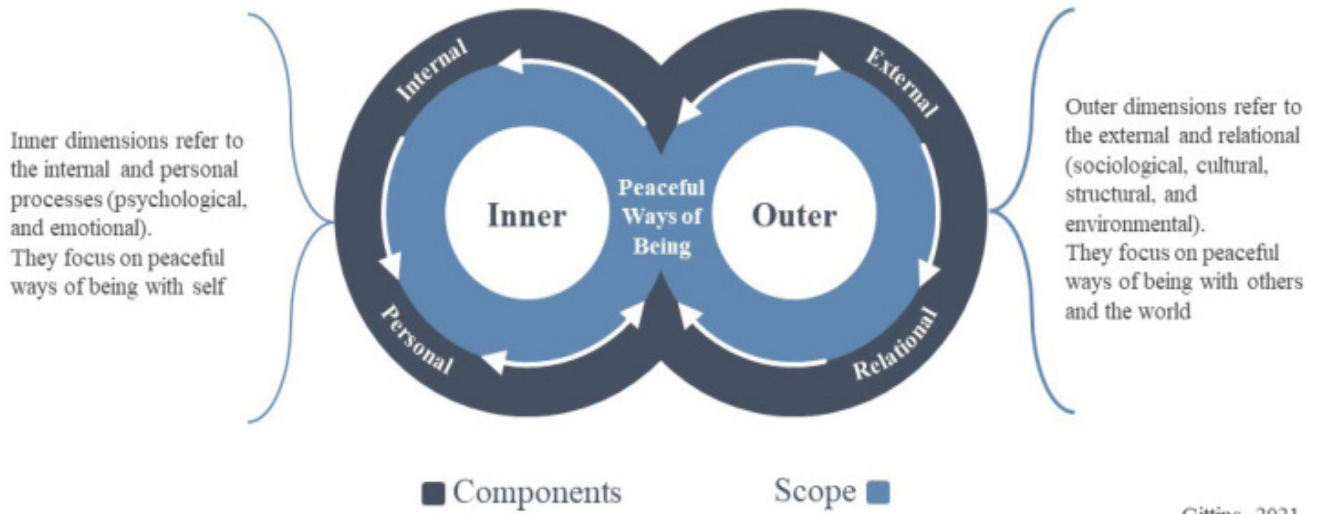


Figure 1: Visual to communicate peaceful ways of being with self, others, and the world.

In order to promote peace, it is important that you are striving to be at peace with yourself.

DEVELOPING PEACEFUL WAYS OF BEING WITH SELF

It is important to strive to be at peace with yourself because no matter what you do in your peacebuilding efforts - i.e., educator, activist, advocate, researcher - your work will be informed by your ways of being with self. The development of peaceful ways of being with self can help to reduce fatigue and burn-out. It can also help to support greater reflexivity and emotional intelligence. The more we can do to take care of, and be at peace with, ourselves, the more likely we are to be self-aware, resilient, and effective in the work we do with others.

In reality, the peacebuilding community too often experiences the following unfortunate irony: while the importance of cultures of care, psycho-social well-being, and inner peace are widely acknowledged in academic, practitioners, and policy circles, the self-care, psycho-social health, and inner peace of

peacebuilders are too often taken-for-granted or overlooked.

This is problematic, because when we are not at peace with ourselves, we can get ourselves into situations that make things worse, rather than better. However, if we can understand that we can be part of the problem and solution - as well as being reflective, adaptable, honest, empathic, and accepting - we can move one step forward in bringing peace to ourselves and beyond. As teachers, learners, and peacebuilders, some of these qualities (or principles) already exist, while other qualities/principles may need to be developed. The following discusses these qualities/principles in turn.

BE THE CHANGE

In the field of peacebuilding (and social change/impact more generally), there is recognition that inner and outer change go hand in hand. The paradox here is that change in the outer world might require the peacebuilder to change. Reardon (1995) says: "We must change ourselves and our immediate realities and relationships if we are to change our social

structures and our patterns of thought... We cannot achieve change unless we can think it" (p. 7). The issue, however, is not so much whether peacebuilders become subjects of change. The real issue is, 'What type of subjects or agents of change do they want to become?'. This point is connected to the next point, which deals with the need for peacebuilders to be reflective.

BE REFLECTIVE

As a peacebuilder, you need to engage in critical reflection. Several things are crucial in this process. One is turning the camera inwards to engage in internal processes of self-reflection. Another is turning the camera outwards to reflect on external processes happening in the world. Put differently, such reflection should combine both:

- "Critical reflexivity (awareness of how one thinks and acts), and
- Dialectical reflexivity (awareness of the wider social, cultural, political, economic, and other forces that influence how one thinks and acts" (Mcniff and Whitehead 2010, p. 22).

These ideas about being reflective are important for ideas about peaceful ways of being with self because part of our work as peacebuilders should be to engage in regular practices of self-reflection. This means cultivating and practicing capacities around introspection. It involves thinking carefully about what we are doing and how our actions influence ourselves and others. It means maintaining a critical stance towards our own power, privilege, and positionality. It also means being aware of our own assumptions about what it takes to build and sustain peace.

Through critical (self) reflection, peacebuilders can begin to develop a better understanding of what appears to be working well in their practice and - by implication - areas for improvement. However, self-reflection can be difficult for some. This is because some people lack self-awareness, they do not want to look at their shortcomings, they may want to be pre-formative in their work (e.g., just help/rescue so that they can make themselves

feel better). Self-reflection is a skill. And like any skill, it takes discipline, time, and effort to develop.

Critical self-reflection involves being open to problematizing and transforming our own thinking and actions in response to what is needed. This in turn involves the ability to be adaptable.

BE ADAPTABLE

This refers to the ability of the peacebuilder to adapt to changing circumstances. Because conflicts occur at all levels of society, in all kinds of contexts, and with all kinds of people, peacebuilding efforts should vary in purpose, process, and potential impacts (Gittins, 2017, 2020b). This in turn highlights the importance of peacebuilders developing the capacity to be adaptable.

Behind all this is a desire to keep learning and growing throughout our personal and professional lives. Note Rogers (1980) who says that we are all in the 'process of being and becoming', and Freire (1998) who says that "Education does not make us educable. It is our awareness of being unfinished that makes us educable (p. 58)." These ideas have implications for peacebuilding, because they emphasize the fluid and ongoing nature of our own development - both as professionals and human beings.

The advice here is to reflect on where you are developmentally in your own process of being and becoming a teacher, learner, and peacebuilder, and to ask yourself, "How can I become a more effective teacher, learner, or peacebuilder?" The ability to adapt (and be resilient in the face of unknown circumstances) will always be an important part of a teacher's (and learner's) development as a peacebuilder.

BE HONEST

Honesty is a key component of any and all peacebuilding interventions - and this too starts with the self. By inference, the development of peaceful ways of being with self involves the ability to engage openly and honestly with who we are in any given moment.

The more honest a peacebuilder can be with themselves, the more likely they are to facilitate spaces where others can be honest with themselves and others - a key condition for reducing both internal and external conflict. One effective way to work towards this is to practice self-expression: the ability to articulate what is going on inside yourself and be willing to express it (if relevant).

BE EMPATHIC

Empathy is most commonly depicted as the ability to understand others. It is empathy with self that we are mainly concerned with here. By self-empathy, we mean the ability to connect with and understand what is going on with ourselves. This involves recognizing our thoughts and feelings as well as the extent to which our basic human needs are being met.

Peaceful ways of being with self are more likely through the development of self-empathy. You can develop self-empathy by being understanding and caring toward yourself, rather than ignoring your feelings and thoughts, or engaging in self-criticism or self-blame. The practice of self-empathy can help to decrease the likelihood of burnout (personally and professionally), and to increase the chances of people bringing their best self to their interactions. It is argued that "All empathy begins, and is maintained, with self-empathy" (Jordan, 1997, p. 343). That is why a first steps towards experiencing empathy towards others is to empathize with yourself (Barrett-Lennard 1997).

BE ACCEPTING

Being accepting may seem to contradict the notion of being 'critical' discussed above, but there is an important balance to be struck in peacebuilding between being accepting and being critical. As noted, our ways of being with self can affect our peacebuilding ideas and actions, positively or negatively. If we engage in self-criticism and self-blame, this is likely to have a negative impact on our work including how we view and treat others. Recognizing that we are all doing our best with what we have in the situation in which we find ourselves, enables us to reflect, with curiosity rather than blame, leading to deeper and more meaningful engagement (with self or others). It follows from this, then, that peaceful ways of being with self requires the peacebuilder to embody an accepting posture towards her/him/themselves, first, before engaging with others.

A lot can be said about the above. For reasons of space, we will note three things here.

First, efforts towards developing peaceful ways of being with self, involve engagement with our values. This is because values inform our identity and all human interactions. In peacebuilding work, values shape the ways we think, act, and be with self, others, and the world.

Second, peaceful ways of being with self are not the only place where peacebuilders should focus their attention. Important as cultivating inner peace is, it is equally important to go beyond this and address the broader processes at play at the structural level which contribute to cultures of well-being (or burnout) in education, peacebuilding, development, and related fields.

Third, ideas about peaceful ways of being with self should ultimately be judged on their practical relevance. It is in this context that the next section gives a perspective on attempts to apply the qualities/principles discussed above with a SE Asian context. Its main purpose is to show the link between theoretical ideas and practice.

THEORY TO PRACTICE

Living by the six qualities/principles discussed above profoundly impact my life and work. They help me to develop positive relationships with people in my family, neighbourhood, and community. They also help me to prevent myself from getting into serious conflict with other people. The six qualities/principles resonate with those described by Bowling and Hoffman (2003) in the context of mediation. I have come to realize that conflicts I experience become an opportunity to apply the qualities/principles that I teach. I also realize the importance of managing my emotions rather than letting them manage me (Bowling & Hoffman, 2003).

Living by the qualities/principles outlined in this chapter not only helps me to gain respect and trust from my family, friends, and others in the neighbourhood and community, but also from my colleagues and communities that I engage with in my work. Living by such qualities/principles, therefore, help to improve the quality of life, both personally and professionally. My experiences chime with Fabienne's (2004) study in the sense that the peacebuilder, whether operating in a formal or informal capacity, needs to be authentic, develop rapport, and gain the respect of those that they work with.

As I bring my personal reflections and experiences of living by the peaceful ways of being discussed here, I aim to show that I am not just repeating a lesson that I was taught, but that I am teaching the results and the challenges of living by those qualities and principles. The people that I work with expect that the trainers embody the qualities/principles that they teach and recognize that these qualities/principles can positively influence their life and work.

CONCLUSION

This chapter has looked at peaceful ways of being with self - what is meant by the term, how to work towards it, and why it is important. Six qualities (or principles) are offered to help develop peaceful ways of being with self: be the change, reflective, adaptable, honest, empathic, and accepting. A worked example was given to show ways in which the theoretical ideas contained in the chapter can be put into practice. Specifically, it provided an account of how one author works towards living by the kinds of qualities/principles outlined in the chapter and the ways in which this influences his personal relationships and professional practice.

The general argument in this chapter is that peacebuilders need to turn the attention inwards, focusing on their own developmental process of being and becoming (peacebuilders), so as to improve the chances of influencing processes of inner as well as outer peace. Ultimately, peace is an embodied process. Peaceful ways of being with self therefore, are something that we have to embody and practice, not something that happens to us. It is in this context of applied experience that we invite you to experiment with (and add to) the ideas contained in this chapter.



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IMPLEMENTING AN INTERSECTIONAL APPROACH IN PEACEBUILDING

By Staci B. Martin and Le Sen

“I LOVE MY MOTHER TONGUE AND I WANT TO LEARN IT IN THE FUTURE. I WANT TO KNOW HOW TO READ AND WRITE IT. I HOPE THAT WE CAN HAVE A SCHOOL TO TEACH THE CHILDREN IN THE COMMUNITY SO THAT OUR RELIGION, CULTURE, AND TRADITION WON’T GO EXTINCT.”

- A 16-YEAR-OLD BUNONG INDIGENOUS GIRL WHO STUDIES AT A HIGH SCHOOL IN OUREANG DISTRICT

The purpose of this chapter is to explore how our own intersectionality impacts our perspectives and notions of peacebuilding. The aim is to highlight the role of power and oppression that exists within us, and around us, so that we can prevent, resist, and challenge injustice. Throughout the chapter, we will use Pedagogy of Discomfort (Bolar & Zembylas, 2003), that is, the engagement of “critical inquiry regarding the emotional investments that shape both educators and students’ attachments to particular world-views” (Boler, 2014, p. 27). We are going to focus on our beliefs which may decentre our views of ourselves, our community, and beyond. The challenge of using this framework in the classroom is that we must push students out of their comfort zone to stretch them and foster learning, without pushing them to the point of shutting down or withdrawing from the process. We all need to be cognizant of the cast of learners and how they take in

knowledge, particularly knowledge that may disrupt their worldview (Martin, 2018).

The following sections will: 1) Explain concepts of power, privilege, oppression, and intersectionality; 2) Explore how our own intersectionality impacts our perspectives; and 3) Share examples of implementing an intersectional approach in peacebuilding.

POWER, PRIVILEGE, OPPRESSION, AND INTERSECTIONALITY

Power is defined as having the authority or ability to decide what is best for others (Cambridge Dictionary, 2022; Lui, 2017; Dahl, 1957). No doubt, certain people will always have more power than others: that is just a fact of life. However, when that power becomes an oppressive force is when it systemically

devalues, undermines, marginalizes, and disadvantages certain social identities while favouring the dominant and privileged norm. Ultimately, when there is an abuse of power, it creates situations of exploitation, corruption, and violence.

When inequities are embedded in our society, some of us are born into a social identity that is dominant and has power. Being born into a certain group is not our fault, however, we have the obligation and responsibility of what we do with the privilege. Everyone has privileges. Privilege is the right(s) or advantage(s) granted or available only to a particular person or group of people (Twine & Gardner, 2013).

Privilege is often invisible to whoever has it. Oftentimes, we are not even aware of how we participate, benefit, or become complicit in applying our privilege to oppress certain social identities. We are conditioned by our surroundings to have certain assumptions about different types of people. This may lead to liking some identities and disliking others, by default, without really knowing them. These assumptions often turn into biases. Bias is not always a result of personal experience, but also of the prejudices held by the people around us. This is how oppression is reinforced.

Oppression is the combination of prejudice and institutional power which creates a system that discriminates against some social identities and benefits other identities. An anti-oppression perspective looks at the use and abuse of power not only in relation to individual and organizational behaviour, but also in relation to broader social structures such as the health, education, political, economic, media and cultural systems and rewards to powerful groups (Clifford & Burke, 2009). Oppression can happen in personal, interpersonal, institutional, and cultural contexts. Here is one example that explains oppression in a SE Asia perspective.

“Da is a 14-year-old girl living on the river in Kampong Chhnang. She had to drop out of school in grade 3... Da said that she feels bad being ethnic Vietnamese living in Cambodia because she does not really know who she is or where she comes from. She has no legal documents or citizenship and feels uncertain about her identity. She said that the hardest part is feeling unrecognised by any country. Faced with all the challenges and barriers of living without citizenship, Da still dreams about the next generation, hoping that they can have a proper education, live in a permanent location without worry of relocation, and have things that she sees most normal people having, such as roads, clean water, and electricity. (Sen et al., 2022, p. 130).”

Da’s situation is layered and complex, however there is still hope for something better. We have to keep in mind that when people attempt to address inequities, often they are not consciously oppressing individuals or communities, but they have internalized negative scripts about that population and see their behaviour as a norm. These norms are based on constructs within a dominant society that influence our thoughts, feelings, and beliefs. We might (often unconsciously) be biased towards certain forms of identity and engage in exclusionary attitudes and behaviour. Moreover, institutional and cultural oppression reinforces this negative script and builds it in our policies, rules, rights, and laws. As we start dismantling these scripts, we can apply an intersectionality approach to fully understand all perspectives.

Kimberle Crenshaw (1989), a Professor at Columbia Law School coined the term, “intersectionality.” She outlines specifically characteristics like race and gender that can impact marginalized communities by compounding oppressions. Later, religion, ethnicity, language, ability, occupation, physical attributes, socio-economic status, sexual orientation, and other attributes have been added as layers to help us understand the many compounding possibilities for oppression. While we are born with these attributes, they can change over the course of

find most people have shared identities that they are proud of, and/or which are accepted in society. Then there will be identities that are not accepted or worse. Lack of acceptance is a problem of society, not of the person who is not accepted in it.

THEORY TO PRACTICE: IMPLEMENTING AN INTERSECTIONAL APPROACH IN PEACEBUILDING

By applying an intersectionality lens for peacebuilding, it supports us to better understand the context and needs of the groups, especially those with marginalized or minority communities. For instance, impacted communities are often put in vulnerable positions when asked to discuss sensitive areas (e.g., identities, ethnicity, etc.). In practice, implementing an intersectional approach in peacebuilding requires a flexible methodology that involves the community itself in the process so it can support in identifying and navigating those layers. Here is an example of how intersectionality was applied in a peacebuilding project.

Making the Space is an initiative focused on the intersection of gender and peacebuilding in the scope of the girls from Cambodian minority communities. With the lack of context from the groups, applying the intersectional lens explores the connection of layers of what is called “triple burden” as being a young minority female. Making the Space brought together ethnic, religious, and cultural minority communities including Indigenous, Muslim, ethnic Vietnamese, and Khmer Krom. The Facilitative Listening Design (FLD) was incorporated to better understand the context of the communities. FLD is a Cambodian homegrown participatory action research methodology using conversation-based approach by the community themselves to transform relationships among “Listeners” and “Sharers” positively (Kry and Hyma, 2017). The respondent so called “Sharers” had the space to express freely and shared their challenges, hopes, and dreams.

When an intersectionality lens was applied, it brought issues to the forefront. Such as minority girls across Cambodia are living in poverty and being under-represented in all policymaking. Instead of being a part of change, these groups often fall into the beneficiaries of aid instead. Minority girls are facing more barriers than boys do in education due to their community norms and gender stereotypes which were carried on for generations. Some girls expressed being bullied or discriminated against based on their identity. However, they are proud of their minority identity. They believe that their language, culture, tradition, and way of life make them who they are and unique. (Sen et al., 2022, pp. 230-238).

