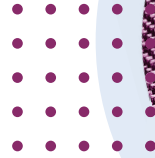




WorldYWCA



PEACE CONFLICT JUSTICE

MODULE

RiseUp! - Young Women's Transformative
Leadership and Advocacy

About World YWCA

We are a global women's rights movement that engages millions of women, young women, and girls around the world each year, across cultures and beliefs, to transform lives and the world for the better. With a presence in over a hundred countries, our work is grounded in thousands of local communities, and rooted in women's transformational power.



The World YWCA's members and supporters, representing different faiths, ages, backgrounds and cultures, are united under a shared vision that by 2035, 100 million young women and girls will transform the power structures to create a world that is more just, gender equitable, free from violence and war, under a movement that is sustainable and inclusive for all women.

Our work is grounded in local communities. We focus on building a strong intergenerational network of girls and women who lead projects and programmes designed to address the unique needs in their communities.

Acknowledgement of Support

We thank the Department of Foreign Affairs and Trade (DFAT), Government of Australia, for investing in multi-generational feminist leadership and their commitment to climate justice by funding the RiseUp! Young Women's Leadership and Advocacy Initiative in the Asia-Pacific.



We are especially grateful to Kirthi Jayakumar, Adriana Sosa, Amanda Arella, Hafsa Muheed, Meti Gemechu, Nanako T, and Sanjana Ravi for their profound insights, wisdom, ideas, feedback, and thoughtful questions. Additionally, we would like to thank Julia Wikander from Girls Globe for her support in editing this module and 2626 Studio for designing it. All their collective efforts helped shape what it is today. The tool would not have been complete without the leadership, creative and technical support of Dr. Suchi Gaur, Victoria Kahla and Veena Singh at World YWCA.

Immense gratitude to the many #YWCALeaders who have worked on this theme for decades across countries and whose faces are embedded into the design of this document.

Copyright and Citation

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We welcome wide, responsible use of this content to amplify intergenerational feminist leadership. Adaptation (including translation or localisation) requires prior written permission. For more information, write to worldoffice@worldywca.org.

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Foreword by Casey Harden, CEO /General Secretary of World YWCA

We are currently living in uncertain times with human rights restrictions and global conflicts on the rise, resulting in all of us feeling unsettled. However, many of you continue to work tirelessly to advocate for a better, more equitable and peaceful world. As a movement, across generations, across nationalities and across faiths, we have seen the continued power and necessity of young women and women's leadership in local to global advocacy spaces.

In that spirit, the RiseUp! initiative has been such an incredible and fulfilling journey and over the last five years, we have had the opportunity to engage and work with over 40,000 young women around the world, focusing on enhancing their leadership skills as they advocate for peace in their communities. Our work with RiseUp! resonates deeply with our movement's 160-year-long commitment to centring peace and justice at the core of what we do. This is showcased in the hard work that YWCA leaders have shown by passing more than 40 resolutions dedicated to preserving peace and security worldwide.

Women do not start wars, yet they bear their consequences, with women and girls more likely to experience sexual violence, displacement, poverty, and trauma. They often experience the harsh realities of limited health services and access to education in times of conflict. As a global and dynamic movement, we know that women and girls experience conflict differently and that their needs are multifaceted. However, what is universal is that women and girls have the power and leadership qualities to be part of the solution.

For many years, we at the World YWCA have worked with young leaders around the world through the #BulletandDove initiative, which works to amplify the voices of women and girls who are leading change in conflict-torn and post-conflict zones. Through this initiative, we can directly hear and learn from the experiences of young women and women who are experiencing diverse conflict realities - from ongoing, post, and new and emerging conflicts. Irrespective of the differing realities, one truth holds true: conflict affects and impacts us all!

Our work in Ethiopia, South Sudan, Myanmar, Iraq, Ukraine and Palestine has enabled us to, under the guidance of young women and women leaders, develop feminist conflict resolution counter-narratives that centre women's leadership in the pursuit of peace and justice. Since 2021, these narratives have been developed and nurtured through a series of panel discussions, webinars, podcasts, listening sessions and dialogues, focused on highlighting the lived experiences of young women and women, spanning contexts, realities and nationalities. All this is to say that these incredible spaces for discourse are part of our continued effort to Goal 2035, which is dedicated to building girls' and women's leadership across the YWCA, to showcase the power of collective action to address structural inequalities. Across the YWCA movement, leaders have mobilised, connected, provided support and advocated for policy and community change. Furthermore, they have continued providing safe spaces and resources, as they work on conflict resolution as part of their community response work.

By using our Feminist Consultation Methodology we worked with an incredible community trainer and activist, Kirithi Jayakumar, to develop this module, while always centring the experiences of girls and young women, in all their diversities, to understand the challenges that they face and map out what their needs are. As a result, this Peace and Justice module reflects the power of collective feminist co-creation and action. With ever-emerging global conflicts and crises, we wanted to further equip activists with an easy-to-use but tangible tool for girls and young women, in all their diversities, to support their leadership journeys further. We hope that it helps you develop your advocacy skills and enables you to mobilise your peers as you build strengthened community networks.

Co-created by and for girls, young women and women, this open-source tool is readily available to women and girls across our movement and around the world who are leading change in their communities and for those who need it. World YWCA is ready to help you brainstorm and train you for using this in your contexts, in deeper and more meaningful ways. We have always upheld value-based leadership, and this module is designed for those serving in their communities and advocating for peace.