Intersectionality assumes that there is not one factor, but rather multiple factors that play a role in systems of power and oppression. In conflict and protracted-affected societies, intersectionality helps us understand how identities are viewed and labelled in society, and how they are seen, respected, or treated fairly in their community (Hudson, 2016; Kappler & Lemay-Hebert, 2019; Stavrevska & Smith, 2020). Becoming more aware of the interconnected sets of challenges and opportunities that impact and make communities vulnerable, we are able to understand the context, situation, and perspective more fully. Here is an example of how applying an intersectional lens supported transformation in a participant.

Binh was both an FLD Listener and worked as a survey interviewer for ethnic Vietnamese in Kandal. A mixed-race Vietnamese-Khmer, Binh grew up speaking both languages and immersed in two different cultures. After talking with 20 Sharers and 20 survey respondents in her own community during the beginning of the Covid-19 pandemic, Binh was especially troubled by something she heard. Given that most of the girls she spoke with did not have Cambodian citizenship and normally crossed into Vietnam to study, the sudden border closure dramatically changed their lives.

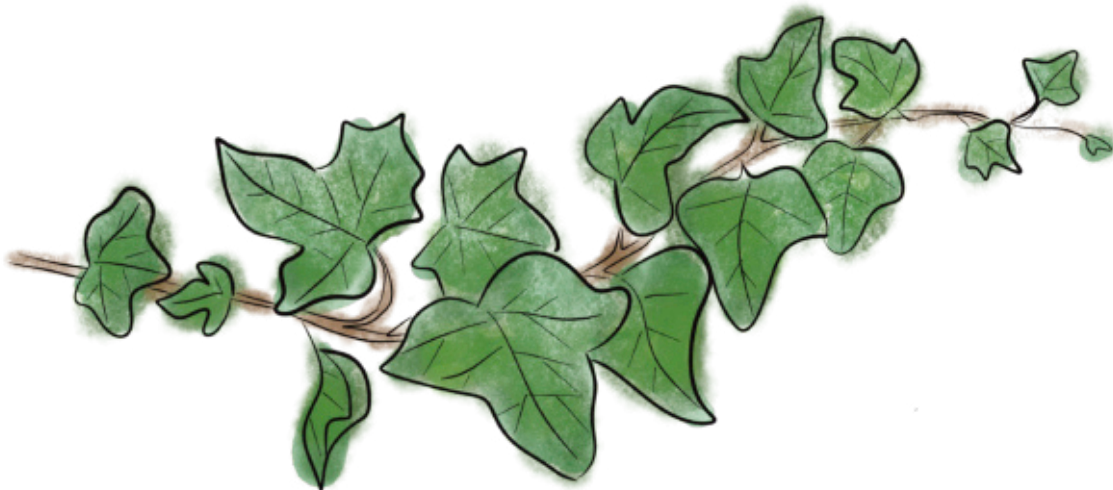
Following the participatory research activities, Binh decided she wanted to help her community and focus on the girls who no longer went to school. In the uncertain time of the pandemic, she opened up her own house and began teaching them. She gave classes in both Khmer and Vietnamese and helped them to stay focused on their studies. Binh has continued her support and has become a full-time teacher in the community for both girls and boys who are not able to attend public school in Cambodia. (Sen et al., 2022, p. 155)

Binh is embodying her hope as she brings action to what she has heard. This is at the heart of what our chapter is about, that is, understanding how understanding the strength of our identities collectively has a capacity for healing and action. When we engage and start questioning, a growing discomfort emerges. With that discomfort often comes action and we might just do something like Binh.

CONCLUSION

Privilege exists because of historic and systemic discrimination that is driven by enduring prejudices, racism, and biases. Discrimination on characteristics such as gender, caste, socio-economic status, education, disability, religion, language, etc. not only hurts the impacted communities, but also hurts us all. If we don't include by design, we exclude by default.

The role of peacebuilding that applies an intersectionality approach, not only addresses the short-term issues of stopping the violence but also it can address the underlying issues that are largely ignored and often more damaging to society (e.g., racism, sexism, classism, etc.). To become aware of our own privileges, we need to become more aware of where we are complicit with maintaining the status quo. When we understand that many of our privileges come at the expense of others, only then can we change practices in our lives, schools, and beyond.



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NOURISHING YOUTH RESILIENCE, HOPE, AND PEACEBUILDING IN SCHOOLS

By Nora Didkowsky and Sotheary Yim

THE MANGO SEED

**WRITTEN BY VEN. MONK PHORN PHANOEUN,
STUDENT AT THE NATIONAL INSTITUTE OF SOCIAL AFFAIRS**

*“AFTER A MANGO IS EATEN, ITS SEED IS THROWN AWAY.
LYING ON THE GROUND FOR DAYS AND MONTHS,
UNDER RAYS OF SUNLIGHT,
A NEW COLOR COVERS THE SEED.*

*RAINFALL OFFERS THE SEED A NEW DESTINY.
AGAIN GROWING, BLOSSOMING,
PRODUCING FRUIT,
LIKE ALL OTHER MANGO TREES.*

*JUST LIKE THE MANGO SEED,
YOU DEVELOP STRONG ROOTS,
YOU REGAIN STRENGTH AND POWER,
FROM THE SOIL, SUN, AND RAIN.
THROUGHOUT DAYS AND MONTHS,
YOU GROW LEAVES AND BEAR FRUIT.”*

The purpose of this chapter is to introduce the concept of resilience, how it relates to peacebuilding, and suggest that schools are an important context through which child and youth resilience can be fostered. The aim of the chapter is to communicate some of the ways educators and schools can strive to create conditions and learning experiences that help students learn ways of coping with stress and hardship, recognize their own value, and take actions for peace. Throughout the chapter, you may want to reflect on the current environment in your school. Are there strategies and activities in place to uncover and build on students' strengths, help them navigate to supports, and provide opportunities for them to contribute to positive changes in the school and community? Do students of all identities see themselves reflected in the school culture and curriculum? What steps could you take to integrate a resilience approach into your school?

The following sections will: 1) Discuss the concept of resilience; 2) Show some of the ways resilience processes support peacebuilding and vice versa; 3) Suggest ways schools can cultivate environments and actions that promote resilience and peacebuilding; and 4) Provide a visualizing exercise that can be used to reinforce students' strength and resilience.

RESILIENCE

We started this chapter with a poem. At times many of us have felt like the mango seed at the beginning of the poem: used, hurt, or forgotten. But also like the mango seed, we can develop and use our strengths, wisdom, and power to meaningfully make our own lives - and the lives of others - better. This phenomenon - the capacity to hope, cope, and even thrive despite the adversities we face - is called resilience. In the poem, the mango seed doesn't develop into a fruiting tree all on its

own. Its positive development is entwined with the supports available in its environment, like the sun, soil, and rain. Resilience is like this too. It involves a dynamic and complex interplay between the qualities, capacities, and vulnerabilities of the person, and the supports, opportunities, and risks within their family, community, school, and socio-political environments (Bronfenbrenner, 1979; Sameroff, 2009; Didkowsky, 2016).

Resilience refers to the capacity to adapt or 'develop well' despite exposure to risks significant enough to threaten development or functioning (Luthar, Cicchetti, & Becker, 2000; Masten, 2014). The concept can be applied to individuals, communities, schools, and all kinds of systems. In this chapter, we focus on student resilience.

What resilience means and which factors and processes enable it, depend in large part on the cultural and structural context (Kağıtçıbaşı, 2006; Sameroff, 2009; Didkowsky & Ungar, 2017). Socio-ecological models (see Figure 1) view resilience as complex, dynamic, interactive, and shaped by the family, community, school and broader societal environments within which children and youth are embedded (Bronfenbrenner, 1979; Sameroff, 2009). A socio-ecological approach to understanding resilience places focus on whether youths' social and structural environments provide them access to the resources and supports they need to thrive. At the same time, youth are seen as active agents in their own development (Boyden, 2003), possessing both obvious and sometimes unrecognized capacities and strengths that help them navigate the risks they experience (Didkowsky, 2016). Indeed, resilience approaches take a positive, strengths-based perspective, rather than using solely a problem-focused lens, to understand development in difficult situations (Cameron, Lau & Tapanya, 2009; Rutter, 2006).

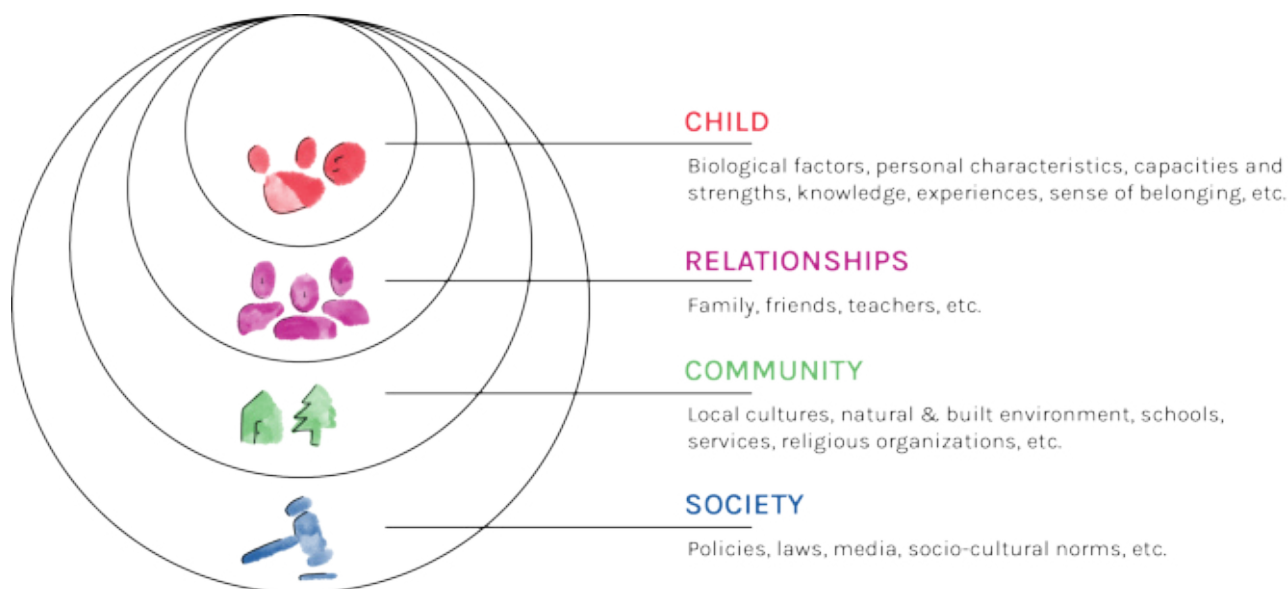


Figure 1: A socio-ecological framework, showing some of the factors at multiple levels that can interact to influence child resilience. Text adapted from LaMorte (2019).

RESILIENCE AND PEACEBUILDING

Resilience and peacebuilding are connected concepts. Firstly, conditions and processes that support resilience echo those that promote peace. As some examples, positive peace is fostered through good relations with neighbours, acceptance of the rights of others, equitable distribution of resources, and a well-functioning government (Institute for Economics and Peace, 2021). These conditions also enhance the capacity of youth “to navigate to the resources they need to nurture and sustain wellbeing, while negotiating for those resources to be provided in ways that are contextually and culturally meaningful” (Didkowsky & Ungar, 2017, p. 46; See Ungar, 2012).

Secondly, resilience, like peacebuilding, occurs through processes of adaptation that include personal and collective changes, as well as active efforts to address and transform the causes of risks. As Berents and McEvoy-Levy (2015) tell us, “In situations of insecurity, violence, and conflict it is people within everyday structures who mobilise and act to minimise risk, to foster relationships and to build structures and practices of peace” (p. 116). Conversely, we also know that not all youth who demonstrate resilience do so in ways that support peacebuilding. For

example, a sense of agency, power, belonging, and access to physical resources are all foundational for resilience. If youth are not provided healthy avenues to meet these needs, they may turn to or be vulnerable to recruitment and exploitation by groups (e.g., gangs, militias, political parties) who can offer these benefits and survival resources. In difficult environments, these decisions and actions may be considered adaptive and demonstrative of resilience (Ungar, 2011). Menkaus (2013) also describes a ‘negative’ resilience, where groups resist transformation post-conflict, thereby limiting trust-building and increasing community vulnerability to renewed violence.

Thirdly, localized resilience approaches align with peace and development processes that centre community participation and ownership (Juncos & Joseph, 2020), and recognize that assets and knowledge needed to prepare for, and address risks often already exist locally (Cordaid, 2020; Mathie & Cunningham, 2003). Localized approaches both draw from and build community resilience, ensuring those impacted by crises and risks have the power, resources, and space to co-develop solutions, including with national actors (Cordaid, 2020). We must also be aware, however, that resilience approaches can also be adopted, misapplied, or “defined externally, by policy makers, development practitioners or other ‘experts’ who expect community

members to be resilient in the face of external threats, rather than addressing wider inequalities in social relations” (Beckwith, 2022, p. 128).

Finally, resilience, like peace, is a relationship between personal factors, and external conditions. As Cremin and Bevington (2017) share, “Peace within – inner peace – requires (and at the same time builds) outer peace” (p.4). Ungar (2013) likewise states resilience is “the capacity of both individuals and their environments to interact in ways that optimize developmental processes” (p. 256).

RESILIENCE AND YOUTH PARTICIPATION IN PEACEBUILDING

It is clear in the resilience literature that youth resilience is promoted by including young people in community development and peacebuilding processes and, relatedly, that community development and peacebuilding processes are strengthened by the involvement of youth (Pfefferbaum, Van Horn & Pfefferbaum, 2017). Meaningful participation enables experiences of power and agency, supports socio-emotional learning, nurtures positive connections with others, and builds feelings of self-worth, hope and sense of purpose – all factors that promote resilience (Cameron, Lau & Tapanya, 2009; Prilleltensky, et al., 2001). However, unless youths’ participation is accompanied by real change, the benefits of participation may be limited to fostering individual skills rather than addressing the underlying social, environmental,

political or other risks confronting youth (Evans & Prilleltensky, 2005). Likewise, participation processes can only be youth-inclusive if they recognize, value, and include the perspectives and contributions of youth across diverse identities (Altiok & Grizelj, 2019; Sen, Kry, & Hyma, 2022).

THEORY TO PRACTICE

Educators and schools are in a position to help children recognize their personal strengths, learn ways of coping with challenges, and provide opportunities for them to contribute to peacebuilding within schools and communities. As a starting point, educators can integrate coping skills, socio-emotional learning, self-reflection, and Appreciative Inquiry (Cooperrider, Whitney & Stavros, 2008) activities into the curriculum. Below is a visualization and relaxation exercise educators can use with their students to reinforce strength and resilience. The aim is for students to feel calm, worthy, capable, supported, and connected to others. As you read the words, take time to stop and visualize what you are reading. Reflect on the adversities you may have faced, as well as your own strengths and resilience. Let stress release from your body.

TREE EXERCISE (DEVELOPED BY YIM, 2020)

** This exercise may be practiced with soft music.*

Imagine yourself in a circle, close to others. Close your eyes and take deep breaths, inhaling through the nose and exhaling through the mouth. Notice the air you inhale. Keep your back straight, drop your shoulders, and relax your jaw. Hold no weight. You are light like a cloud.

Look ahead of you. Imagine a tree standing 10 meters away. Try to identify what kind of tree it is. Is it a tree that gives fruit, shade, or beautiful blossoms? I invite you to go 5 meters from the tree. You touch and smell the blossoms and leaves. Now touch the tree trunk, feeling its texture. Is it smooth or rough? What colour is it? You can hug the tree to know how big it is. Look up to the branches and leaves. Observe the old and young leaves, noticing what colour they are. Listen to the sound of the leaves touching each other by the wind. Hear the sound of birds as they sing and speak, making their homes on the tree. The shade of the tree attracts passers-by to stop and rest. Enjoy this moment, noticing happiness, calmness, and peace in your heart.

Take a few deep breaths, in and out. Look down at the tree's root system. The taproot works its best to reach the core of the earth, so the tree stands strong. The small roots absorb energy from the soil and water to nurture the whole tree. Feel the connection of the roots, trunk, branches and leaves, flowers and fruit. Notice how they support each other to be healthy.

Imagine you are that tree. The healthy,

strong you. The sun shines hot on you, but the water from the earth makes you feel alive. Some days, there are rainstorms with scary, loud thunder and lightning. The tree – you – may feel like giving up. But with your strong roots, trunk, beautiful leaves and flowers, branches where bird sing, and happy faces of the passers-by, you have the power to stand, grow bigger and live longer. You are strong and they make you strong.

Enjoy the moment of being weak and strong. Love yourself for who you are (like the tree). Despite any suffering and confrontation, you are the strong tree that also makes others happy. Look around. There are more trees like you, standing next to you. You are not only a tree, but part of a whole healthy forest that grows together, protects each other, and allows other small trees to grow. Your roots and branches reach out, locking hands with others, so we are safe from landslides.

Think to yourself and to the other trees around you: Alone I am strong, together we become stronger.

Take a few slow deep breaths. Smile and slowly open your eyes. Look at your neighbour. Say one word that comes to your mind.



Now that you have taken time to reflect on your own resilience, here some other key opportunities for transforming resilience theory into practice in schools. They include:

Creating a protective environment, where all students of all identities feel safe, a sense of belonging, and are inspired to learn. Ask yourself, for example, whether the curriculum and instruction at your school reflect all students' identities?

Deliberately cultivating cultures of peace, by encouraging the values, knowledge and skills needed to communicate and cooperate across differences in values, cultures, or identities. Integrating socio-emotional learning and peacebuilding education into the curriculum may support this goal. For guidance on building positive peace in schools see [Cremin and Bevington \(2017\)](#).

Nurturing supportive relationships between students, and students and staff. All students need to know there is someone they can turn to for support, who can help them navigate to other supportive services (such as culturally responsive counselling) or be available just to listen. Cameron, Lau and Tapanya (2009) found in Thailand for example, that when youth received acts of kindness and inquiry about their wellbeing from others (including their teachers), they 'passed on' acts of kindness to others and took initiative to support community-change processes, which in turn fostered a sense of agency, power, and a positive identity.