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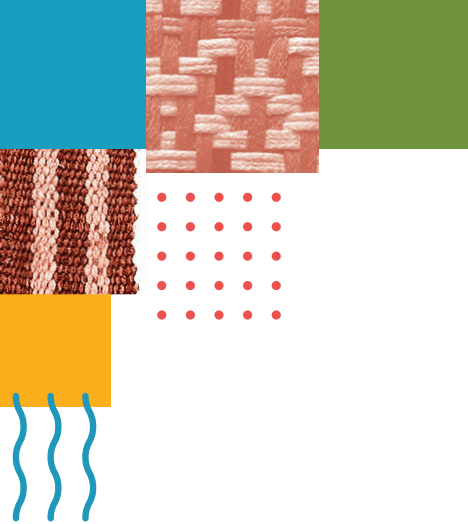
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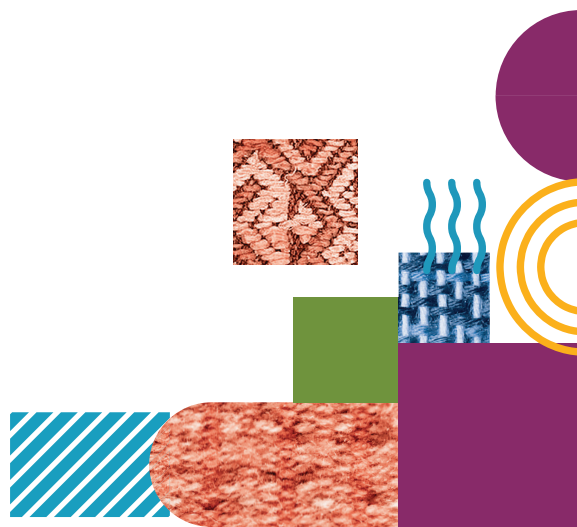
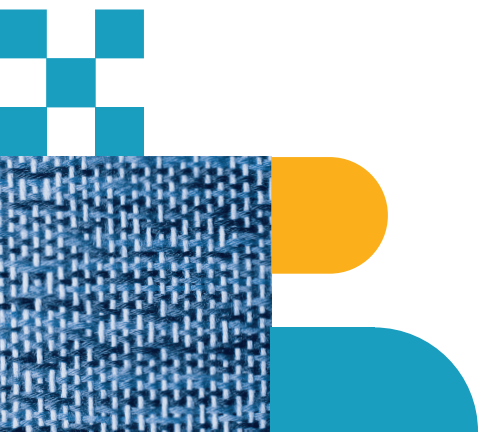




SECTION

1

Getting Started



How to Use This Guide

Much like the RiseUp! Manual,¹ this Guide on Peace, Conflict, and Justice, has been designed to be accessible, user-friendly, and easy to adapt to a variety of contextual realities, audiences, and needs. While we may all have shared ideas of what peace, conflict, and justice mean, it is also true that our unique contexts, backgrounds, and immediate realities inform our unique needs. Thus, a universal frame cannot respond to everyone's needs uniformly. This Guide has been designed with this fundamental understanding in mind. It has been made adaptable, so that you will be able to use the key ideas in this Guide in a way that speaks to the unique needs of your peer groups, community, and network.

This Guide strives to be accessible, relevant, and useful for girls and young women across a wide age range world over, regardless of their affiliation and experience with World YWCA. It is intended to speak to anyone who has an interest in the areas of peace, conflict, and justice, and has a desire to dream up futures of peace and justice for the world. While it is meant to be relevant and useful to young women and girls, it is also intended to support young men and boys as well as young non-binary people and people in all their diversities. In short, there's something for everyone.

This Guide, however, is not a quick fix. You, being a creative leader, are the magic that will make this Guide an actionable reality. What do we mean by this? We mean that you know how this Guide can come in handy to bring about important conversations, inspire action, and facilitate learning in your peer groups and communities. We also mean that this Guide does not have all the answers. Rather, we would love for you to treat this Guide as a starting point: A catalyst that brings you to find your own creative path to build peace, address conflict, and prioritize justice in your communities.

When we use the word "you", we are referring to you as the reader, the user of this manual, and the person with whom this Guide is having a deep conversation with.

Perhaps you are a member of a volunteer group or a non-profit organisation. Maybe you're part of a student research group or a corporation. Or, you probably are a community leader yourself! This Guide envisions the full diversity of "you" in the hope that you see yourself in the entire document, and choose and gravitate toward particular aspects that resonate the most.

This guide has been built on ideas that have long existed before us: In the practice, lives, histories, and communities of people from across the majority world, especially in Indigenous communities. Alongside this, there is space for you to exercise a powerful muscle – namely, radical imagination. We wanted to build a container with what has been and what can be, so you find yourself on the continuum as you continue in your journey of leadership.

Perhaps some of these ideas are familiar to you. Or they're entirely new. Wherever you are starting from, we'd love for you to engage with these ideas as catalysts for personal reflection and for implementation with your peer groups, community, and networks. We also know that with each attempt at reflecting on and implementing the ideas in this Guide, there will be lots of creativity and new insights that can enhance the impact of this Guide. We'd love for you to come back and share your ideas, stories, and impact with this Guide – and there's more on how you can do this within this Guide itself.

1. World YWCA (2017). *RiseUp! Guide for Young Women's Transformative Leadership*.



How Should I Walk Through This Guide?

This Guide is divided into three sections that will help you prepare for and facilitate your training, keeping in mind the interests and needs of your audience, and their context.

SECTION 1: Getting Started

This section offers insights on all that you need to know to prepare your mind and heart for unlearning, learning, and re-learning on peace, conflict, and justice. The goal of this section is to equip you to arrive at Section 2 with a strong, clear, and comprehensive “lens”, acknowledging that you may be engaging with this manual from different vantage points at any given moment. Perhaps you are coming to it as a learner or as a facilitator, or as a researcher – and each time, the lens you have on will determine what you take from this Guide and how you interpret it. This section includes the introduction, how to use this Guide, and background information that can help orient you to make the most of this journey.

SECTION 2: Peace, Conflict, and Justice

This section invites you to engage with the key concepts of peace, conflict, and justice. It offers frameworks, terminologies, and practical tools to help understand these concepts, and is filled with examples from young women and girls around the world in addressing relevant issues. This section focuses on the many dimensions of peace, factors that enable and disrupt it, and how young women and girls can work toward building peace. It also offers insights on a holistic? understanding of conflict from the private to the public spheres, and how young women and girls can respond to conflict. Finally, the section also explores justice, its many dimensions, and how young women and girls can work toward advocating for justice and prioritizing access to justice in their communities. The section also explores how the three concepts are connected and related, and how addressing all three of them in combination is essential to build peaceful futures.

This section offers information on peace, conflict, and justice across the spectrum ranging from the personal to the political. This means that it gives you insights that are useful for engagement at the interpersonal and community levels, and equally, at the larger, international levels. We encounter themes of peace and justice in our interpersonal

relationships and at the global level. Accordingly, this guide is intended to equip you with resources to address peace, conflict, and justice at all levels.