Creating spaces of hope (Martin, 2018), by helping students recognize and build on their strengths, find and pursue their interests, know that their lives matter, and make active, informed, and valued contributions at the school or in their communities. This involves not only listening to students but following through on their ideas and recognizing them as powerful partners for social change. A wonderful example comes from Women Peace Makers' [Making the Space](#) (Sen, Kry, & Hyma, 2022) participatory research project with girls from Cambodian minority communities. Use of Facilitative Listening Design, a Cambodian homegrown qualitative approach centred

on storytelling and sharing, enabled girls to identify their own challenges, needs and solutions.

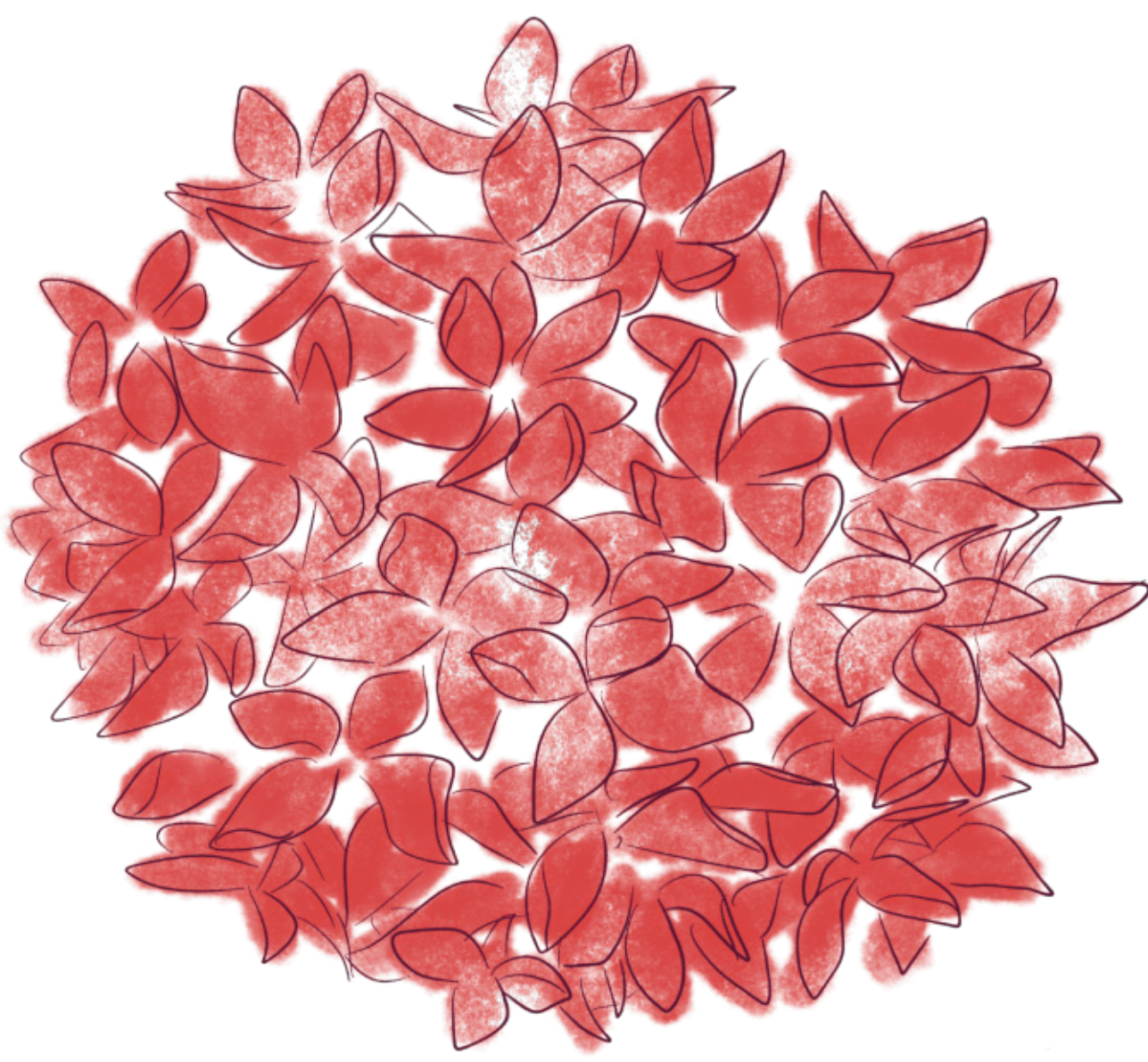
Teaching non-violent ways of coping with stress. This can be done for example, through daily meditation and mindfulness practice, use of quiet spaces, and involvement in arts and sports. As Maha Ghosananda (1991) shares; peacemaking requires mindfulness, wisdom, teamwork, cooperation and consciously choosing a path of peace.

After reading these key opportunities for transforming resilience theory into practice in schools, did you notice if you are already applying them in your own classroom?

CONCLUSION

The concept of resilience is powerful because it reminds us that even in the most difficult circumstances, individuals already have knowledge, skills and assets that can be identified and strengthened to cope with adversity. Socio-ecological understandings of resilience emphasize the importance of the environment in shaping children's access to the resources they need to do well, and to be able to build, draw on and apply their strengths and capacities to address challenges. Alexander Den Heijer shares, "When a flower doesn't bloom, you fix the environment in which it grows, not the flower."

Schools can promote students' resilience in many ways. To return to the mango metaphor, educators can help provide the rain, sun and soil that nourishes resilience and peace in schools. We highlighted: nurturing students' sense of self-worth; making sure students have someone they can turn to for support; teaching non-violent coping methods; and enabling experiences of agency and power by including youth in school or community decision-making and peacebuilding processes.



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SPIRITUALITY AND PEACEBUILDING: FROM INNER PEACE TO DIALOGUE

By Fr. Vedran Obućina and Rattanak Ly

“សន្តិភាពនឹងកើតមានចំពោះបុគ្គលណាដែលរៀនចាកសេចក្តីក្រោធ”
*“THOSE WHO ARE FREE OF RESENTFUL THOUGHTS
SURELY FIND PEACE!”*
(CAMBODIAN PROVERB)

The purpose of the chapter is to offer theoretical and practical steps to include spirituality and religious convictions in the process of peacebuilding. The aim of this chapter is to focus on religion/spirituality/worldview as a set of beliefs, teachings, institutional frameworks, customs, and behaviours. Throughout this chapter you may want to reflect on the role of religion-based peacebuilding and conflict transformation, the use of the Harmony Model and Conflict and Differences Model of Dialogue, and how religion features in post-conflict societal reconciliation through the Dialogue of Life and Theological Dialogue. Religious peacebuilding does not claim to solve all issues in a post-conflict society. However, it impacts the deepest feelings and identities of people, helps healing, and creates conditions to hope.

The following sections will: 1) Introduce IRD and pluralism; 2) Discuss the two models (e.g., Harmony Model and the Conflict and Differences Model); 3) Discuss an example putting these theoretical ideas into practice so that the theoretical framework is easily understandable in practice.

Religion has been recognized as a potent tool of peacebuilding efforts by many international peacebuilding organizations, such as The King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID), Religions for Peace, International Centre for Religion and Diplomacy, and Association of Engaged Buddhists. The reason for it is simply understood, as more than 80 per cent of the world's population believe in some kind of supernatural being, i.e., they are describing themselves as religious (Cox et al., 2017). This self-identification is connected to

religious creeds, ideas, institutions, and actors who furthermore shaped societies in history and continue to shape it today, in a balance between the secular and post-secular world. In many world areas, religion frames the meaning of this world and everything that a human being does in it.

INTERRELIGIOUS DIALOGUE (IRD)

While spirituality and religion may be used interchangeably in this chapter, the focus is on religion/spirituality/worldview as a set of beliefs, teachings, institutional frameworks, customs, and behaviours. It is essential to consider and include these traits in any peacebuilding process. Traditionally, it has been done through the concept of intercultural, inter-worldview, and interreligious dialogue (IRD). Dialogue itself is:

“A way of taking the energy of our differences and channelling it toward something that has never been created before. It lifts us out of polarization and into a greater common sense, and is thereby a means for accessing the intelligence and coordinate power of groups of people.” (Isaacs, 1999, p. 19)

IRD is defined as a dialogue where “the participants come from different religious backgrounds and gather to talk from their explicitly stated cultural identity lenses to create a better understanding of certain challenges” (Abu Nimer & Alabbadi, 2017, p. 40). The IRD is part of conflict transformation as it aims to transform the conflict from a competitive relationship into a cooperative one, based on religious concepts and values (Galtung, 2007; Graf, Kramer, and Nicolescou, 2007; Merdjanova and Brodeur, 2009). It goes beyond secular ideas of societal progress. It gives an opportunity to stakeholders to learn about their and others’ deepest beliefs and fears, at the level where a real reconciliation may take place.

The focus on IRD is important because the dialogue is a transformative peacebuilding

method. It is a safe space for people to surface their assumptions and question their previous viewpoints. The potential of IRD is to build relationships, raise awareness, and contribute to resolving conflicts without advocacy, consultation, debate, or negotiation. It is useful to apply this to the classroom context because it teaches teachers and students how to distinguish between the dialogue as an engaging learning process and various other kinds of communication that have other aims.

CYCLES OF GRIEF, ANGER, JUSTICE, AND REVENGE

In a post-conflict society, traumas run deep. Realization of loss oftentimes leads to suppression of grief and opens the door to anger, need for justice, and revenge, ending in a Good versus Evil narrative. Albeit difficult, we need to strive to accept the reality of the loss and reflect so that we can find the root causes while acknowledging the enemy’s story and facing our own shortcomings. When we, as teachers and students, are able to memorialize and commit to taking risks by starting a dialogue from tolerance and engagement, we have the opportunity to forgive and establish restorative justice that gives a possibility of reconciliation. When such an approach is applied with a religious background, a lot more commonalities among people of different faiths come up than when the comparison is made on ethnic or national differences. In IRD case, we do not talk only about reaching an ethnic/national/political goal, but we are opening space for very personal feelings that make up our religious identity, such as compassion, trust, hope, healing, sense of a community and diversity, a will to reach out to the other side. IRD has become a spiritual exercise in itself and active participants in it have a strong motive for such dialogue based on their religious identity and their deeper understanding of it. For example, the Women Believers Association, part of the Interreligious Council of Bosnia and Herzegovina, gathers believers from all three sides in the 1990s conflict (e.g., Orthodox/Serb, Catholic/Croat, Muslim/Bosniak) and emphasizes their traumas and perseverance during and after the war. By employing understanding and compassion for women who were raped

or whose families were killed, they overcame the ethnic and religious divides and formed a safe space where they can trust each other and heal their traumas. Based on their work, the Interreligious Council made first of their kind guidebooks for clerics on how to approach and support women victims of war crimes.

PLURALISM

When approaching IRD in practice, there are a few points where this dialogue ceases to be a dialogue and becomes a debate or discussion. One is the exclusion tendency,

where participants in the “dialogue” believe that only their belief is true and other beliefs are wrong or misleading. Participation in the IRD is motivated by the wish to proselytize and convert. On the other pole of exclusivism is syncretism where the main approach is to focus on similarities and unify them into one new religion. Both exclusivism and syncretism are the main ways by which some stakeholders spoil the IRD. As an antidote to them, pluralism emerges as a method to go beyond listening to others’ doctrine and considers the importance of faith by focusing on ethical concepts between religions and within religions.

INTERRELIGIOUS DIALOGUE (IRD) IS NOT

PROSELYTISM/ EXCLUSION

Where a person believes that dialogue leads to conversion of those with “false” beliefs

SYNCRETISM

Where a person uses dialogue to overcome religious differences and unite them in a single religion

BUT IT IS PLURALISM

In terms of accepting original values of all religions

Pluralism is not just the diversity of religions and/or tolerance of different religions but rather it is the commitment to engage in meaningful conversations and respond to what is being said in form of action (Eck, 2022). For example, after a devastating tsunami hit Japan in 2011, a will to cooperate between Buddhist monks and Christian priests and to help the victims led to substantial theological and dialogical consequences:

“Many of the clergy who came to help had never previously had much interaction with those outside of their own tradition, and they were trained more to talk than to listen. So, they had a tendency to proselytize, even if unintentionally. Listening, though, is a critical art of chaplaincy and more of a skill than most originally assume.” (Michon, 2019, para. 6).

The Japanese case shows how important constant learning is even for the clergy and monks. Essential skills of listening are unavoidable in the dialogue process, as through listening we learn and understand.

HARMONY MODEL AND THE CONFLICT AND DIFFERENCES MODEL

There are two models of IRD: The Harmony Model and the Conflict and Differences Model (Abu Nimer & Alabbadi, 2017). The former focuses on similarities, ritualistic and ceremonial content, building personal and social relations, learning, and avoiding any contentious/political matters. The latter focuses on ideological and religious differences and seeks to discuss and address them with transparency, clarity, and deeper understanding. It is a political, practical, confrontational, and inclusive method.

HARMONY MODEL	CONFLICT AND DIFFERENCES MODEL
Non-political	Political
Educational	Practical
Ritualistic	Critical, Confrontational
Individualistic Spiritual	Inclusive
Focus on similarities	Confronting and Appreciating Differences

Source: Abu Nimer & Alabbadi, 2017, p. 44

Understanding these two methods will determine the time when a particular method should be implemented. If a post-conflict state is in its early stages or when it threatens to develop into a further conflict, and if a frozen conflict exists, the harmony model would be the best choice to use IRD. Namely, it is a sensitive time when further dialogue on differences may jeopardize whatever was achieved so far. The harmony model can bring conflictual parties together based on more spirituality and similarity. Only when a society accepts harmonious relations as genuine, we can employ the Conflict and Differences Model where the religious communities might contribute to solving a social issue. Most IRD practices today are in Harmony Model status. Successful transition to more challenging topics necessarily includes a viable political and societal condition. For instance, the Netherlands was divided into three pillars of society - Catholic, Protestant, and Socialist. The pillarization was a way for political parties to hold the country together, but it produced divisions in society. The three pillars covered everything, from education and health to media and sports. It was only when the royal family, political parties, and religious communities together addressed the issue of pillarization that progress was made (Wood, 2013). Today, there is no pillarization in the Netherlands, although strong rooted identities

of Catholics and Protestants endured. In the Harmony Model, such dialogue (e.g., family and education, economic development, racial discrimination, and biases) would focus on social issues of common interest such as the environment, and common citizenship, civic education, etc. In contrast the Conflict and Differences Model focuses on points of tension and possibly conflict, such as stereotyping or hate speech. With regard to a religious context, the Harmony Model would identify similarities among religions, while the Conflict and Differences Model would compare differences among them. Both models have their own trajectories but the path to their aim can be taken through numerous forms. IRD mostly focuses on the dialogue of life and theological dialogue.

DIALOGUE OF LIFE AND THEOLOGICAL DIALOGUE

Two other forms of dialogue are the Dialogue of Life and Theological Dialogue. Dialogue of Life offers opportunities to talk about life topics such as family and education, economic development, racial discrimination, and biases, and contains popular activities and events aimed to learn and know each other. Theological Dialogue clarifies sources and norms, and discovers terminology of

different religious traditions (scriptures, holy books, teachings). It clarifies the similarities and differences among participants and understands the different theological perspectives that inform the ethics, practices, and beliefs of others.

Dialogue of Life is relatively easily implemented and attracts many people. It is void of any theological discussions and is concentrated on personal and group relationships. Such a dialogue connects various demographics and professions. It aims to show similarities and possibilities to work together. While this dialogue might be led by a cleric or a monk, it still leaves lots of space for the religious to think of projects and initiatives. For instance, the Interreligious Council of Uganda “supports comprehensive faith and community-based HIV/AIDS program through sub-grants and capacity-building to religious structures and organizations. This program covers HIV prevention, Care and Treatment and mitigation services for Orphans and Vulnerable Children in Uganda” (IRCU, 2022, para. 1). Health is an issue that can gather together people of all faith. They may help from their religious vantage points, but in the end, they will approach an issue as a community.

In contrast, Theological Dialogue is different. It is highly academic and involves theologians from different religious communities and institutions. While closed to many, this dialogue is also very important. It gives knowledge and capabilities to clergy and monks to engage with society and to comprehend and guide the Dialogue of Life. The main drive here is to learn and cooperate, as the theologians will often organize and lead interreligious peace projects.

THEORY TO PRACTICE

Cambodia is a country of deep spiritual background. A vast majority of the population adheres to Theravada Buddhism (Phra Brahmapundit, 2018). This fact may not contribute to developing interreligious dialogue, but it is beneficial for an intrareligious dialogue. Strong Buddhist convictions are a good ground for sustainable peacebuilding. The Buddha’s teachings (Dharma) direct people to practice

Buddhism, but at the same time call not to use Dharma to convert others. It professes a calm assessment of every criticism against Buddha, Dharma, and Sangha. It views disputes arising as a consequence of wrong thinking and clinging to material possessions. Dogmatic clinging to views is also a source of conflict. Such an understanding gives a solid ground for dialogue.

Theravada Buddhism also looks at poverty and disparity in wealth as a cause of social unrest and breakdown of morality in a society. It is the responsibility of the state to ensure the economic wellbeing of its citizens. When it comes to social and family conflict, the Buddhist texts highlight envy and misery as causes, coupled with attachment to sensual pleasures. When in a conflictual situation, Dharma suggests calm and patience in face of angry provocation. This is not weakness but real strength, beneficial for oneself and those on the other side. Furthermore, Buddhism warns that people of all backgrounds are equal in their potential and social divisions among them are conventional. This is especially true for the equality of men and women. Theravada Buddhism stresses subtle elevation of the status of women and their equal potential for wisdom and awakening. The holy texts do mention women’s spiritual powers, but some are also negative about women, which is being (mis)used for discrimination against women. These passages should be reinterpreted in accordance with the emphasis on equality.

Buddhism plays an important role in reconciling broken relationships and traumatized experiences resulting from the Khmer Rouge regime. In 2010, Kdei Karuna organization (KdK) in cooperation with Transcultural Psychosocial Organization (TPO), implemented a project called the Victim and Former Khmer Rouge Dialogue. The project aimed at reconnecting and rebuilding the relationships between two direct victims and a former Khmer Rouge cadre through video dialogue. In their dialogue process, respected Buddhist monks were invited to help facilitate the first face-to-face dialogue between both sides and celebrate a Buddhist ritual called Bangsokol to dedicate to the spirits of the father and the husband of the two victims and others

who were killed during the regime. Both the practice of the ritual and the presence of the monk helped to reconnect and reconcile the relations of these victims and former Khmer Rouge cadre while also addressing their suffering emotions from the loss of their father and husband and others in the regime. During the face-to-face dialogue, the former Khmer Rouge cadre mentioned that he would celebrate Bangsokol every year to dedicate to the soul of the husband and the son of the victims to express his apology. In response, both victims appreciated that the former Khmer Rouge cadre could admit his fault and manifest his apology through religious rites (GIZ Cambodia, 2013). The wife of the former Khmer Rouge cadre said:

“I think that the project was successful because (ICfC (now KdK) & TPO) came to explain and guide us in understanding the concept of reconciliation. This helped us feel at ease. We joined ceremonies together with victims and talked to each other in a very friendly, close manner. Now, we have better communication, and we don't feel angry at each other. Even more, we are building stupa which represents reconciliation!” (Srun et al, 2011, p. 16)

Another good practice of engaging in Buddhist rituals to reconcile the mind of the Khmer Rouge victims or survivors is the Testimonial Therapy (Sears, 2017) established by TPO as part of the reparation project of the Extraordinary Chambers in the Court of Cambodia (ECCC) or the Khmer Rouge court. As part of the Testimonial Therapy process, the stories of the Khmer Rouge victims are written and read to the monks during the ceremony. The monks give blessings after the reading and the stories are given back to the victims. This process spiritually empowers the victims and helps restore their dignity through public acknowledgment of their suffering experiences (Sears, 2017).

CONCLUSION

A famous religious peacebuilder responded once to a question about success or failure of religion-based peacebuilding: “It is 98% failure, but those 2% success is so big and impactful that we cannot stop fostering and promoting religion-based peacebuilding”. This personal account may also apply on a global stage. There are numerous interreligious dialogue and peace organizations that promote the role of religion and clerics in peacebuilding and post-conflict reconciliation. Their impact, however, seems to be measurable only in generational magnitude, although there are many examples of successful and very concrete religious actions for peace.

Why employ religious peacebuilding then? Compared to many other forms of peacebuilding, religion is deeply connected to basic human feelings and states. Rarely does peacebuilding touches themes such as compassion, faith, hope, love, dignity, worship, humility, Dharma, and God. And yet, it is precisely these themes that capture the human spirit and endeavour, at least for the vast majority of humankind. Religious feelings and teachings lead us to consider another human being as equal and oblige us to help those in need.

Many interreligious organizations employ the spiritual approach to reach most local levels. This can be done by finding similarities among people and sharing the beauty of creation/existence through harmonious relationships. If a community achieves a substantial level of dialogue, then issues that separate people can be discussed. Teachers and students may very well employ Dialogue of Life in their local settings, and also invite local monks to learn more about theological reasoning for such a dialogue.

Learning and listening are paramount for conflict transformation. The topic of cooperation is not so much important: the main goal is to establish a new and better relationship. Only through new kinds of relationships can we transform a negative conflict to a durable positive peace.

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GENDER PERSPECTIVES ON PEACE AND CONFLICT

By Kate Seewald, Suyheang Kry, and Mariny Oy

“ចានក្នុងរាវ លែងអីរណ្តាំគ្នា”

“PLATES IN A BASKET WILL RATTLE”

(A TRADITIONAL KHMER PROVERB, REFERRING TO THE INEVITABILITY OF CONFLICT INSIDE THE HOME.)

The purpose of this chapter is to highlight the importance of consistently integrating a gender perspective into conflict analysis and peacebuilding practice. The aim is to show that women in Cambodia and around the world experience conflict in different ways, which are in turn determined by their individual circumstances and characteristics (for instance, their ethnic, class, or religious background). The discussion also shows that women bring crucial insights and value to peacebuilding processes at various levels, from high tables of diplomacy to community-based family mediation in grass-roots settings. A failure to provide space for women’s meaningful participation in peacebuilding processes undermines both their legitimacy and efficacy.

The following sections will: 1) Define key theoretical concepts and perspectives relevant to addressing gender in conflict; 2) Address two different levels or ‘spheres’ of conflict women

experience; and 3) Discuss how a gender perspective is crucial to better understanding how such conflict can be sustainably and appropriately managed.

Villellas (2010) has argued, “peace processes are as gendered as wars, and for that reason gender has to be a guiding line for including women in peace processes” (p. 3). In other words, ‘peace’ has different meanings for different stakeholders: we might ask ourselves what peace a woman enjoys, if she cannot sleep at night for fear of being killed by her husband, who has terrorized her for years? What peace does a transgender woman enjoy, if she cannot walk through the streets of her neighbourhood without facing jeering, harassment, and fear of assault? Among feminist academics (e.g., Oloka-Onyango & Tamale, 1995) and women’s rights practitioners (e.g., the Association for Women’s Rights in Development, 2010), a central notion is that **‘the personal is political.’** Likewise, a gendered

perspective on peace and conflict reveals an urgent need to reckon with more intimate and gender-based experiences of violence.

As this chapter will highlight in its discussion of peacebuilding practice, this need for meaningful gender analysis is especially dire in post-conflict settings like Cambodia. In such settings, the direct or intergenerational trauma experienced as a result of conflict and war in the public sphere can manifest into additional violence in the private sphere (Horn et al. 2019). This phenomenon creates a double burden for many women and girls, for whom the home is rendered anything but a safe haven.

KEY THEORETICAL CONCEPT: INTERSECTIONALITY

In recent years, researchers from a variety of disciplines have delved more deeply into how women's lived experiences of conflict and post-conflict settings are informed by their gender, but also by multiple *other* facets of their identities (Kappler & Lemay-Hébert 2019).

This line of inquiry recognizes that while 'women' as a social group may face certain similar forms of oppression or violence, such as rape or other forms of sexual and Gender-Based Violence (GBV), the likelihood and the particular nature of such oppression is informed by other identities that they also hold. For instance, a woman's race, ethnicity, religion, class, marital status, sexual orientation, age, childhood experiences and so on, can render them more vulnerable to violence, marginalization, and discrimination. In turn, this informs women's particular experiences of conflict, and their responses to it.

This analytical process, of understanding how each of us holds multiple intersecting identities (especially gender, race, ethnicity, and class), and how these can shape our life experiences, is referred to as *intersectionality* (Crenshaw 1989). The application of intersectionality is a key starting point for analysing conflict, peace and peacebuilding processes through a gender or feminist lens.

Keeping in mind the *intersectional* and therefore divergent nature of experiences among women (as well as other gender-diverse groups such as non-binary and transgender communities), this chapter moves to look briefly at two different levels or 'spheres' of conflict they experience, and how a gender perspective is crucial to better understanding how such conflict can be sustainably and appropriately managed.

Being aware of how we hold multiple identities is important because it affects each of our abilities to claim our rights. This is particularly true in the classroom where often structural barriers and unconscious biases lead to discrimination against students that can impact their ability to learn, and their subsequent development and achievement.

SPHERE 1: ARMED CONFLICT AND WAR

Traditionally, the public sphere of political and geopolitical decision-making has been considered a male realm, and as Skjelsbaek (1998) argues, "the parameters of war are normally defined by men" (p. 9). In Cambodia, traditional proverbs like '*a woman can never dive deep or go far*,' or '*a woman's place is by the kitchen stove*,' further reinforce the notion that events taking place outside the home are not women's domain and thus lie outside their control or influence. Women are thus often considered to be passive '*victims*' in times of war, and merely '*bystanders*' in times of peacebuilding.

Indeed, Villellas (2010) argues that "women's absence in peace processes cannot be explained by their alleged lack of experience in dialogue and negotiation, but by a serious lack of will to include them in such important initiatives of change" (p. 3).

In Cambodia, it is noteworthy that a prominent female human rights leader, Dr Pung Chhiv Kek Galabru, *did* play a key role in furthering peace processes by opening negotiations between Hun Sen and then opposition leader, Prince Sihanouk, leading to the Paris Peace Agreement of 1991 (PeaceWomen Across the Globe (PWAG) 2017). However, women were

vastly outnumbered by men throughout these proceedings. Further, modern-day transitional justice mechanisms such as the Extraordinary Chambers in the Courts of Cambodia (ECCC) have been criticised for insufficient gender analysis and inclusion, for instance in the ECCC's apparent initial reluctance to consider forced marriage to be a crime against humanity (Lilja & Baaz, 2021).

Forced marriage (or more specifically, the use of rape by Khmer Rouge combatants as a punishment for refusing to enter into a forced marriage) provides one example of how armed conflicts have differentiated impacts on men and women. Indeed, as Goldstein (2001) maintains, "war is among the most consistently gendered of human activities" (p. 107). These impacts can only be properly understood "from a gender perspective, taking into account gender structures" (Villellas 2010, p. 16). For instance, Nakagawa (2008) has discussed the inability of survivors of sexual violence under the Khmer Rouge to speak up about their ordeals due to the fear of societal shame and stigma.

GLOBAL RESPONSES BY GENDER-RESPONSIVE PEACEBUILDERS TO ARMED CONFLICTS

Globally, women's networks have worked to overcome the lack of will to increase women's participation in peace processes, firstly by raising awareness of "how local and global forces come together to jeopardise the security of women in conflict and restrict the work of women peacebuilders" (George 2016, p. 169). In 2000, these efforts delivered a positive policy outcome in the form of United National Security Council Resolution 1325, which "focused international policy-makers' attention on the gendered impacts of conflict and the particular difficulties experienced by women in contexts riven by war and violence" (ibid.). The Resolution also recognized "the important role of women in the prevention and resolution of conflicts and in peace-building," and asserted their right to "equal participation and full involvement in... the maintenance and

promotion of peace and security" (UNSC 2000).

Indeed, research has shown that where women are more involved in peace negotiations, the subsequent peace is likely to be more durable: Krause et al. (2018) describe an observable "positive impact of women's direct participation in peace negotiations" (p. 985). Further, they argue that "collaboration and knowledge building among diverse women groups" contributes to "better content of peace agreements, and higher implementation rates of agreement provisions" (ibid. p. 986). A 2015 study found that when women are included in the process, there is a 20% increase in the probability of an agreement lasting at least 2 years, and a 35% increase in the probability of an agreement lasting at least 15 years (Stone 2015, cited in O'Reilly et al. 2015, p. 12).

LOCAL RESPONSES BY GENDER-RESPONSIVE PEACEBUILDERS TO ARMED CONFLICTS

The Khmer Rouge regime and a protracted civil war left behind a hidden legacy of crimes related to sexual and gender-based violence in Cambodia (Studzinsky, 2012), in which ethnic minority women were particularly affected (Braaf, 2014). To confront the stigma associated with being a survivor of sexual violence and to aid in healing the trauma of such survivors, a ground-breaking initiative entitled 'Women and Transitional justice in Cambodia' was initiated by the Victims Support Section (VSS) of the ECCC in partnership with Cambodian Defenders Project (CDP) and Transcultural Psychosocial Organization (TPO).⁶

One of its truth telling and dialogue activities was a 'Cambodian Women's Hearing on Sexual Violence under the Khmer Rouge' where GBV survivors had an opportunity to open up and voice their suffering in public, in the presence of witnesses and experts. This activity has since been recognized as "an excellent example of an initiative outside the formal processes of the ECCC that does much to express solidarity with victims of sexual violence, to empower them, and educate the public" (ECCC 2012).

⁶ For more information, please visit: <http://gbvkr.org/>

SPHERE 2: FAMILY AND INTIMATE PARTNER CONFLICT

In relation to peacebuilding, it is important to remember that women's particular experiences of conflict are often just as likely to be experienced in the private sphere - meaning inside their homes or dwellings - as they might be in their community or the wider world. This may seem obvious, given the scourge of GBV is widely recognized as endemic, and women are more likely to be its victims, with men the perpetrators. However, it is only recently that the peace and conflict literature has taken seriously the need to analyse and unpack these types of violence. Indeed, school and university textbooks on conflict and peacebuilding often do not discuss domestic violence at all.

As teachers, learners, and community members we need to pay particular attention to this "private sphere" because of the significant detrimental impact that household-level abuse can have on the rights of individuals (particularly women, gender-diverse people, and children) and the functioning of society generally. For instance, Adverse Childhood Experiences (ACEs), such as family violence and conflict, can greatly affect students' learning, behaviour, and mood.

GLOBAL RESPONSES BY GENDER-RESPONSIVE PEACEBUILDERS TO INTIMATE PARTNER CONFLICT AND VIOLENCE

Feminist academics (such as Villellas, 2010) have been leading the charge to incorporate family and domestic violence into wider notions (and studies) of peace and conflict. As one prominent Cambodia-focused author in this space, Brickell (2015), argues, "the prevalence of [gender-based] violence, and attempts to address it, must warrant dedicated attention" (p. 322). She challenges a "preoccupation with (inter)-national landscapes of war and militarism," by drawing focus to "the (im)possibilities of (liberal) peace within the home" (ibid. p. 321). Another academic, Pain (2015) refers to the existence of 'intimate

warfare' and contends that domestic violence and modern international warfare are part of a single complex of violence.

Similarly, women's rights and peacebuilding organizations around the world have sought to constructively highlight the links between GBV and conflicts outside the home. For instance, NGO International Alert (2021) argue that "...when the violence against women is normalised, so is violence in general (para. 2)." By extension, they propose that initiatives to challenge GBV "often have far-reaching consequences for the rest of society, [making] it an important method of peacebuilding" (ibid.). Women's rights groups also continue to advocate at the highest levels for policy changes and shifts in attitudes and diplomatic agendas, in order to ensure that women around the world can enjoy increased protection from violence (Moser 2007).

LOCAL RESPONSES BY GENDER-RESPONSIVE PEACEBUILDERS TO INTIMATE PARTNER CONFLICT AND VIOLENCE

In addressing intimate partner conflict, there is an urgent need for creative ways to produce mutual and equal benefits for all parties, despite a current lack of gender sensitivity in society and institutions. A 2020 study by WPM in partnership with Cambodian Centre for Mediation and Khlaahan Organisation entitled *Preserving Harmony or Preventing Justice*, found that only 20% of the researched women participants had positive experience of their local alternative dispute resolution (ADR) following experiences of GBV (Kry et al., 2020). This was primarily due to failure or refusal to refer despite serious violence and/or survivor requests, community power dynamics, and repeated ADR sessions despite repeated failures and clear risks to the women involved.

In response to this deeply flawed local ADR practice, a gender responsive mediation (GRM) initiative was gradually formulated by Women Peace Makers (WPM) in 2020 to tackle these complex gender issues in local ADR in GBV cases. The work directly contributed to the adoption of the Guidelines on the Limited

Use of Mediation as a Response to Violence Against Women by the Technical Working Group on Gender-Based Violence led by the Ministry of Women's Affairs (MOWA) in July 2021.

These guidelines limit the use of mediation and call for the inclusion of more female mediators and adherence to a survivor-centred approach. It focuses on when and how to legally, appropriately, and gender responsively use mediation as a response to violence against women that ensures the protection of survivors' rights and safety as the top priority. With the adoption of the guidelines, the GRM initiative works to strengthen their implementation in practice through training, coaching, research, and awareness raising among both service providers and service users as well as the public.

CONCLUSION

This chapter has introduced some gendered aspects of war and conflict and explained why integrating a gender perspective into peacebuilding initiatives is a crucial determinant of their long-term success. It discussed core theoretical concepts such as **intersectionality**, which allow for a richer understanding of how women are differentially impacted by war and conflict. The chapter gave two examples of different spheres of conflict, one often characterized as 'public,' and the other 'private,' in order to show how many women's experiences of conflict and violence occur both inside **and** outside the home. This challenges much of the literature on peace and conflict studies, which fails to consider the "emotional effects of war and peace," which are often "side-lined from such debates" (Kappler & Lemay-Hébert, 2019, p. 166). Other spheres that could have featured include interethnic or religious conflict, which would each highlight some additional intersectional considerations.

In conclusion, the importance of incorporating a gender analysis into peace and conflict studies and fostering the meaningful participation of women and gender-nonconforming people into peacebuilding processes cannot be understated. After all, "if we are to have a peaceful world ... then the private pain of violence against women must be taken into account and addressed" (Youngs, 2003, p. 1210).



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INDIGENOUS WAYS OF KNOWING AND PEACEBUILDING

By Diana Carolina Arbeláez-Ruiz and Rattanak Ly

“ទឹកជាប្តី ដីជាស្រពន្ធ”

“WATER AS HUSBAND, LAND AS WIFE.”

(CAMBODIAN INDIGENOUS PEOPLES’ PROVERB)

The purpose of this chapter is to pose an invitation to reflect on Indigenous ways of understanding our world and how these views inform distinct approaches to peacebuilding. There is immense diversity among Indigenous people. So, the text highlights common elements in Indigenous worldviews and peacebuilding approaches. The aim of the chapter is to inform the way readers understand their roles as instruments for peace in the culturally diverse localities, country, and planet they inhabit and share with Indigenous people. For Indigenous readers, the text also seeks to motivate reflection on how their own peacebuilding experience and ideas connect and contrast with those summarized here.

The chapter will outline why it is important to appreciate Indigenous worldviews and approaches to peacebuilding and will present three key ideas that are relevant to peace in Indigenous contexts. These ideas are what communities tend to strive for amid rapid change and globalization processes that threaten the revitalization of Indigenous cultures and worldviews. While peace is not always the term Indigenous people

utilize, because they have their own Indigenous concepts, three key ideas do serve to understand Indigenous approaches to peacebuilding. These ideas are that Indigenous people:

- Have collective rights connected to their lands, waters, or ‘natural resources’, where protecting those rights is central to peace.
- Prioritize harmony and a relationship of reciprocity and care with nature.
- Prioritize unity and cultural preservation, where spirituality is central to peacebuilding.

WHY IS IT IMPORTANT TO APPRECIATE INDIGENOUS WORLDVIEWS AND APPROACHES TO PEACEBUILDING?