The topics in this section are neither exhaustive nor quick fixes. They are a foundation that can help you get started on your own journey into the worlds of peace, conflict, and justice, and support your own creative path to advocating for change. The ideas presented are a starting point, rather than a prescriptive list of things that you simply must implement. RiseUp! encourages continued learning and exploration of these (and any related or unrelated) topics, and the goal of this section is to provide information to support you to do so.

Peace, conflict, and justice are vast topics that touch upon a variety of contexts. As they relate to the overall contexts we live and work in, they affect and impact our experiences of our sexual and reproductive health and rights, climate change, and violence against women and girls. It thus helps to understand peace, conflict, and justice as cross-cutting issues.

SECTION 3: Facilitator’s Toolbox

This section equips you to take everything you learned in Section 2 and turn it into a training that fits you and your peers. It includes all that you need to contextualize this guide, set up logistics for training sessions using this guide, and conduct the session. It also offers you activities, games, and links to supplementary resources that can help you organize a successful event on ground.

The first two sections are for the learner in you. They give you the key knowledge and information you need to become a leader ready to train others in peace, conflict, and justice. The third section is intended to support your implementation – you will get to shape and mould the training itself, before delivering it. Each section presented above adds onto the section before it. This means that by the time you get into the last section, you will have gained the knowledge you need as a leader to explore your own journey and to implement the key insights of this Guide to train young women and girls in your community.

You don't have to go through the entire Guide in one sitting. Pace yourself and come back to it with intervals that let you process what you've heard. You don't have to go through the entire Guide at all – while it is recommended that you do, feel free to identify what you most need based on your requirements, and engage from there. We reference conducting workshops or trainings throughout the document, but please feel free to choose to focus only on Section 1 and 2 based on your time, knowledge, interest, context, and plans to lead a training. Section 3 is to support you as you plan for, design, implement, and evaluate a training.

As this Guide will be used by people world over, there is going to be a growing community of practice that all users and readers of this Guide can learn from. To facilitate this co-learning and ongoing engagement, we have a link to an online space at the end that you can access to submit your stories, experiences, customized versions, and lessons learned from using this Guide in your communities.

Accessibility

This Guide is intended to be accessible for and friendly to people of all abilities and identities. It is designed with inclusion in mind. As a living document, if you notice any gaps or issues with the content, we invite you to share feedback and insights. We believe in the power of co-creation and partnerships to strengthen how the leadership training process is conducted. Together, we can make this leadership building process more inclusive based on the unique realities of people of all abilities. Please reach out if you have feedback or wish to partner. Contact World YWCA at: getinvolved@worldywca.org

Signposting

As you go through the document, you may notice the following design elements:

KEY TERM: Anytime you see a term for the first time, it will be highlighted in **pink** and a definition will be provided in the glossary section of the Annex or defined in a sticky note format.

FACILITATOR'S LENS

Anytime you see a red box, you are invited to think of yourself as a facilitator in that moment and put on your “facilitator's lenses.” Like a pair of glasses! We are assuming you are going through the Guide to learn about all of the various aspects of transformative leadership before you set up a training yourself. You may choose to take notes in the back of this Guide as you go through Section 2, as it may help you prepare for your training by the time you get to Section 3. This is just for your additional knowledge-building.

LEARN MORE

When you see a green box, we provide additional information and/or send you to another place in the document (likely an Annex) to offer more resources if you want to learn more.

REMINDERS

Any text in a blue box is a reminder to you, both as a “learner”/participant and as a facilitator. These reminders serve to draw your attention to a key point that can help you work through nuances.

SELF CARE / MENTAL HEALTH CHECK

When you see a yellow box, we invite you to check in with yourself, especially after any heavy content. How are you feeling in your body? Are you reacting strongly to the content? Would you benefit from taking some time to reflect, get support, or talk about some aspect of what you're learning with someone? The yellow box is a chance to catch your breath.

INTERACT

When you see a grey box, it is an invitation for you to tell us what you think on a topic. This module is a living, breathing document that will grow with your inputs. So from time to time, we ask you to share a thought or two. Do give it a shot!

Notes From the Field

As you read the manual, you will also hear from people on the ground. While this manual is intended to guide you in your learning and advocacy journey, it is also useful to hear from people on the ground and how life and activism looks for them every day.

Formatting

As you move through the document, there will be different pieces of information showing up in these various formats:

Section 2 is shaped around the three “threads” of transformative leadership:

THE FIRST STRAND IS KNOWLEDGE

It's possible to become a technical expert but still not be a transformative leader. Understanding key concepts and issues, such as human rights, mental health, climate change, etc. will help to shape your worldview as a transformative leader and showcase how so many of the issues that girls and women face are interconnected.

THE SECOND STRAND IS SKILLS

Similarly, it's possible to be an expert practitioner but not be a transformative leader. These skills will support you to put into practice the knowledge you've gained, and have an impact in your community and beyond.

THE THIRD STRAND IS VALUES

This is where you take the knowledge you've gained and skills you've learned and apply it with equity, intersectionality, and safety. The approach you take to sharing your skills and knowledge with your community and the world is what makes it truly transformative, and a feminist value system will support you to do that. We understand that the term “feminist” has wide and varied understandings globally and we wish to remind that not using the term “feminist” but following the values mentioned still leads us to our goals.

Section 3 is full of tools and templates, some of which you may choose to print. You will likely have to download separate pages of this PDF, and there is a chance your typed information may not print fully in each section. Unfortunately, this is a limitation of the digital file which we are unable to control. We recommend testing one page first and then printing many pages. We invite you to use the tools and templates as inspiration and make any adjustments needed! Please ensure to use the sections based on our copyright mentioned in previous pages. As open source as our tool is, we would appreciate that credit will be given when the tools are used.

Translation

As you go through this Guide and make plans to use it in your unique spaces, what are some of the things you might want to keep in mind to make it most relevant for your context?