Essential to the diversity and heritage of humankind, Indigenous peoples maintain cultures, traditions, and forms of social,

PROTECTING INDIGENOUS COLLECTIVE RIGHTS IS CENTRAL TO PEACE

economic, and political organization that are deeply connected to their ancestral territories or nature, and that are different from those of the predominant societies within which they live (United Nations, 2007). As a result, Indigenous people have collective rights, often in connection to their lands, territories, and natural resources (United Nations, 2007).

In recent decades, there has been increasing interest in Indigenous knowledge, as demonstrated for example, by the United Nations (UN) declaration of an International Decade of the World's Indigenous Peoples (1995-2004). The study of Indigenous approaches to peacebuilding has illustrated diverse approaches to conflict and peace, which demonstrate that violence is not the default human response to conflict and that Indigenous communities have devised ways to either prevent or respond to conflict peacefully to it (Kemp & Fry, 2004).

However, Victoria Tauli-Corpus, former UN Rapporteur on the Rights of Indigenous People, reported in 2020 that in Asia large-scale development projects (including mega dams), extractive projects, monocrop plantations, and logging were on the increase with devastating effects on Indigenous territories and societies. The effects include loss of land, mass displacement, poverty, and migration (Tauli-Corpus, 2020). External claims to Indigenous lands, waters and other so called 'natural resources' often place Indigenous people at the centre of tensions and conflicts with external actors (Anaya, 2013). These can have significant deleterious effects, in particular on Indigenous human rights and environmental defenders. Tauli-Corpus (2020) found that Indigenous people who defend human rights and the environment and who resist the expansion of private lands, extractive, logging, or large-scale development projects in Indigenous territories have been targeted with stigmatization, repression, arbitrary detentions, threats and intimidation, and **"in the worst cases, extrajudicial execution, torture and sexual violence"** (pp. 12-13).

Indigenous rights provide minimum requirements for interactions with Indigenous people. Indigenous people have not only human rights as individuals but also collective rights. Their rights in relation to their lands, waters or 'natural resources' are central to peacebuilding with Indigenous communities. This is because Indigenous ideas of nature differ from the notion of nature as a resource to exploit for material gain prevalent in industrial and extractive settings. Indigenous people are deeply connected to their territories which are essential to their cultural survival. James Anaya, former UN Rapporteur on the Rights and Freedoms of Indigenous People, found that industrial scale extractive projects in areas occupied by Indigenous people are of an invasive nature that can compromise Indigenous rights including those regarding territories and natural resources and the right to a clean and healthy environment (Anaya, 2013).

Cambodia adopted the UN Declaration on the Rights of Indigenous People, which states that respecting the rights of Indigenous people **"will enhance the harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith"** (UNDRIPs, 2007, p. 3). Articles 8, 10, 18, 19, and 32 articulate some of the minimum standards to protect Indigenous peoples in the context of development or extractive projects in their territories. Table 1 summarises some key requirements.

Table 1. Key requirements of the UN Declaration on the Rights of Indigenous People

UNDRIPs	Requirements
Art. 8, Art. 10	States responsible for mechanisms to prevent and redress actions that disposes Indigenous peoples of their lands, territories, or resources, for avoiding any forced relocation of Indigenous peoples, and for seeking their free, prior, and informed consent before any relocation from their territories.
Art. 18, Art.19, and Art. 32	Obligation to respect Indigenous people’s rights to decide on their own matters, through their own institutions and systems, and to identify their own development priorities and the way they will use their lands, territories, or other resources
Art. 32	States are to consult and cooperate in good faith with Indigenous people and seek their free, prior, and informed consent before approving projects affecting Indigenous lands territories or other resources, in particular in connection with development or exploitation of mineral, water or other resources.

Observing these minimum standards is important because of the findings of Tauli-Corpuz (2020) and Anaya (2013) above and the fundamental role that nature has in the wellbeing, dignity, and survival of Indigenous societies.

PEACE IS CONNECTED TO HARMONY AMONG PEOPLE AND WITH NATURE

Respecting the UNDRIPs is necessary to maintain peace, in and with, Indigenous societies because of the way those societies understand and live their relationship with nature. Indigenous people have an understanding and a relationship with nature that emphasizes harmony, reciprocity, and care (Kearney & Varese, 2008). Land, waters, flora, and fauna are not seen as separate but as a landscape. They may even be a ‘spiritscape’, a motherly being who gives generously to Indigenous people and a space and territory where their stories are inscribed and that spirits inhabit. The ideal is to preserve harmony within the community and with nature. This is the case with many Indigenous groups in Latin America who refer to Pacha Mama or **Madre Tierra**, Mother Earth (Kearney & Varese, 2008).

For example, among the Nasa Indigenous people of Colombia, the individual, family, community, and nature are one, and everyone has a responsibility to care for nature and community. Living in harmony with nature is part of being a good Indigenous person and any intervention with nature carries obligations. Individuals in many Latin American Indigenous societies are expected to serve the community with community service and self-sacrifice for the wellbeing of the collective acting as strong determinants of a person’s status in these societies (Kearney & Varese, 2008). Likewise, Australian Aboriginal groups hold strong responsibilities with their lands and waters or a duty to ‘care for country’ that is part of their membership of the community. Their creation stories are inscribed in the landscape.

Indigenous worldviews tend to encourage collective wellbeing and rights as well as harmony over competition and conflict. In many Indigenous contexts living a good life is connected to harmonious relationships and attaining rights and freedoms (Gudynas, 2011). This has been found consistently among several Indigenous societies and it comes with a social framework that encourages either conflict avoidance or the

use of peaceful mechanisms for conflict resolution (Tuso & Flaherty, 2016). Examples of Indigenous wisdom promoting harmony over conflict can be found in Indonesia, specifically in Papua Land, where a single family can harbour members of three different religious groups (Protestant, Muslim and Catholic) (Pamungkas & Indriasari, 2021). The metaphor of 'one stove three stones' promotes interreligious harmony within this plural society to maintain stability (Pamungkas & Indriasari, 2021). In the Autonomous Region of Bougainville in Papua New Guinea, after a 10-year armed conflict, peacebuilding was mostly based on indigenous approaches to conflict resolution focused on restoring harmony between the conflicting parties (Boege, 2010). In the Latin American context, the notion of *Buen Vivir* is predominant among Indigenous people as well as enshrined in the constitutions of Ecuador and Bolivia. It refers to living in harmony as a whole, realizing rights and freedoms, and serving the community. This contrasts with competition which can promote accumulation, overexploitation of nature, disregard for collective rights, comparison among people and conflict over possessions or material status.

INDIGENOUS APPROACHES TO PEACEBUILDING

A peaceful resolution to conflict is a way to heal the essential relationships that help an Indigenous community preserve its culture, its unity, and spiritual harmony. Culture includes aspects as diverse as political organization, conflict resolution and justice mechanisms; spirituality and creation stories; traditional medicine; education systems; livelihood practices; music and dance or food. Unity is essential to preserving Indigenous cultures because it is in unity that people can continue to practice their culture collectively. Division prevents Indigenous people from revitalizing their ways of living in contemporary societies where there is either pressure or coercion for Indigenous people to abandon their traditions, or where the systemic trends of mainstream societies leave few alternatives for Indigenous people to survive. Unity aligns with the collective focus of Indigenous understandings of well-being. For example, the Indigenous people

of the Cauca region in Colombia have a philosophical platform with four principles, one of which is Unity, which govern all their collective actions and projects. Similar emphases on unity has been observed in other Indigenous societies including in Indonesia, Canada, and the Middle East (Tuso, 2016a).

Conflict or hurtful actions are not interpreted merely as the result of individual behaviours but as a sign of imbalance or disharmony within the collective that impinges on its spiritual life, affects life as a totality and requires a healing effort (Devere, Temahairoa, & Synott, 2016, Tuso, 2016). Reconciliation approaches the community as a whole recognizing its spiritual and emotional dimensions (Ansloos, 2016). Actions to address disharmony can involve direct action to bring balance, for example through mechanisms of social control such as peaceful civil guards (Mignone & Gómez Vargas, 2016), through every day social behaviours that discourage harmful actions by penalizing the offenders such as ridiculing or ostracising (Kyoon-Achan, 2016), or through mediation and dialogue processes. Mediation and dialogue tend to include recognition of the offense, apology, consensus in identifying a form of redress, the expectation that redress be provided, and forgiveness (Tuso, 2016b, Boege, 2010). All of them have spiritual meanings and seek to heal relationships and ultimately, rebuild unity. The aim is to restore a balance, including in the spiritual domain, or to prevent the imbalance from extending to powerful spiritual forces (Tuso, 2016b). Mechanisms to prevent or to resolve conflict integrate spirituality as a central integrative element for example through the use of symbols, spiritual leader participation or rituals (Devere, Te Mahairoa, & Synott, 2016).

THEORY TO PRACTICE – AN EXAMPLE FROM CAMBODIA

Indigenous peoples in Cambodia believe in ancestor spirits and nature. Their ancestor spirits inhabit large trees, forests, or lakes. To the Indigenous peoples in Cambodia, the earth, the wind, the rain, and the sky, are under divine or spiritual power and have an influence on Indigenous life. In addition, these natural beings provide shelter and resources for Indigenous livelihoods. Miss Nan Mara, 22, Kreung youth (one of 22 Indigenous groups in Cambodia), shared,

“Indigenous peoples still want to preserve their forests, lands and waters because they have benefits for them [...] They think that forest, land and water are their life and if someone goes to clear, destroy or damage them, all indigenous peoples and communities will be unhappy. [...] Indigenous peoples have a saying: ‘water as husband, land as wife’”⁷

Therefore, any activities that affect or cause damage to the natural world around them, such as deforestation in various forms and the construction of dams, can affect Indigenous livelihoods and spiritual beliefs. For the Indigenous people, peace is when these sacred places are respected, preserved, and protected.

Some of the work carried out in Cambodia has contributed to the protection of those sacred sites, such as supporting forest protection, mobilizing tree planting activities in areas affected by deforestation, and raising awareness on the importance of preserving forests, lands, sites of spiritual significance and places of worship for Indigenous people. Peace Bridge Organization (PBO) has been involved in tree planting activities in the forest land areas of Indigenous communities at communal, district, and provincial levels. They also train indigenous forest patrols on how to address problems peacefully, helping

them to deal with, and respond appropriately to loggers they meet. In addition, there is a project called “**Freedom of Religion and Belief (FoRB)**”, which is jointly implemented by four organizations, including Danmission Cambodia, Continue Learning Organization (CLO), Peace Bridges Organization (PBO) and Women Peace Makers (WPM), from mid-2022 to mid-2024. This project will contribute to raising awareness of various religious freedoms, especially the rights of Indigenous peoples in the protection of forest lands, places of worship, and places of deep connection with their beliefs and lives.

CONCLUSION

In order to build peace with and within Indigenous communities, citizens need to appreciate Indigenous understandings and collective rights connected to nature, and Indigenous approaches to conflict and peace. Indigenous people often find themselves at the centre of socio-environmental conflicts in the context of large extractive or development projects on their lands or in their waters, that have significant deleterious effects on their communities. However, Indigenous peoples have collective rights in connection to their lands and waters that define minimum standards to guarantee Indigenous survival, dignity, and wellbeing. Indigenous people have distinct views on and connections to nature, and their approaches to conflict differ from those of mainstream societies. Where Indigenous societies see nature as an animate being, part of their social and spiritual relationships, mainstream societies might see nature as a resource to exploit. This divergence underpins some socio-environmental conflicts. Indigenous emphasis on maintaining community harmony and peacefully resolving conflict marks another significant difference. Other societies and actors can learn from Indigenous approaches to conflict to enrich the peacebuilding tradition and to find peaceful solutions to conflicts that affect Indigenous people.

⁷ The quote is extracted from a video recording with Ms. Nan Mara on June 30, 2022, at 2pm, for use in FoRB project launch on the July 5, 2022. Verbal consent was given.

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FROM DOMINATION TO COLLABORATION WITH NONVIOLENT COMMUNICATION

By Jeannine Suurmond and Suyheang Kry

“YOU CAN’T TAKE THE OTHER PERSON OUT OF YOU. YOU CAN’T TAKE YOURSELF OUT OF OTHERS. THE SUFFERING STILL CONTINUES. SO THE QUESTION IS NOT WHETHER YOU WILL STAY TOGETHER OR NOT; THE QUESTION IS WHETHER YOU CAN FOCUS ON TRYING TO UNDERSTAND EACH OTHER USING COMPASSIONATE SPEECH AND DEEP LISTENING, NO MATTER WHAT THE OUTCOME.”

— THÍCH NHẤT HẠNH, THE ART OF COMMUNICATING

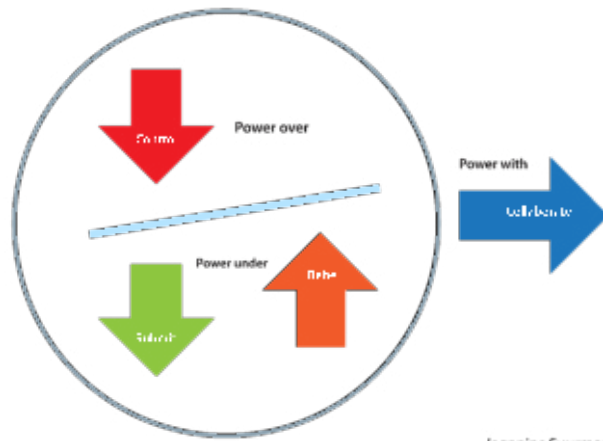
The purpose of this chapter is to introduce Nonviolent Communication (NVC) as a method of peacebuilding. The aim of the chapter is to offer just a brief overview and some practical steps that may help you prevent, intervene, or stop violent conflict from happening in your home, your school, and beyond.

The following sections will: 1) Describe the origins and goals of Nonviolent Communication; and 2) Discuss its two-part model, including connection and protection, together with examples of what these concepts can look like in practice.

NONVIOLENT COMMUNICATION

NVC aims to prevent violence and support mutual understanding by proposing a model of listening, speaking, and behaving. It was developed by the American psychologist, mediator, author and teacher, Marshall B. Rosenberg (1934-2015), who founded the Center for Nonviolent Communication in Albuquerque, USA.

Power over, under, with



Jeannine Suurmond, 2019

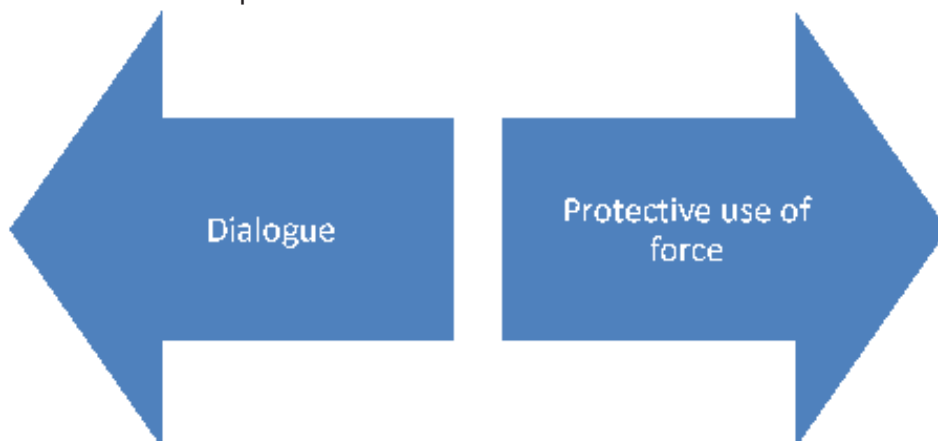
Growing up during the race riots in Detroit, Rosenberg noticed that people talked in different ways about the violence. Some people fuelled it by blaming and verbally attacking others, while others opted for more reconciliatory speech, for example emphasizing the commonalities between Black and White people. Seeing how discourse contributes to oppression, he became interested in forms of communication that could provide alternatives to violence (Killian, 1999). He obtained a doctorate in clinical psychology from the University of Wisconsin in 1961, where he studied under the well-known humanist psychologist Carl Rogers, and subsequently developed the model of NVC (CNVC, 2022). NVC aims to help people shift from domination and submission, to shared power and collaboration. The assumption is that if we regard our own and other people's needs with empathy, we do not need to use coercive language that induces fear, guilt, and shame (Rosenberg, 2015), and thus perpetuate power struggles.

In NVC, therapeutic and peacebuilding approaches to conflict come together based on shared humanitarian values. Little (2020) suggests that NVC training can be effective in fostering emotional and interpersonal skills

and decreasing empathic distress and social stressors for individuals working in socio-emotionally challenging settings. NVC has also been shown to support a culture of peace in families and schools (Fernandes & Horta, 2018; Baesler & Lauricella, 2014). Nowadays, NVC is applied in many areas of life, including intimate relationships, families, professional settings, health care, schools, social services, police, prison staff and inmates, governments, and social change organizations. Hundreds of certified trainers and many non-certified trainers are teaching NVC in more than 65 countries around the world (see <https://www.cnvc.org/trainers>).

NVC MODEL: CONNECTION AND PROTECTION

In this chapter, we discuss two parts of the NVC model: Connection ('yes') and protection ('no'). In connection, the focus is on clarifying what we are observing, what emotions we are feeling, what values we want to live by, and what we want to ask of ourselves and others. In protection, when communication is difficult or impossible, the focus is on protecting individual rights or life to prevent injury or injustice.



CONNECTION: NVC MODEL

The connection-part of NVC consists of four elements, which can be symbolized by picturing a human body, with head, heart, belly, and limbs.



Image from Kirsten Kristensen, CNVC, 2012

In the picture, the head symbolizes all the thoughts we have about ourselves, others, and the world. There is a difference between what we observe and how we interpret our observations. Observations are the facts (I see, hear, remember), as distinct from our evaluation of what these facts mean. Evaluation or interpretation is what we understand our observations to mean, including judgment, criticism, and blame. In NVC, the focus is on observations specific to time and context.

For example, you see a person reaching for a slice of cake. 'You never share' is an interpretation of this situation, whereas 'I see you want some pie' is an observation.