Having this content in your local language is one of several key steps you can take to ensure that the materials are available to young women and girls in your community. It is critical to make sure that the original content remains intact as you go through a translation process. Additionally, it is important to remember to use gender sensitive terms in every language and ensure that copyright stays with World YWCA. We recognize that some of the content included in this toolkit is highly sensitive or may be illegal in your country. We recommend that you blank out or cross over the sections with black before you send it to get printed or translated. For suggestions on undertaking translations in a feminist way, write to getinvolved@worldywca.org.



Expected Outcomes

While this Guide is a roadmap for you — a learner and a facilitator — to learn from and to use and adapt to your local context and work with groups of women, young women and girls, and wider communities, the outcome is really dependent on you. What do you want to get out of it? By the end of this training, you (and young women just like you who may be in a training with / facilitated by you) will:

1. Develop a deeper understanding of peace, conflict, and justice, their interrelations, and their importance to you in general and for your own leadership journey.
2. Learn to identify challenges and opportunities to continue to build and strengthen your transformative leadership journey.
3. Build a deeper understanding of your priority issues affecting women, young women, and girls around the world, through exposure to resources and opportunities to explore the specific needs of your community.
4. Develop a diversity of skills to advocate for your priority issues, based on your interest and the needs in your communities.
5. Possess skills to enhance your sense of self-esteem and confidence.
6. Develop the ability to influence policy and advocate for your rights and the rights of others in your communities.
7. Be able to build, facilitate and practice safe spaces and further strengthen your role in supporting learning, sharing and mobilising as a network.
8. Build increased connection with and support from peers.
9. Develop basic understanding on how PCJ can intersect with various other issues, such as SRHR.

An Interactive Module

Topics like peace, conflict, and justice involve lived experiences amid ground realities. This means that there are components to these areas of focus that may differ from context to context, based on a variety of factors. Accordingly, the goal was to make this module an interactive and evolving resource. Throughout the module, you will find sections marked with the word “Interact,” as indicated in the key above. Keep documenting using your notebook, write your responses to questions and revisit them as and when needed. We invite you to keep these answers coming because the goal is to build a learning resource that more and more members can keep adding to, as they engage with the module.



Background

Why Did We Create This Resource?

At the time of writing the first draft of this resource (December 2024), there were over 50 active armed conflicts, multiple extreme weather events, large-scale migrations, and alarming levels of interpersonal violence, including intimate partner violence, reported across the world. All of this, closely at the heels of a pandemic that hasn't quite ended! In addition, there has been an increase in the number of interpersonal (between people) and intergroup (between groups) conflicts as well. More and more people, groups, and countries are fighting each other for resources and on the basis of political views and identities.

All forms of conflict and violence have gendered impacts, meaning that young women and girls experience the impact of these events more severely because of the historic discrimination they face as women and girls.

In many parts of the world, the justice system has not been able to hold people accountable sufficiently. There have been some meaningful attempts at feminist approaches to conflict resolution at the interpersonal level, although the level of proliferation of these attempts is still not at scale.

Activists and advocates from around the world have risen up to send a clear message: Keeping cycles of violence, war, and destruction will never bring us the future of peace we have dreamed of. Young women and girls have been at the forefront of a lot of these activities, and many of them are engaging in these spaces for the first time. Many others have been engaging actively in the face of changing times – especially as advocacy and capacity enhancement began to look different with the proliferation of new technologies.

Recognizing this pivotal time in the world, we realized that it is important to continue to equip young women and girls in all their diversity with the tools, resources, and skills they need to continue on their journey of transformative leadership, specifically in advocating for peace, ending conflict, and prioritizing justice.

Why Young Women and Girls?

As key stakeholders in the peaceful futures we envision, young women's and girls' unique perspectives and ideas are seldom accounted for in peace, justice and conflict resolution processes. This is not to mean that the burden to solve these issues should fall on their shoulders, but rather that no approach should exclude them if our collective vision is to be achieved.

It is also important that any such resources be appropriately relevant, timely, adaptable, scalable, and relatable to young women's and girls' immediate realities, contexts, and needs.

The earlier modules, which are more of step 1 in RiseUp! learnings, published in 2017² and 2022³ spoke about the transformative leadership of young women and girls.

This time around, we decided to get granular and focus on specific areas where young women and girls are actively engaging – namely, Peace, Conflict and Justice, and Sexual and Reproductive Health Rights.

2. World YWCA (2017). *RiseUp! Guide for Young Women's Transformative Leadership*.
3. World YWCA (2022). *RiseUp! Guide for Young Women's Transformative Leadership*.



War, Violence, Armed Conflict, and Disasters Have Gendered Impacts.

Wherever these events unfold – be it in Palestine, Ukraine, Afghanistan, Syria, Yemen, Myanmar, Sudan, or the Democratic Republic of Congo – conflict and disaster have a way of amplifying existing inequities and discrimination. Young women and girls are vulnerable to sexual violence and exploitation, negative health outcomes, loss of education and means of livelihood, erosion of social networks, forced and early marriage, and the burden of increased unpaid care work.

While there are several global commitments addressing the gendered impacts of conflict and disaster – such as Sustainable Development Goal 16 (which calls for the promotion of just, peaceful, and inclusive societies), and UN Security Council Resolutions 1325 to 2493 on Women, Peace, and Security, and 2250 on Youth Peace and Security – there are persisting gaps in the issues that young women care about. Young women and girls are still underrepresented in peace and political processes. According to the World Youth Report (2020), there are 1.2 billion young people aged 15 to 24 years, accounting for 16 per cent of the global population. Of these, 600 million are

adolescent girls and young women. According to new global data collected by UN-Women through the Women in Peace Processes Monitor, in 2023, women made up only 9.6 per cent of negotiators, 13.7 per cent of mediators and 26.6 per cent of signatories to peace and ceasefire agreements. And yet, a study of informal peace efforts found that in three quarters of cases (27 of 38) women's groups were actively involved in grassroots-level peacebuilding.

Including Young Women and Girls in Formal Peace Processes Still Remains Unachieved.

Sustainable peace is possible when every voice affected by the absence of such sustainable peace is included and involved in efforts toward resolving conflict, and implementing peace and justice. At World YWCA, as our Goal 2035 indicates, "Leadership of young women and girls is required to build a world of peace, justice, health, freedom and care for the environment."



World YWCA's Goal 2035: THEORY OF CHANGE

The World YWCA is a movement that connects and mobilises girls, young women and women globally to change their lives, and the world, for the better. Goal 2035 is the collective goal of the movement and is a commitment to the future, and states the impact the YWCA will work to realise by 2035.

Purpose of World YWCA

The purpose of World YWCA is to develop the leadership and collective power of women and girls around the world to achieve justice, peace, health, human dignity, freedom and a sustainable environment for all people (World YWCA Constitution).

Vision Of World YWCA

The vision of the World YWCA is a fully inclusive world where justice, peace, health, human dignity, freedom and care for the environment are promoted and sustained by women's leadership. The World YWCA recognizes the equal value of all human beings. ...Towards this end, the World YWCA advocates and supports volunteerism, membership, diversity, tolerance, mutual respect, integrity and responsible accountability. The strength and solidarity of the World YWCA is inspired by the faithfulness of its leaders, past and present, whose service to humanity advances the purpose of the World YWCA (World YWCA Constitution).

Goal 2035

The vision of the World YWCA is a fully inclusive world where justice, peace, health, human dignity, freedom and care for the environment are promoted and sustained by women's leadership. The World YWCA recognizes the equal value of all human beings.

Foundational Beliefs For Goal 2035

Power structures prevent young women and girls from knowing and claiming their human rights and achieving their full potential.



The engagement and mobilisation of young women and girls is a catalyst of change for good.

When young women and girls, in all their diversity, act as leaders in their home, their communities and their nations, they transform formal and informal power structures.



Leadership of young women and girls is required to build a world of peace, justice, health, freedom and care for the environment.

A commitment to faith, social justice, and human rights drives the diverse and inclusive YWCA movement.



Focus For Goal 2035

- Engaged young women and girls and their allies
- YWCA organisations, leaders and movement
- Strategic partner organisations and leaders that contribute to Goal 2035

Methods To Achieve Goal 2035

- Engagement that drives change by connecting, mobilising and consulting with on-the-ground leaders within and external to the YWCA.
- Human rights-based, feminist, and faith and social justice driven leadership rooted in communities all over the world, informed by local, community, national and regional realities.
- Purpose driven, authentic investment in young women's leadership.
- Strategic collaboration between YWCAs around the world and individual and organisational allies to effectively impact the global human rights agenda.
- Inspiring, actionoriented, evidence based advocacy to transform power structures.



How Have Conflict and Disaster Affected Young Women and Girls?

Armed conflict and disasters, both human-made and natural, affect vulnerable groups, including young women and girls, in more severe ways. During times of conflict and disaster, most institutions and systems break down – be that health and education, or security and justice. All of these factors make young women and girls even more vulnerable to violence and harm. Conflicts can either turn violent or produce hostile situations, which may create environments where the safety and wholesome participation of women and girls are affected.

Armed conflict and disaster take place within societies where patriarchal, militarized, and discriminatory attitudes prevail, and accordingly, these events tend to amplify the impact of such attitudes. As a result, we see increased instances of sexual violence and exploitation of young women and girls. Some instances of violence are carried out deliberately by armed forces and militias – including sexual violence as a weapon of war – with the specific aim of targeting particular groups and communities. Some instances of violence take place opportunistically – meaning that the breakdown of the security sector makes it easy for such violence to be perpetrated with impunity. In addition to this, young women and girls are also constrained from speaking out about their experiences of violence and abuse, often because of the stigma around these issues.

During times of armed conflict and disaster, young women and girls are also often unable to access healthcare, including the resources and supplies they need for their sexual and reproductive health and rights. The physical, psychological, reproductive, and emotional health of young women and girls is often severely compromised in times of conflict. The increased incidence of sexual violence and rape also makes young women and girls vulnerable to unwanted pregnancies, injuries, and sexually transmitted infections, including HIV/AIDS. They aren't able to access medical facilities or medication and other relevant supplies to meet their immediate needs.

More and more young women and girls are being forced to drop out of school because of increased unpaid care burdens and the setback to the educational sector. Owing to this, they lose out on employment and educational opportunities in the future. In many instances, men and boys are at the forefront – sometimes they go by choice, and sometimes, they are forced to join the frontlines. In some instances, men and boys have tended to use women and girls as shields to avoid being made to fight in the war. They do this either by marrying them or by fleeing the region and leaving women and girls to be conscripted in their place. With most men and boys being at the forefront – either by choice or through forcible conscription, in many conflict contexts, young women and girls are forced to take up jobs to support their families during and immediately after conflict or disaster. While this might seem like women and girls are now breaking stereotypes by taking on roles that are otherwise not accessible for their gender, the unfortunate reality is that this situation imposes an additional care burden as women and girls are also still taking care of their families in addition to their new breadwinning role and are forced to return to stereotypical roles after the war or disaster ends.

These patterns emerge in every conflict and disaster context, whether that is in the conflicts and militarized violence we see in Ukraine, Palestine, Myanmar, Syria, Yemen, and Afghanistan or in the aftermath of disasters like the 2011 Great East Japan Earthquake, the COVID-19 pandemic, and Typhoon Haiyan.



Notes From the Field

This is a story from a #YWCALeader from Ukraine in 2022:

For the second month in Ukraine, a war has been going on, bringing death and devastation. But even in such conditions, life goes on: Ukrainian women heroically give birth to children under shelling, to the sound of sirens, in the subway, basements and bomb shelters. One of them, Victoria, gave birth to a boy on February 25 in Kyiv:

"When the war began, I thought only of one thing: that everything be fine, that I give birth to a child and that he be happy. I just dreamed of seeing my baby - I didn't want anything else.

At 7:00 p.m., my contractions started. At first I didn't realize it was contractions. I tell my husband, he said: let's go home - it's somehow calmer there. And already on the way, I realized that I was giving birth. We did not get home - we immediately went to the hospital.

At 22:00 curfew in Kiev began. We arrived at the hospital at exactly 10 pm. They started calling the doctor, but they didn't let him through the checkpoints - the curfew, you can't move around the city, and the war had just begun, and there were no special passes yet. He came to us at the 3rd maternity hospital on a scooter.

At 3:55 our baby was born. The first thought after he was born - I have been waiting for him for so long. I was very glad that I finally saw him.