The heart represents our feelings. Feelings are our inner emotions or sensations, like feeling sad, scared, angry, happy, or loving. These sensations are to be distinguished from thoughts and from words often used as feelings but which convey what we think we are (e.g., "inadequate"), how we think others are evaluating us (e.g., "unimportant"), or what we think others are doing to us (e.g., "misunderstood", "ignored") or behaviour that cannot be adequately captured with single observations, for example bullying, oppression, or abuse. Thoughts are our interpretation of what is happening, which impacts our feelings and needs.

For example, instead of "I feel I didn't get a fair deal" [thought], we would say in NVC: 'I feel frustrated [feeling], because I have a need for fairness [need].'

However, sometimes we want to talk about things that cannot adequately be captured with single observations, for example bullying, discrimination, oppression, and abuse. Important to note here is that the NVC model is meant to help our own understanding and communication, not to hinder it, and therefore should not be rigidly applied.

The belly stands for our needs. These are universal human needs, as distinct from strategies for meeting needs. NVC posits that everything we do is in service of our needs. The key to identifying, expressing, and connecting with needs is to focus on words that describe shared human experience, rather than words that describe the strategies to meet those needs. Whenever we include a Person, a Location, an Action, a Time, or an Object ('PLATO') in our expression of what we want, we are describing a strategy rather than a need. Examples of needs are 'love', 'care', 'attention', 'inclusion', 'respect, but also 'food', 'water', and 'safety'. Strategies, by contrast, are specific actions and preferences, for example, walking over to the fridge when we have a need for food. ***For example, 'I want you to come to my birthday party' is an example of a strategy, whereas 'I have a need for connection and celebration' is an expression of the possible underlying needs.***

The legs and arms in the picture represent requests. Requests are distinguished from demands in that one is open to hearing a response of "no" without triggering an attempt to force the matter. When we hear a demand, as opposed to a request, we see our choices reduced to either submission or rebellion. In NVC we will try to understand the reasons behind the 'no', before deciding if and how we want to continue the conversation. It is important to stand up for your needs, lest we become 'a nice dead person' (Rosenberg, 1999, CNVC website), someone who is complacent to demands and uninvolved in the dialogue.

As you now understand the basics of NVC in the connection part, let's try it out using this simple template of how you can use the NVC process (Rosenberg, 2003) to clearly expressing how **I am** without blaming or criticizing by saying, for example:

“When I (see, hear, notice _____),
I feel _____ because I need/value _____.
Would you be willing to _____?”

PROTECTION: NVC MODEL

The protection part of NVC is called ‘protective use of force’. Rosenberg (2003) explains it this way,

“The intention behind the protective use of force is to prevent injury or injustice... the opportunity for such [empathized] dialogue may not exist, and the use of force may be necessary to protect life or individual rights. For instance, the other party may be unwilling to communicate. In these situations, we may need to resort to force.” (p. 161)

We can distinguish protective use of force from punitive use of force using two criteria. The first is that you see no enemy. Your thinking is focused on protecting your needs. The second is that your intention is not to make the other person suffer. In contrast, as Rosenberg (2003) puts it:

“The intention behind the punitive use of force is to cause individuals to suffer for their perceived misdeeds. When we grab a child who is running into the street to prevent the child from being injured, we are applying protective force. Punitive use of force, on the other hand, might involve physical or psychological attack, such as spanking the child or reproofs like, “How could you be so stupid! You should be ashamed of yourself!” (p. 161)

The protective use of force, on the other hand, is intended to protect the rights and life “without passing judgment on either the person or the behaviour” and that “the assumption behind the protective use of force is that people behave in ways injurious to themselves and others due to some forms of ignorance” (Rosenberg, 2003, p. 162). Therefore, to address such ignorance is through education, not punishment. In the above situation, the focus is on the protection of the safety of the child instead of blaming the child for running into the street.

CONNECTING AND PROTECTING BOUNDARIES

To be able to implement protective use of force, we need to be aware of what we need to protect. This involves knowing who you are, including your values, beliefs, and highest ideals as well as the behaviour you will and will not accept from others. A helpful concept is ‘boundaries’. Boundaries are the contours of our identity. They create a spiritual, intellectual, emotional, and physical space, a separateness, between us and others, which allows our needs to be heard and understood.

Identity, personal resources, boundaries	
Physical	<ul style="list-style-type: none"> • Body, talents, abilities, look, needs, personal space, physical touch • <i>Limits on what is appropriate and what is not, depending on type of relationship</i>
Emotional	<ul style="list-style-type: none"> • Feelings, energy, joy, sadness, anger, empathy, care, curiosity • <i>Respecting feelings, limits to personal information you share, how you decide to invest your energy, who to empathize with</i>
Intellectual/spiritual	<ul style="list-style-type: none"> • Knowledge, intelligence, memories, values, opinions, hopes • <i>Respecting thoughts and ideas, awareness of appropriate discussion</i>
Sexual	<ul style="list-style-type: none"> • Sexuality, preferences • <i>Limits to the emotional, physical, and intellectual aspects of sexuality, i.e. in the form of consent, respect, understanding, privacy</i>
Time	<ul style="list-style-type: none"> • Time, focus, and attention • <i>How your time is used, making time for all aspects of your life before attending to other's needs (oxygen mask principle)</i>
Material	<ul style="list-style-type: none"> • Wealth, land, possessions, family, friends, network, roles • <i>Limits on what and whom you will share and with whom</i>

Adapted from a handout from NVC trainer Dorset-Campbell

Boundaries define us in relation to others. Without a solid sense of boundaries, it becomes difficult to filter out our own needs from those of others, and thus to take responsibility for our feelings and needs, make effective requests, or implement protective use of force. As through an interview with Paula Gloria, Rosenberg (2016) put it,

“We show people that it’s very important to be conscious of what we are responsible for, and what we’re not responsible for. Because if you don’t get that clear, then you get what in modern terminology is called a blurring of the boundaries, or co-dependency.” (para. 50)

We cannot love without respecting boundaries, otherwise we either equate love with control, or we ‘love’ out of compliance, dependency, fear, or guilt.

Types of Boundaries



Adapted from Valerie’s blog, Earth Ethos, 2019 at <https://earthethos.net/tag/boundaries/>

Loose or porous boundaries can lead to an unhealthy relationship because one partner may feel that he or she has no privacy anymore and is being controlled. However, rigid boundaries can also be an issue, as in the case of people who refuse to spend time with the friends and families of their partners or find it difficult to trust and be intimate.

This is how you can set boundaries/apply protective use of force:

Part 1: “If you...” to describe the behaviour you find unacceptable

Part 2: “I will ... [to meet my need for...]” to describe what action you will take to protect and take care of yourself in the event the other person violates the boundary

Part 3: “If you continue this behaviour, I will ...” to describe what steps you will take to protect the boundary that you have set

For example:

Part 1: I feel hurtful and sad when you hit me and call me name. If you ever hit me and call me name again,

Part 2: I will not tolerate it anymore and I will defend myself. This is to protect my needs for safety and respect.

Part 3: If you continue to threaten me, I will call for help and report you to the school principal.

A boundary is set in part 1 and part 2, and a later and higher-level step is set in part 3 to intervene when the first set boundary is violated.

Setting a boundary is not making a threat, it is communicating clearly and respectfully our responsibility to protect and take care of our needs and wellbeing. If you are dealing with someone who is physically dangerous or threatening to you, it may not be safe to attempt to set explicit boundaries with them. If you are in this situation, you should find help, such as, a counsellor, therapist, or advocate to create a safety plan.

In most cases, setting a boundary is a part of the process of defining yourself and what is acceptable to you. It is a major step in taking what control you can of how you allow others to treat you. The difference between setting a boundary in a good healthy way and manipulating is that you let go of the outcome.

CONCLUSION

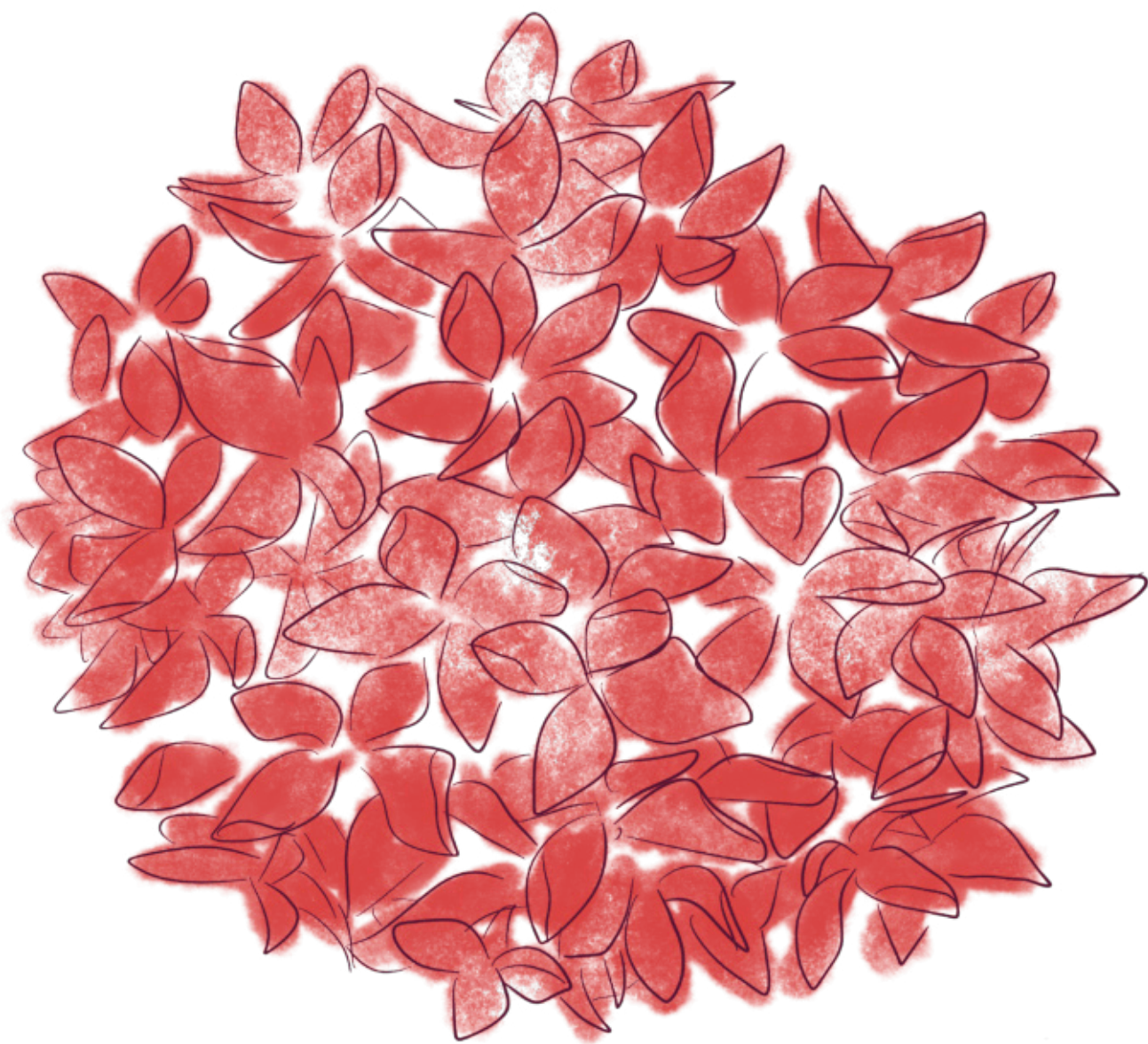
We introduced Nonviolent Communication (NVC) as a method of peacebuilding. We hope this chapter offered a brief overview and some practical steps that may help you prevent, intervene, or stop violent conflict from happening in your home, your school, and beyond.

NVC believes that everyone has the capacity for empathy, remorse, shame, and guilt. However, mental health professionals know that emotional abilities vary between individuals and are dependent on personality and circumstances. In conflict, especially asymmetric conflict, it can therefore be dangerous to assume that the other person is able to receive with empathy. Sometimes protective use of force will be more appropriate than dialogue.

Connection and protection are two crucial skills for living a fulfilled life with relationships that are based on love instead of control. In connection, the focus is on clarifying what we are observing, what emotions we are feeling, what values we want to live by, and what we want to ask of ourselves and others. In protection, when communication is difficult or impossible, the focus is on protecting individual rights or life to prevent injury or injustice. As Rosenberg put it: ‘What I want in my life is compassion, a flow between myself and others based on mutual giving from the heart’.

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THE POSSIBILITIES OF EVERYDAY DATA

By Kate Keator and ElsaMarie D'Silva

*“បច្ចេកវិទ្យាហាក់ដូចជាកាំបិតមុខពីអ្វីម្តង ប្រសិនបើអ្នកប្រើប្រាស់ក្នុងផ្លូវមួយត្រឹមត្រូវ
វានឹងអាចនាំពួកគេឱ្យទទួលបាននូវចំណេះដឹង និងផលប្រយោជន៍ជាច្រើន។*

ប៉ុន្តែប្រសិនបើប្រើប្រាស់ក្នុងផ្លូវមួយខុស ពួកគេអាចប្រឈមនឹងស្ថានភាពមួយអាក្រក់។”

*“TECHNOLOGY SEEMS TO BE A DOUBLE-EDGED SWORD.
IF YOU USE THEM IN THE RIGHT WAY,
IT WILL BRING THEM A LOT OF KNOWLEDGE AND BENEFITS.
BUT IF USED IN THE WRONG WAY,
THEY CAN FACE A BAD SITUATION.”*

- CHEA SING DARASMEY, PUTHISAstra UNIVERSITY

The purpose of this chapter is to discuss how practitioners have used data generated in our daily lives to address conflict and violence in our community. Pulling from years working at the intersection of conflict, peace, and technology, we will share how this was accomplished in order to inspire ways to leverage this in your own context.

The following sections will cover examples from Syria working at the international level on conflict resolution then move to community safety at the local level in India.

We all know that digital platforms like YouTube, Twitter, and Ushahidi can be used to organize protests, coordinate armed resistance, and improve community safety (Howard & Hussain, 2011). But why? In the case of

conflict, platforms like Facebook, Telegram, and Signal address the “collective action problem” that creates a shared identity of the issues (Brown, 2017; Breuer et al., 2015). These platforms along with other online meeting spaces also make it easier to find anyone who supports an idea or cause, leading to the creation of groups that may have struggled to survive pre-online spaces (Zeitsoff, 2017). This was seen acutely in Syria, where armed groups in remote areas were able to recruit fighters and funders in part due to a strong presence on Twitter or YouTube (Baylouny & Mullins, 2017). Online fundraising—such as Twitter’s Giving Tuesdays which were used by nonprofits and armed groups alike—can help fuel conflict regardless of government support or lack of support, inherently shifting the evolution of non-state conflict (Dickinson, 2013).

THEORY TO PRACTICE

As we saw the wave of protests & subsequent conflict in Libya, Syria, & Yemen, platforms like YouTube, Twitter, and Facebook provided a foundation for the emergence of citizen journalists who could live stream events without barriers and editorial censorship (Jalli, 2020). This crowdsourced knowledge proved vital to community safety and led to the rise of organizations like Hala Systems and Airwars to warn citizens of impending violence during war. This type of crowdsourced knowledge, made possible by digital technologies, has also become essential in non-conflict situations to increase community safety. Tools such as Safecity (discussed later in the chapter) and Ushahidi allow citizens to report incidence of violence (sexual violence or political violence, respectively) and turn information into action via their mapping and visual analysis tools. These crowdsourced platforms increase conversation about difficult topics and help people living in the reporting areas to, for example, find areas to safely vote or areas to safely ride public transit.

USING SOCIAL MEDIA IN INTERNATIONAL CONFLICT

2011 marked a new chapter for social media platforms—protests in Egypt were coordinated through public and private Facebook groups, YouTube was used as a recruiting platform for the burgeoning Syrian opposition, and Twitter was used to fundraise for armed causes all over the world (Breuer et al., 2015; Howard & Hussain, 2011). The rapid evolution of these various protests (some which turned into conflicts) and the amount of data generated were overwhelming for practitioners attempting to support international efforts for mediation. In internationally focused organizations like The Carter Center, staff working on dialogue efforts were struggling to understand which groups had the most influence and therefore should be engaged with to decrease violence. By August 2013, my colleagues and I with the Center's Syria Conflict Mapping Project documented the formation of 4,390 armed groups and military councils in Syria using videos posted on YouTube by these armed groups announcing their formation (Syria Conflict Mapping Project, 2013). Using an open-sourced, social network mapping tool called Gephi, the team documented the growth and evolution of these armed groups over time (Figure 1).

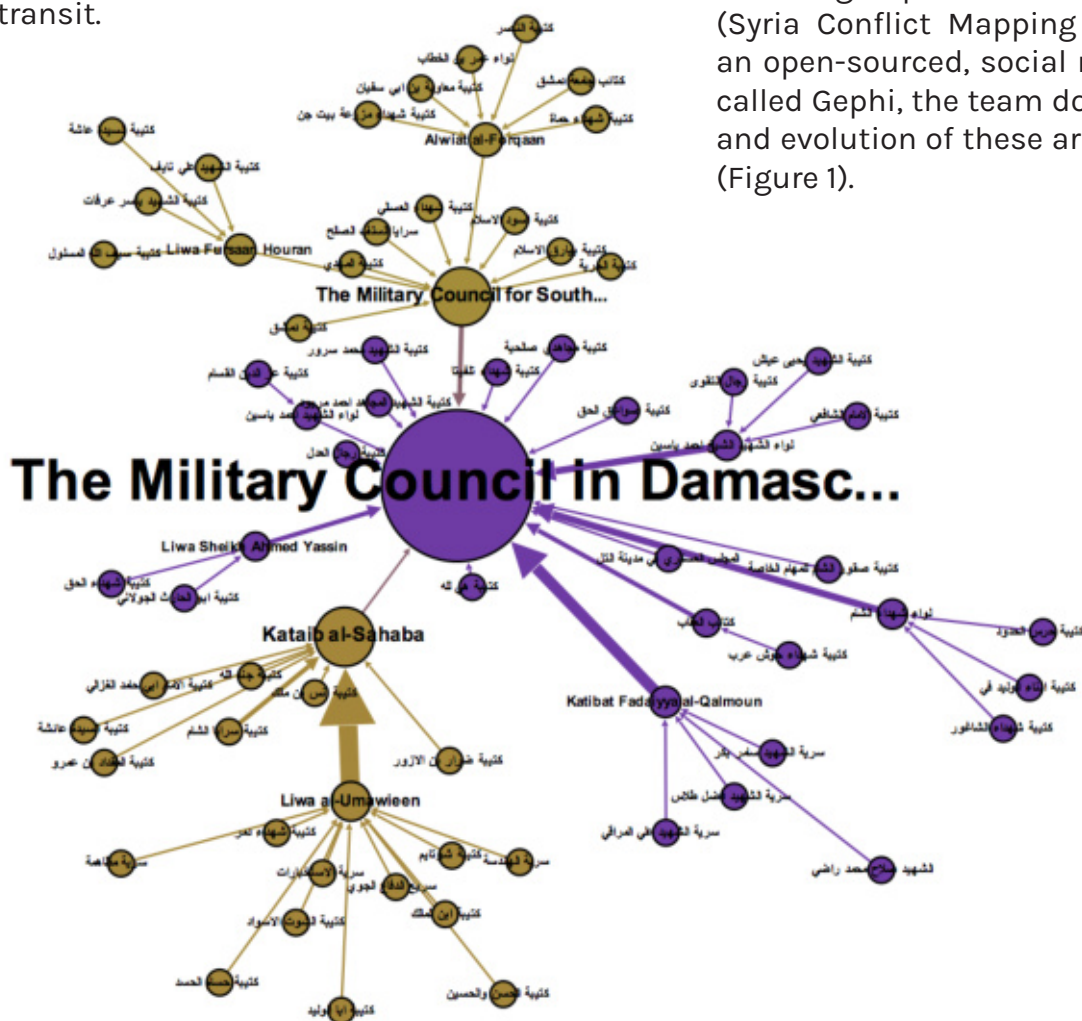


Figure 1. Example of The Carter Center's armed group mapping efforts (Syria Conflict Mapping Project, 2013).

This required the team to watch YouTube videos announcing the formation of a group and documenting data in a 71-column spreadsheet including name of the armed group, reason for formation, type of flag present, etc. While a long, manual process, it created a database of thousands of local and national armed groups in Syria that could be used to inform the Center’s own dialogue efforts as well as efforts of other international mediators.

The Center’s Syria Conflict Mapping Project team also collected data on conflict events, recognizing that an armed group announcing its formation does not mean it has an influen-

tial presence or is even still active. This daily conflict data was often reported by citizen journalists who posted events on Facebook, YouTube, and Twitter as well as their own blogs such as the well-known Syrian Observatory for Human Rights (Farabaugh, 2017). Manually collected and organized by the Center’s Syria team or in partnership with the Armed Conflict & Event Location Project (ACLED), the data created a detailed view of dynamics such as armed groups’ control of checkpoints and frontline changes, giving rise to regular, public reports used by humanitarians and international interlocutors alike (The Carter Center, 2022).

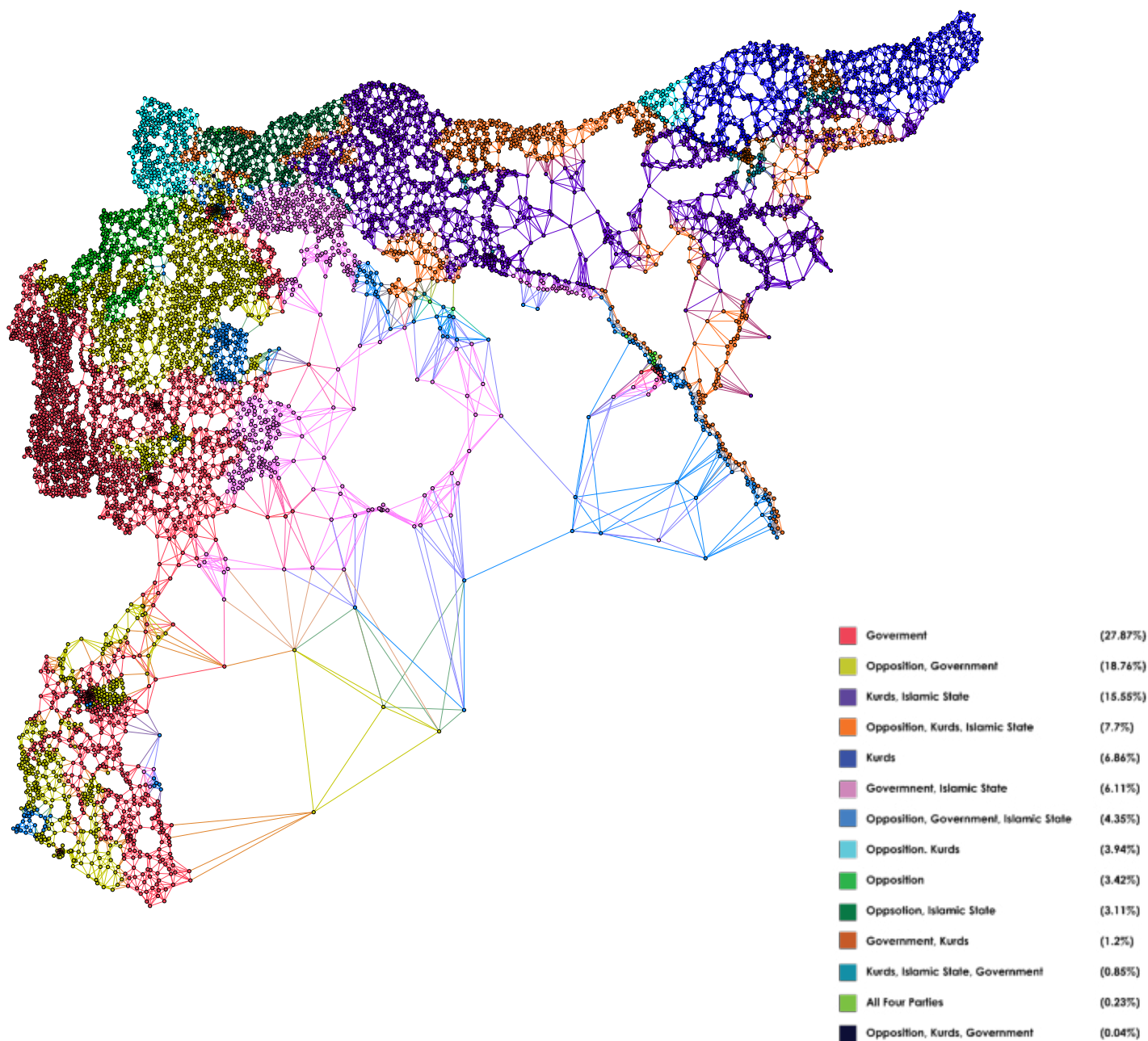


Figure 2. “Syrian communities color-coded according to the different combinations of arm faction control they have experienced. Each community is linked to its seven nearest neighbors. Graphic made using Gephi.” (Syria Conflict Mapping Project, 2020)

As the conflict became more entrenched, the team used its detailed conflict data to raise awareness of the impact on civilians by unexploded ordnances (UXOs), a pervasive presence in Syria and other countries subjected to extended conflict. In recent reports using ArcGIS' StoryMaps, the Center's Data and Analysis team shows areas where UXOs are most likely present and encourages coordination with humanitarian organizations and international institutions working on civilian protection in the Syrian conflict (Data and Analysis Team, 2020).

The majority of the data used in The Carter Center's mapping effort was collected from publicly available platforms such as YouTube and citizen journalists' blogs and transformed into insightful, actionable data for international conflict resolution efforts. The next section will focus on leveraging crowd-sourced data generated in a community to improve the safety and security of its residents.

USING EVERYDAY DATA IN COMMUNITY SAFETY

Innovative mapping tools and social media have helped create a movement of leveraging crowd-sourced information to address a

problem in a community. One such example is Safecity, launched in December 2012 as an immediate response to the gang rape of Jyoti Singh on a bus in Delhi. The young woman had been out with a male friend to watch a movie. On returning, they decided to take a bus and boarded a private bus with a few people in it. However, those people were part of a gang. They beat her male friend and tied him up, whilst they continued to gang rape Jyoti multiple times in the moving bus. They inserted metal rods into her body and pulled out her innards and then threw her out on the street, leaving her to die.

This brutal attack made me, ElsaMarie D'Silva, pause and reflect on the topic of sexual and gender-based violence which is often not spoken about. The incident triggered many memories which I had suppressed - being groped on a train as a child, witnessing masturbation on a public bus, catcalling on the streets, and being harassed at the workplace. I decided I wanted to work on eradicating the violence by making it more visible and bridging the data gap that existed due to the low reporting rate. Thus, was born Safecity, a crowdmapping platform for anonymous documentation of personal incidents of sexual and gender-based violence.

The screenshot shows the Safecity website interface. At the top, there is a navigation bar with links for Home, View Data, Hospitals Near Me, Police Stations Near Me, Menu, and English, along with a HELP button. Below the navigation bar, a purple banner indicates the current location: "You are seeing information for Mumbai, India" with a "Change" link. The main content area features a world map with red circular markers indicating incident counts in various regions. A search bar labeled "Search area" is positioned above the map. To the right of the map, there are two tabs: "Incidents" (selected) and "Safety tips". Below the tabs, a section titled "Have you been sexually harassed?" contains a paragraph of text and a "Share Incident Anonymously" button. Further down, there is a section for "Incidents shared by community" with "Filter" and "Clear" buttons. Below that, there are two incident entries: "Touching /Groping" and "Chain Snatching/Robbery", each with a location and a timestamp of "2 days ago".

Over the last ten years, my team and I, including volunteers, have collected over 40,000 stories from India and abroad. Many of these stories are documented by people participating in awareness workshops and focus group discussions. One observation is that most people do not understand the various forms of sexual and gender-based violence and even if they do, most verbal and non-verbal forms of it are ignored as they are considered too trivial and minor. There is also fear of the police not acting on the complaint or low trust in the judicial system to deliver justice. As a result, many of these incidents become normalized and are accepted as part of a daily routine. By documenting it on Safecity, not only does it become visible through the geo-tagging on the map but also gives a vocabulary to one's experience.

These stories form an anonymized dataset which is then available in the open-source format for individuals, communities, and institutions to use. Working with several community-based organizations and youth on college campuses, some success stories from the use of the data is being able to break the silence and work with institutional service providers for better response mechanisms to prevent and respond to the violence. Engaging one's community, be it a student community or one near your residence, helps in leveraging the power

of the crowd to demand accountability. In several locations, residents have demanded for better street lighting and clean functional toilets. Young girls have negotiated for greater freedoms to stay out later at night, venture further from their homes for work or education and knowing their community has their back has increased their confidence. The dataset gives voice and agency to the community to work with their institutional service providers.

One notable example is that a community in Delhi had identified a hotspot as a tea stall, a male only space where men would hang around near this kiosk on the side of the road, drinking their tea and intimidating women and girls passing by with their constant male gaze and comments. When asked what they would like to change, the women and girls said they would like the staring and commenting to stop. We organized an art-based workshop in which they painted the wall next to the tea stall with staring eyes and subtle messaging that said, "Look with your heart, not with your eyes", "We won't be intimidated by your gaze", "We will speak up", etc. (Bramley, 2015). The wall mural was extremely effective in informing the community of the feelings of the girls and the tea stall owner felt compelled to correct the men on their inappropriate behaviour.



Location Lal Kuan, New Delhi

Similarly, in other communities, young people have used the localized datasets to identify patterns and trends, engage their community in brainstorming solutions and working with either the police, to change beat patrol timings or increase vigilance, or with municipal authorities to improve the public space infrastructure.

Lastly, an example of using social media for community building is the use of Twitter. My organization, Red Dot Foundation, uses Twitter to organize online communities and make them aware of difficult taboo topics. Every week on a Friday evening, they host a tweet chat (a conversation answering 5 questions in an hour). The chat is hosted by a guest who is free to lead the conversation on a difficult topic from the safety of the @TheSafecityApp handle. Most of us are 'listeners' on Twitter and very rarely put out our opinion lest we be judged or trolled. Speaking from the anonymity of an institutional handle provides the safe space for one to experiment, get bold and build one's confidence. This inspiration to use

Twitter as a way to organize came from Sweden where the country invited people to share their experiences from @sweden. By leveraging Twitter's ability to create a sense of shared community, we are able to bring to light these pressing issues.

CONCLUSION

We discussed how practitioners have used data generated in our daily lives to address conflict and violence in our community. We wanted to share how this was accomplished in order to inspire ways to leverage this in your own context. We offered two examples, one international example with the Carter Center and one domestic example with Safecity. Understanding the wealth of data that platforms like social media can generate and the resource that crowd-sourced knowledge can provide, practitioners in the conflict resolution and peacebuilding space have leveraged these tools and the data they generate to inform their work.

REFLECTIVE QUESTIONS:



1. How can you use the data generated around you or by you—through your social media, your classroom, your hobbies—to contribute to reducing violence and increasing safety?
2. How do your students get their information? Is it via WhatsApp? Twitter? Facebook? Consider pulling your “everyday data” from the platforms that your target demographic uses the most.
3. What tools do you currently have access to that can visualize the information you collect?

LISTENING THROUGH COMMUNITY RESEARCH: START A DIALOGUE BY UNDERSTANDING FIRST

By Raymond Hyma and Suyheang Kry

“TO LISTEN, WE HAVE TO GIVE UP OURSELVES, EVEN OUR OWN WORDS ... AS WE COME TO TRUST ONE ANOTHER, WE DISCOVER NEW POSSIBILITIES FOR RESOLVING CONFLICTS. WHEN WE LISTEN WELL, WE WILL HEAR PEACE GROWING.”

- MAHA GHOSANANDA, CAMBODIAN BUDDHIST MONK

The purpose of this chapter is to explore the power of participatory action peace research that is designed, carried out, and owned by communities. In particular, it demonstrates the potential of community-led research that focuses on listening to even have the potential to foster mutual understanding and ultimately contribute to building peace among groups at odds with each other. The aim of this chapter is to encourage students of peace and conflict studies to consider participatory and community-centred research in their peacebuilding efforts, explain ways that you can do this, and finally, show real life examples from Cambodia. Throughout this chapter, you may want to reflect on how you see research in your own context, issues that might benefit from more knowledge and action to understand them, and whether you could bring research to your own community.

The following sections will lay out what exactly participatory action research (PAR) is and its connection to peacebuilding, propose how to put PAR into practice through a Facilitative Listening Design (FLD) approach, and share an example of how FLD has been carried out in the field and contributed to real impact through a peace and conflict lens.

SHIFTING RESEARCH: ACCESS TO KNOWLEDGE GENERATION BEYOND ACADEMIA

Can research actually bring people together and build peace through a process? Researchers have an important role in generating new knowledge about the world we live in. Research, however, is not only limited to people who dedicate their careers and their lives to it. Communities need to have the

access and ability to participate (if they wish to) in research design and implementation rather than simply as target groups or respondents.

Participatory action research (PAR) really began as a shift from having people who were objects of research actually participate in the process (Hall, Gillette, and Tandon, 1982). It also seeks to change by producing new knowledge that inspires real action. Peace research explores conflict and the processes in reaching peace, with an objective to contribute to reducing violence. Put together, participant action peace research involves real people in conflict working not only to understand, but to also transform and positively change the situation they find themselves in.

One of the persistent factors we see in all types of conflict is the way that one group views another and eventually perceives that “they” are “the other.” Once another group or individual become “the other,” it is common that we stop trying to listen to them if their beliefs clash with our own. You can, however, absolutely disagree with someone without shutting them down or preventing them from expressing what they think (Kry and Hyma, 2017a, p.1).

In the 1950s, the term “active listening” was coined by psychologists and would soon become a common expression in many fields. Active listening is not simply only listening to someone, but also trying to understand their point of view or where they are coming from. (Rogers & Farson, 1957). Hearing what somebody says is not necessarily listening. Listening to someone, however, does not necessarily mean you agree with them.

Based on Cambodian local knowledge, we used this approach for workshops when sharing how to listen. When you listen to someone, especially if they are different, there are some important points to consider.

1. Be there. Stay present with them as they speak. Give them your attention.
2. Listen carefully to them. Hear the words, pay attention to how they express themselves, and focus on what is trying to be expressed.

3. Accept them. Realize that this is **their** point of view and let them have it.
4. Stay with them without becoming them. Don't lose yourself in what they think, rather listen with an open mind without worrying about convincing yourself.
5. Trust them. Even if you disagree, trust that their experience in life has brought them to the point that this is how they see the world.

Something that is often underestimated in active listening is the importance of asking questions of the person you are listening to. Active listening is **active**, not passive. Asking questions helps you to clarify your own understanding, allows them to further elaborate on their point, and most importantly, expresses genuine interest on your point to truly listen.

In research, listening is the most essential component. Interviewers talk to respondents, ask questions, listen to the answers, and record what was said to generate new data and information. When we listen to people, we are receiving pieces of information and trying to retain it in our minds. Listening is so important because it is how we develop our own opinions and views, and how we interact with others and develop relationships. People communicate with each other in patterns and that defines how they will react to one another (Rogers and Farace, 1975). Conflict can occur when two sides negatively communicate with each other, or a lack of genuine communication causes negative perceptions to emerge. Communication actually determines how a relationship will develop and progress, or alternatively fall apart (Rogers & Escudero, 2003).

How can research, and particularly a PAR approach that focuses on listening, actually foster communication between two or more different groups who may not have a relationship or may be in conflict with each other? Research can, in fact, promote the ideal space and atmosphere to explore different “truths” and help all sides, at the very least, understand where others are coming from.

THEORY TO PRACTICE: TURNING EVERYDAY LISTENING INTO A RESEARCH APPROACH

In Cambodia, Women Peace Makers (WPM) was concerned about ongoing anti-Vietnamese sentiment that had persisted for centuries, and often flared up during tense political moments, like in more recent years before elections (Kry & Hyma, 2017b). WPM decided to adapt a PAR approach to try and better understand people's feelings, while working towards changing them in a more positive way. Eventually becoming known as Facilitative Listening Design (FLD), this approach would evolve into a central mechanism for WPM and other organizations to begin assessing issues from a starting point of curiosity and desire to understand. Ethnic Khmer and ethnic Vietnamese Cambodians were brought together to carry out research over several months. After learning more about tensions between the groups, one of the most fascinating practical results was that nearly everyone in the room that worked together had changed their previous perceptions about the other group. Through the process of PAR, the community researchers opened their own minds by listening to the other side and took control of how they decided to see one another. Since then, this process has been replicated many times with different groups who either saw each other negatively or did not know much at all about the other.