Exactly two hours after I gave birth, I heard sirens. Everyone was evacuated to the basement. And women in labor, and medical staff, and inpatients from the antenatal clinic. It was terrible. Those who gave birth and could move independently were taken in the corridor. And those who had just given birth were placed in a postnatal room with two or three beds. As soon as a woman could walk, she was asked to leave this ward and go to the corridor. During this period of time there was a very large flow of women in labor, there were not enough places for everyone. And so we all lived in the basement, in the

corridor, together with our husbands, doctors. There were girls who gave birth right in the basement, in front of my eyes. They were brought to the postpartum ward, where the girls after caesarean and those who had just given birth, including me, lay. The men were asked to come out, and the women gave birth right there while the sirens sounded.

The first time after the birth of my son was very difficult. Logistics has not yet been established, there were problems with food. We hardly ate for the first three days in the hospital. For breakfast - a spoonful of buckwheat, for lunch - some water with pasta or potatoes. For children - diapers, antiseptics, mixtures - everything was given, there were no problems with this. On the third day after giving birth, we arrived home. That's when we already heard explosions, and hail, and how air defense works. Coming home from the hospital was very scary. Because when we left our home there weren't all these checkpoints, anti-tank hedgehogs on the streets, and all the bridges were in place, and the city was alive ... But when we left the maternity hospital, everything changed, the picture was scaring.

My husband and I were walking down the street and a planes flew over us very loudly. In the house we ran from the room to the bathroom to hide when there were explosions. In few days we decided that we needed to leave Kiev.

The first thing we will do after the war is we will definitely go and introduce grandmothers to their grandson. One of my grandmothers was at the occupied place and she was only recently released in a village near Kiev. Thank God, alive! My son is a child of war.

When my son grows up, I will definitely tell him about how he was born, in what conditions.

Notes From the Field

This story comes from a #YWCALeader from Palestine

Beyond the destruction and starvation, this genocide has placed an unbearable weight on women and young girls. I have seen mothers standing in endless lines just to get food for their children. They are often forced to make heartbreaking choices around who gets to eat first. I have seen young girls struggling to find basic hygiene essentials, as they are left without access to sanitary products, showers, and even a safe, dry place to sleep.

Women have been the backbone for the community, in ensuring survival. So many fathers are lost, missing, or unable

to provide for their families, and as a result, mothers became both parents at once. They carry the weight of their entire families on their shoulders. Many young women have stepped up, becoming caretakers, protectors, and providers for their young siblings. Seeing them gather firewood and supplies, cooking and feeding their families were heartbreaking yet deeply inspiring moments. The strength of these women have changed the course of survival for their families. We are simply walking at the pace of destiny.

LEARN MORE

Want to learn more about how armed conflict affects women and girls? Take a look at The Impact of Conflict on Women's Health and Well-being:

<https://www.worldywca.org/team/4-the-impact-of-conflict-on-womens-health-and-well-being/>



How Did We Create This Resource?

Our approach toward building this module followed the Feminist Consultation Methodology⁷ and in 2024, the World YWCA engaged consultants to create two modules on Peace, Conflict, and Justice, and Sexual and Reproductive Health Rights. To achieve this, the consulting team embarked on a journey to produce this new Guide. Young women and girls were central to every step of the process.

First, the consultant and the World YWCA team reviewed existing resources, including previous versions of the RiseUp! Guide. This created an understanding of World YWCA's approach and guiding principles, as well as the gaps in the current ecosystem that could be addressed with this module. The consultants also had a chance to engage with young women and girls through a feminist consultative process to understand their experiences of both their barriers and successes in addressing peace, conflict, and justice on ground. Following this, an issues map was drawn out to identify key needs for young women and girls in the peace, conflict, and justice space, and to recommend approaches to address these issues through this module.

We developed several drafts of the module and conducted focus group discussions with young women and girls, who offered insights and guidance on the contents of the module. This version of the module on Peace, Conflict, and Justice is the result of this co-creation process and collaborative journey, which holds inclusion, diversity and feminist principles and practices at its very core.

We are especially grateful to Adriana Sosa, Amanda Arella, Hafsah Muheed, Meti Gemechu, Nanako T, and Sanjana Ravi for their profound insights, wisdom, ideas, feedback, and thoughtful questions. They helped shape this module into what it is today.

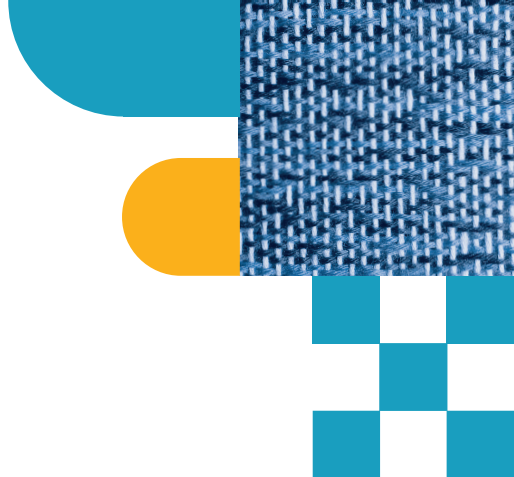
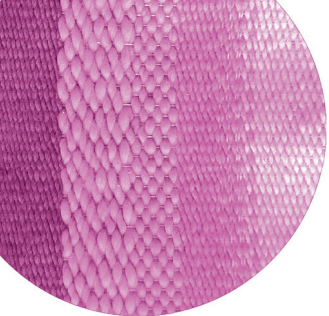
Our efforts to add to the existing RiseUp! Guides are integrated into the feminist consultation methods to ensure co-creation at every level. Equally important was ensuring that the language and terminologies included in this tool are friendly and inclusive of all identities and abilities. We avoid the use of jargon and concepts that are too technical; we encourage the reader to prioritise and celebrate diversity and inclusion; we acknowledge the issues that affect gender non-conforming people, and include a section on intersectionality as a key principle and tool to use, adapt and contextualize this Guide. As a living document, if you notice any gaps, we welcome your feedback and insights at: getinvolved@worldywca.org

Why Are Peace and Justice Important?

Peace and Justice are important because they are the foundations on which human rights can thrive. A state of peace is a human right, and justice ensures that everyone's rights are actionable and enforceable. Peace and Justice also foster a stable, safe, and violence-free world where communities thrive and violence is not the preferred method of resolving conflicts. They unlock powerful opportunities for social, sustainable, and economic development.



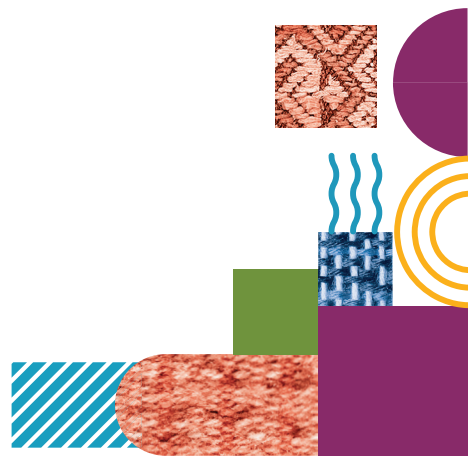
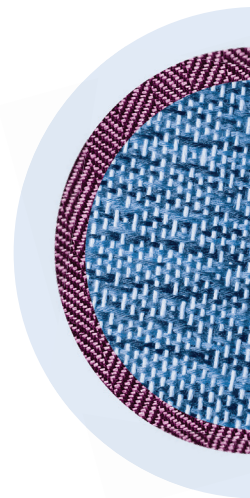
7. <https://www.worldywca.org/team/the-feminist-consultation-methodology-world-ywca-as-young-women-led-feminist-consultation-methodology-guide/>



SECTION

2

Peace and Justice + Learning



Since its inception in 1855, the YWCA movement has been involved in peace and justice work as a critical part of the human rights and women's rights agenda - including the European refugee crisis after World War II, the civil rights movement in the United States, and the struggle to end apartheid in South Africa. As the oldest women-led organisation, we engage millions of women, young women, and girls worldwide each year, across cultures and beliefs, to transform lives and the world for the better.

World YWCA connects and mobilises women, young women, and girls with the goal of developing their leadership and collective power to achieve justice, peace, health, human dignity, freedom, and a sustainable environment for all people⁸. Key focus areas for the present and future at World YWCA include peace, conflict, and justice, as the vision is to enable 100 million young women and girls to transform power structures for justice, gender equality, and a world without violence and war by 2035⁹. In order to achieve this goal, the World YWCA advocates for women, young women, and girls' participation and leadership in decision-making processes that impact them and their communities. To prepare them for their engagement in these spaces and processes, World YWCA came up with the [RiseUp! Guide for Young Women's Transformative Leadership](#). The RiseUp! Guide aims to build transformative leadership skills among young women, supporting them to be decision-makers with ownership of their own rights and future. In addition, the [YWCA's Safe Spaces Guide](#) was created to support the diverse needs of people in their local communities, dealing with different, relevant issues and connecting them with resources, information, and opportunities - including for women and girls experiencing conflict.

This module, which focuses specifically on peace, conflict, and justice, builds on the RiseUp! framework and strives to equip women and girls worldwide to participate in peace processes and co-create and nurture futures free of violence.

This specific focus contributes to the World YWCA's Goal 2035 which aims to enable women, young women, girls, and gender-diverse people to influence and create positive change for social justice and gender equality - all of which are both foundational to a future of peace, and are adversely affected by the absence of peace.

Peace

What is Peace?

Very often, the idea of "**peace**" is tied to understandings of violence and conflict - and a common definition of peace is often the "absence of conflict" or "end of conflict." However, this definition tends to simplify the issue heavily, making it seem as though nothing else disrupts peace aside from conflict. In reality, we know that this need not be the case: A human-made disaster (e.g. oil and chemical spill in our waterways or oceans) can wreak havoc and we may feel the loss of peace. It is possible that we may not have an active, overt conflict with someone, but things may be tense with them and not peaceful. We may also be in situations where there are barriers to achieving our fullest potential. We or the people around us may not be able to access education, healthcare, opportunities, or other resources. A more inclusive definition can accommodate all these factors as obstructions to peace.



8. <https://www.worldywca.org/wp-content/uploads/2023/02/World-YWCA-Advocacy-Roadmap-2022-2024-1.pdf>
9. <https://www.worldywca.org/team/goal-2035-theory-of-change/>

Accordingly, peace is much more than just the absence of conflict. It is a situation or a state where an individual is able to achieve their fullest potential and is not deprived of any opportunities, resources, or support they need to do so. This includes a focus on justice, especially because people may come from backgrounds of historical oppression (e.g., Genocide, slavery, etc.), marginalisation, violence and exclusion, and creating a condition for their full thriving requires doing justice to correct historical wrongs.

The expansive definition of peace is primarily influenced by the works of Johan Galtung, the father of peace studies. Galtung said that when peace is limited to being understood as the absence of conflict, it is called “negative peace.” This kind of peace is unstable and can flare up into a conflict easily. When peace is understood expansively, we see what is called “positive peace,” which is wholesome and sustainable in the long-term.

However, it is often the case that we associate peace with a vision of a future – we think of it as a single, common destination for everyone in the world. In one word, we see it as universal. However, we are a diverse world with many different identities, histories, wants, and needs, and it is not necessarily the case that the single idea of peace may work for everyone. The imposition of a single idea of peace can lead to the dominance of some ideas and the exclusion of several others – which can produce harm in its own right.

A diverse world means that there are also diverse ideas and views of peace. A good way to make space for these diversities is to consider a **pluriversal idea of peace**, which means that we recognise that there are several different visions, ideas, goals, dreams, aspirations, and even approaches to peace. If we impose a single idea of peace, we risk excluding diverse groups of people, approaches, visions, and ideas. We also risk recreating violence by normalising this exclusion. This idea of pluriversal peace comes from a stream of work and thought called decolonial studies, which takes care to imagine alternative ways of doing things rather than to accept the colonial dominant as the norm.