Facilitative Listening Design (FLD) is a Cambodian homegrown approach developed over years of practice and refined improvements with groups who have often had little contact with each other or have been in conflict with one another (Kry and Hyma 2017a). It has particularly been used in contexts of negative sentiment between ethnic groups, racial or minority discrimination (Kry & Hyma, 2017b; Kry & Hyma, 2019), misunderstanding of marginalized groups (Loek & Hyma, 2020; Tath & Hyma, 2020; Mourng & Hyma, 2020; Kry & Hyma, 2020), opposing sides of government and civil society, and in exploring conflict over generations (Heang, Heng, & Hyma, 2021). Over and over, a key outcome of FLD has been that people who come together with the genuine intention

to hear the other side of an issue from another group end up building more positive relationships. Those relationships overwhelmingly lead to deeper understanding and even transcend to friendships that create the conditions for long-term peacebuilding among real people who may live in conflict (Hyma & Sen, 2022).

In FLD, teams are formed that then go out and listen to people in their own communities. They start conversations by using the listening skills they have learned and collect information by summarizing the conversations they had after they are finished. Later, they bring all the information back to the full group and they work together to analyse it. During the analysis, other teams are exposed to the information from different groups. Through this process, they can ask teams for more details, question it, and even challenge what is being said. Since the teams are presenting their research findings rather than their own opinions, the discussions can stay evidence-based and focus on what was heard rather than what anyone thinks. This allows people to debate more safely, without having to get personal, and to practice their research presentation skills.

It is the process of FLD that can have the greatest impact on changing conflict dynamics. When participants put on their "researcher hats," they must adjust their minds to view things more objectively and identify their own biases. They need to begin to ask deeper questions in order to understand, and subsequently hone in on their critical thinking skills to look beyond feelings. Doing this together with other groups, they engage in the process and learn different perspectives from any that they have been exposed to. This can cause them to question what they previously believed and can ultimately alter their own world views.

Two Listeners, part of an FLD project seeking to understand conflict between two groups within one community, engage in a conversation with a Sharer who is an elderly woman that sells noodles in the town. After getting consent from her, they begin.

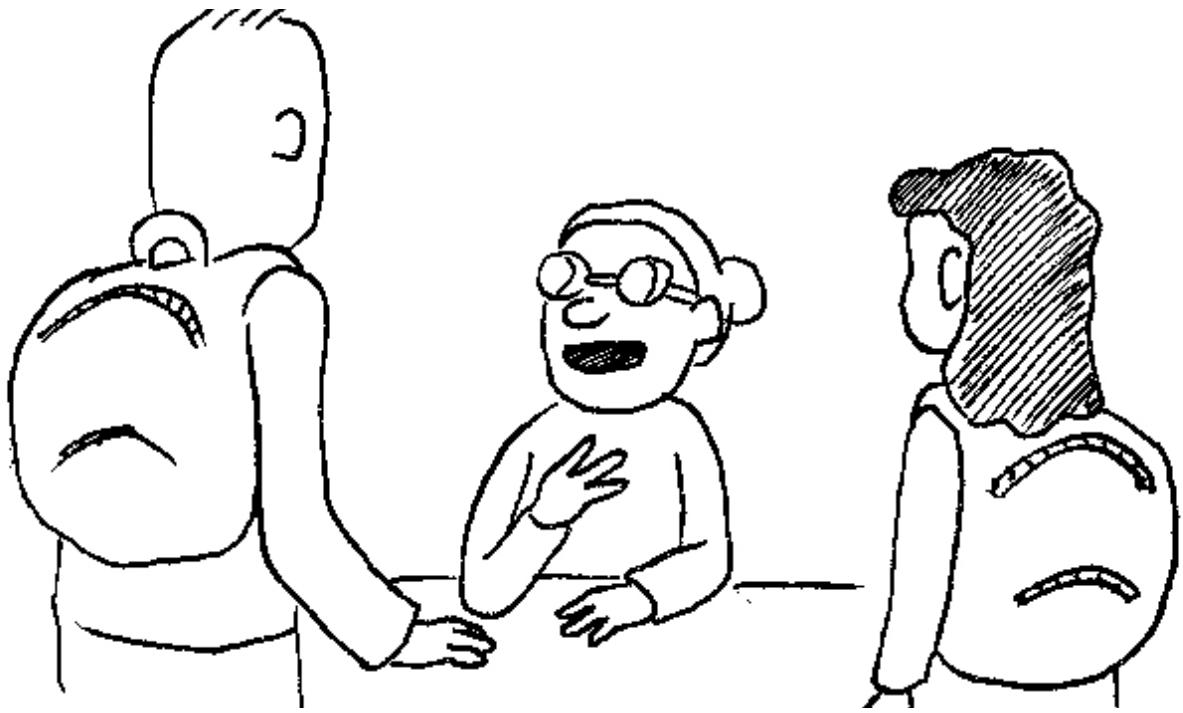


Illustration: Women Peace Makers, 2017, <https://wpmcambodia.org/project/the-fld-handbook/>

- Listeners* Hello auntie, your noodles look so nice. We are going to order some bowls after this! Does your family help you at the shop?
- Sharer* Oh yes, they do. I have two daughters and a son who all come here and visit every week to help me get supplies. One of my granddaughters serves noodles on Wednesdays and a grandson of mine comes on Friday to help move boxes and heavy things.
- Listeners* That's wonderful, a real family business! We heard that here in town there are some tensions between different groups. Is it true?
- Sharer* Oh, the east side of town. Yeah, it has always been like that. They don't want to speak our language or have anything to do with us. They are also always involved in crime and even do drugs. Because of them, we always worry about security.
- Listeners* Really? That sounds difficult. Have you ever experienced any security issues with them yourself?
- Sharer* Me? No. I haven't actually met them or talked to them but sometimes I see them at the market in town. Normally I just try to avoid them.
- Listeners* That is really curious. Why haven't you ever talked to them?
- Sharer* It has always been that way. My parents wouldn't let me talk to them and their parents taught them the same way.
- Listeners* Oh, I see. So, what actually happened to end up like this?
- Sharer* Hmm, I don't really know to be honest. It is just like this... I guess something happened in the past and it just ended up like this.
- Listeners* I get it. Something similar happened in my town. What do you hope could happen about this?
- Sharer* I haven't really thought about it. Well, I just wish we could live in peace. I hate feeling nervous when I see them at the market. I don't know, maybe we should talk together one day and see how they feel.

CONCLUSION

Although oversimplified, this example of an FLD conversation has merit in portraying the effect of a longer conversation that pushes the Sharer to provide more information, context, and personal feelings about the situation. FLD conversations often encourage the Sharer to use deeper critical thinking to examine an issue and reflect not only what their view is, but also what they wish the future situation could be. In this way, FLD aims to be transformative and contribute to changing the status quo one individual at a time.

Research isn't only an activity to gather information, but can be a process to explore together, even with those who you might consider "the other." Everyone can do FLD. If you see a conflict in your community, at school, or even at home with family, FLD is a method you can try by making everyone become a researcher to better understand the situation. The only requirement is the decision to try to listen and commit to learning how to listen. Begin by reading [The FLD Handbook](#) and think about how you can apply such an activity to your own situation. How can you bring people together to better understand each other?

REFLECTIVE QUESTIONS:



- 1. How do you think research might be able to impact a situation in your community and context?**
- 2. Can listening to someone actually foster change?**
- 3. Are you ready to listen and act on something even if you can't agree?**

CONVENING A WEALTH OF EXPERTISE AND KNOWLEDGE

By Staci B. Martin, Suyheang Kry, and Rattanak Ly

“សន្តិភាពត្រូវការយើងទាំងអស់គ្នា សន្តិភាពត្រូវការយើងរួបរួមគ្នា”

“PEACE NEEDS ALL OF US, PEACE NEEDS OUR UNITY.”

PEACE SONG, RATTANAK LY

The purpose of this chapter is to highlight the co-authors’ experiences in bringing this practitioner peacebuilding textbook to fruition. The aim of this chapter is to provide insights into this approach so that it can be the norm instead of the exception when writing textbooks. The following sections will provide:

1. Background and purpose;
2. A summary of chapters; and
3. Insights from authors about the collaboration.

In our concluding chapter, we would like to return to the “conflict scenario using Cambodian clay pots.” If you remember, the clay pots were decorated beautifully by participants and then destroyed by the facilitators. It was upsetting for participants, and it served as a beautiful metaphor for peacebuilding. Peacebuilding is a process and an art involving creativity, collaboration, perseverance, and especially, commitment to nonviolence regardless of high emotions dealing with inevitable conflict. It is also

important work that we need to do in order to build a just and hopeful society. Peacebuilding is creatively putting pieces together in a mosaic that resolves violent conflict and also co-creating spaces where we can reimagine, revisit, and get in touch with our humanity.

CAMBODIAN FIELD EXPERTS AND SUBJECT-SPECIFIC EXPERTS COLLABORATION

Originally, this textbook was going to be written by a single author but circumstances (e.g., COVID, etc.) stopped that from happening. I was then approached because of my expertise in collaborative writing. At the heart of my work is co-creating spaces where impacted communities’ expertise is put in the forefront.

After a long process of discussion, we came up with a collaborative approach of bringing Cambodian field experts and subject-specific experts together to co-write a book about

peacebuilding. I forewarned them that co-writing a book with this approach is neither neat nor linear.

Co-writing is a dance. Depending on your writing partner, it can be easy, difficult, one sided, and/or something else. Like peacebuilding, co-writing can be messy, challenging, and time consuming. However, often the result is something that neither writer could imagine without the other. For example, Yim, a co-author said,

“I learn[ed] that ‘Cooperation and networking is one of the resilience tools’ to me. My partner gives more knowledge to me academically and I appreciate[d] how we give space to each other. I feel empower[ed] and this is what I mean. It is one of the tools for our own resiliency. I do appreciate the design of this work-academic and experts in the field join[t] writing. No one left behind.”

Didkowsky, Yim’s co-author, remarked,

“Throughout the process of writing the chapter together, I recognized how well our areas of work are connected and essential pieces of the resilience puzzle - hers focused on supporting resilience, inner peace, and self-love and mine on transforming societal and local conditions to improve access to resilience-promoting resources. Both work in tandem and reinforce the other.”

In this tandem dance, all co-authors attempted to make their writing accessible, inclusive, and played a critical role in making this book a reality.

OVERVIEW AND PURPOSE

In Chapter 1, Martin & Kry offered the overall purpose of the book and outlined how each chapter was structured. The purpose of the book was to offer a brief overview of concepts of peacebuilding while introducing teachers

and learners to the various tools and types of interventions utilized in the field that are culturally responsive to the Southeast Asia context and demonstrate the complex nature of peacebuilding.

In Chapter 2, McInerney and Ly introduced core concepts that will be helpful throughout this book including peace, violence, and conflict transformation. They presented Galtung’s framework on direct, structural, and cultural violences and positive and negative forms of peace, as well as examined conflict transformation as a constructive way to engage conflict nonviolently.

In Chapter 3, Mattes & Keo examined the Extraordinary Chambers in the Courts of Cambodia (ECCC) and considered how the high-level establishment of the ECCC had contributed to more resilient peace-building efforts and longer-lasting reconciliation in Cambodian civil society. They addressed how documentation and evidence gathering served as a catalyst for peacebuilding.

In Chapter 4, Tuntivivat and Ly, explained the concept of conflict sensitivity, described steps to incorporate a do no harm tool, and presented two case studies of conflict sensitivity programming in youth and women-led peacebuilding in the Mekong Region. They illustrated how context, behaviour, programming, and option analysis support the effectiveness of peacebuilding programs.

In Chapter 5, Gittins and Som focused on the idea of peaceful ways of being with self; ideas about peaceful ways of being with others. They outlined qualities/principles that need to be strengthened or developed to bring peace with ourselves (e.g., be the change, reflective, adaptable, and empathic, etc.).

In Chapter 6, Martin and Sen explored how our own intersectionality impacted our perspectives and notions of peacebuilding. They defined and explained concepts of power, privilege, oppression, and intersectionality, as well as created space for you to explore your own intersectionality.

In Chapter 7, Didkowsky and Yim introduced the concept of resilience, how it is related to peacebuilding, and suggested schools are an important context through which child and youth resilience can be fostered. They showed some of the ways resilience processes support peacebuilding and vice versa, as well as suggested ways schools can cultivate environments and actions that promote resilience and peacebuilding.

In Chapter 8, Obućina and Ly offered theoretical and practical steps to include spirituality and religious convictions in the process of peacebuilding. They defined and introduced Interreligious Dialogue (IRD) and pluralism, as well as discussed the two models (e.g., Harmony Model and the Conflict and Differences Model).

In Chapter 9, Seewald, Oy, and Kry highlighted the importance of consistently integrating an intersectional and gendered perspective into conflict analysis and peacebuilding intervention. This chapter defined key theoretical concepts and perspectives relevant to addressing gender in conflict, as well as addressed two distinct levels, the public and the private spheres, of conflict that women experience.

In Chapter 10, Arbeláez-Ruiz and Ly posed an invitation to reflect on Indigenous ways of understanding our world and how these views inform distinct approaches to peacebuilding. They outlined why it is important to appreciate Indigenous worldviews and approaches to peacebuilding, and presented three key ideas (e.g., collective rights connected to their natural resources, reciprocity and care with nature, and cultural preservation) that are relevant to peace in Indigenous contexts.

In Chapter 11, Suurmond and Kry introduced Nonviolent Communication (NVC) as a method of peacebuilding. They described the origins and goals of NVC and its two-part model, including connection and protection.

In Chapter 12, Keator and D'Silva discussed how practitioners have used data generated in our daily lives to address conflict and violence in our community. They pulled from years

working at the intersection of conflict, peace, and technology to share how this was accomplished.

In Chapter 13, Hyma and Kry explored the power of participatory action peace research that was designed, carried out, and owned by communities. They defined what participatory action research (PAR) is and its connection to peacebuilding, as well as providing a contemporary way of putting PAR into practice through a Facilitative Listening Design (FLD) approach.

In Chapter 14, Martin, Kry, and Ly brought the book not to a conclusion but rather an invitation to go beyond what this peacebuilding practitioner textbook calls for. This book is just a starting point from which to nurture a culture of peace. We believe you can be that beacon of hope that cultivates a culture of peace.

COLLABORATION IS POSSIBLE

We need to be more intentional in co-creating spaces and opportunities for impacted communities to share their own knowledge in the academic sphere. Space needs to be created where we can learn from our shared knowledge. As McInerney, a co-author, explained,

“I really enjoyed and benefited from working with my partner on this project. I learned a lot from him over the course of our writing and editing. In particular, his wealth of expertise and experience teaching peace education in Cambodia helped our chapter stay grounded and responsive to the needs and interests of the students WPM works with.”

His co-author, Ly, who co-wrote four chapters, put it this way,

“From working with them [specific-subject experts], I have also learned how to connect the theories with the real experience of peacebuilding work in the local communities and how to reframe some content to fit Cambodian social and political context. From co-writing with them, I also learned how to construct a book chapter which is helpful for my own writing in the future.”

Actively listening, learning, and working collaboratively on a chapter with someone you don't know can be challenging. However, if you are able to set clear structures and roles in how the chapter will be developed, written, and share its purpose, the collaboration will go much easier. In the book, we attempted to do this as Sen, co-author, noted,

“It is about how we could combine theory and practices together creatively. As a field expert, there were ideas that I wanted to share in the chapter with the content expert so we discussed and structured how it would look like on paper or how it will help the readers. [The] co-writing process was [a] blast, we can learn from each other both in new knowledge and in writing.”

Martin, her co-author, explained,

“I appreciated how we were able to learn from each other. I have never worked in Cambodia so, my co-author offered quite a bit of insight of what has happened, what is currently happening, and what she would like to do in the future to “make the space” for Cambodian minority communities.”

Convening an intentional space with a shared goal is a journey in which all parties need to be considered, supported, and valued. When we do this, we can move beyond what is familiar to a new space, a space where we can collectively share the burden, resources, and knowledge.

CONCLUSION

Returning to the clay pot analogy, we can put the pot together; however, it may be something far more beautiful than we can imagine. We just need to share a purpose, apply a variety of tools, and bring diverse communities together that are willing to have intentional and meaningful dialogue that leads to hopeful, practical, and just solutions.

You can play a vital role in peacebuilding as you can offer the skills, values, attitudes, and social relationships that can counteract the group with power that is perpetuating the violence. When you commit to changing the conditions that created the violent conflict, then you can hold a critical and transformational part of the solution.

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This book was inspired by the Women Peace Makers (WPM) 2020 intervention that explored history from a young person's perspective in an inter-ethnic setting in Cambodia. That gathering demonstrated that the past deeply affects who we are today and how we interact with others and with ourselves. The 1975-1979 genocide and the following decades of civil wars, in particular, have shaped a society scarred by trauma, warfare, and survival, while the educational system was in a complete collapse.

This book offers a brief overview of concepts of peacebuilding while introducing teachers and learners to the various tools and types of interventions utilized in the field that are culturally responsive to the Southeast Asia context and demonstrate the complex nature of peacebuilding. It is meant to co-create spaces that support meaningful and challenging dialogue, as well as hopeful and transformational spaces. The book has two overall objectives:

- 1) To explain theoretical aspects that support nonviolence and peacebuilding.
- 2) To show how theory is applied in practice in a SE Asia context.

This multidisciplinary collection of essays examines peacebuilding through a variety of ways of knowing. Each chapter is structured in the same way. It grounds itself in a Cambodian quote or proverb that sets the tone for that chapter. Each chapter starts with theory, states the purpose of the chapter, and highlights 2-3 points. Then the chapter moves the theory into practice within a SE Asian context describing the situation or scenario that supports the topic, as it offers a description of the thoughts and feelings of communities. Lastly, it details what actions were made to support the topic or resolve the situation.

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