Let’s look at this with an example. Different people have different ideas of and views on peace. For instance, if you reached out to a high-schooler who is dealing with a bully, their idea of peace might mean freedom from being bullied. If you spoke to a woman from a warzone, her idea of peace might mean both the end of war and justice for the wrongs she faced, as well as economic stability. If you turned to someone living in a climate-affected area, dealing with extreme weather conditions, peace might mean life free from disaster and support from the government and international organisations in the form of resources. None of these mean that another’s idea of peace is wrong – it only means that people are grappling with a variety of threats to their peace and for each one, the presence of certain threats creates room for particular views of what peace should be. This means that the vision of peace must accommodate context.



INTERACT

What does peace mean to you? Think about your own immediate context, life, work, and experiences. Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.

FACILITATOR'S LENS

After reading this section, consider reflecting on what other ways there may be to define peace. If you’re facilitating a session on this theme, consider inviting your participants to co-create a definition of peace together, based on their lived experiences, vision, and dreams for peace.



Notes From the Field

This story comes from a #YWCALeader from Japan:

To us, peace is about human rights. The topic of human rights is so centred in our everyday lives. In 2011, a massive earthquake led to a major nuclear disaster and many of us are still facing its impacts. Our commitment to a peaceful future is embedded in the idea that peace cannot arrive without human rights. This means that advocating for the dismantling of nuclear power is grounded in our individual and collective rights for a peaceful future. In our ongoing advocacy and engagement with the theme of peace, we focused on wars happening around the world. We may be geographically far away from these conflicts, but the topic of peace is so deeply related to our everyday lives: We think about how peace looks in our everyday life, and recognise that from our families and friend circles to whole nations, we cannot live in peace if people are fighting each other.

What Does Peace Have to Do with Power?

Think, for example, of the UN Security Council and its composition. We have five states – the US, UK, France, Russia, and China – holding the position of “permanent members,” which means they get a veto right for any resolution. A veto means that they can reject a resolution, and that would mean that the resolution cannot be passed. The permanent members of the UN Security Council can and have vetoed resolutions that could have been profoundly meaningful for civil society and their rights. There is no check or balance on their use of the veto, which points to a very real concern for peace anywhere on the planet.

Contrast it with the stories of women who have pushed for peace by holding the powers accountable.

One such example are the women who survived sexual slavery at the hands of the Japanese military during the Second World War. These women continue to fight hard for justice, as they call for Japan to make reparations. They

also work hard to keep the memory of their experiences alive by talking about it, and in the process, they fight the erasure of their voices and truths.

Another powerful example is the story of the Radical Grandmothers' Collective in Thailand. These women came together to resist mining operations by a company on their lands, which caused massive destruction through erosion and pollution, and affected their lives and livelihoods. These women protested the mining corporation and the government that authorised the operation. They also created a means to sustain their protest economically by building cross-border partnerships with women in the US, to sell their crafts. Eventually, they succeeded in closing the mines down.

Both these examples also point at a very important truth: It is commonly understood that violent conflict and natural disasters disrupt peace. While this is certainly true, it is also true that disruptors of peace need not just be overt or outwardly violent. Peace can also be disrupted by the silent abuse of power, or the use of institutions like the law and police to harm people. Peace for the powerful often comes at the cost of peace for those over whom they enact power. This is why we must pay attention to what power is, how power operates, who holds power, and in what way.

Let's Look at the Different Forms of Power

“Power” can be understood as the extent of control over a range of resources – these could be material, intellectual, human, monetary and non-monetary, natural and human-made, or financial – and is exercised by different individuals and groups.¹⁰ Power is dynamic, because it is constantly changing based on the context. It is also relational, meaning that power exists because someone exerts it on another.

10. Srilatha Batliwala (1993). *Women's Empowerment in South Asia – Concepts and Practices*, Asia Pacific Bureau of Adult Education & the Food and Agricultural Organization.

Notes From the Field

Lisa VeneKlasen and Valerie Miller explain, in their book, "A New Weave of Power, People, and Politics," that power can be of four kinds:

- **Power Over:** A person or group operates with power to dominate over or control another person or group, or their choices, actions, mobility, resources, and opportunities.
- **Power With:** Power is used in a way that brings people or groups together to work for a common goal. People are united across different identities, contexts, and experiences by a shared goal. They put their resources, talents, and experiences together to produce a commonly identified outcome.
- **Power To:** Every individual has the unique potential to shape their life, choices, actions, thoughts, beliefs, and worldviews. It refers to agency, or the power to do or not do something.
- **Power Within:** An individual's self-worth, self-knowledge, and capacity to do or not do something.

There is also a fifth category, called "Power Under," a concept formulated by a psychologist called Steven Wineman. He spoke to scores of people over several years and came to understand that when they were traumatised by war, violence, and displacement and did not have a way to heal from the trauma, they tended to express a powerless rage or helplessness. This rage, when gaining an outlet, can be violent and harmful. But this is not to mean that everyone who faces trauma will demonstrate power under.

There are three other classifications of power, too. Veneklasen explains:

- **Visible Power:** Visible power refers to all formal institutions that keep power in place. For example, laws, rules, and regulations, and policies are established to determine how we can engage with one another. Visible power can also be used to

discriminate against people. For example, it is possible for a law to benefit one group while going against the interests of another.

- **Hidden Power:** Hidden power is the silent, behind-the-scenes form of power, and often, though not seen, its actions are felt. For example, a small group of people who don't represent the interests of the majority may set the agenda for a peace process and decide who gets to participate in it.
- **Invisible Power:** Invisible power is easily the toughest kind of power to deal with, because we don't often see it being held or wielded by a particular individual or group – but it exists. It is the kind of power that shapes how you define your beliefs and thoughts, and how you see yourself in the world. For instance, society conditions us to think of gendered roles as the norm. No one person alone keeps this in place – it is a widely held notion.

INTERACT

Have you seen power being used in any of these ways? Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.



Paying attention to power helps us go beyond focusing on overt violence alone, and invites us to look deeper. For instance, think about how companies respond to International Women's Day or Pride Month. They have sufficient resources and reach to make meaningful change, but they often reduce these campaigns to either offering discounts or just using pink, or a rainbow flag – the real changes, such as equal pay for equal work and making spaces gender inclusive, unfortunately don't take place. This is power in action: Those with the resources and capacity to frame the agenda to address these issues are not making any effort to create meaningful transformation. Thus, it is essential to recognise that in reflecting on pathways to peace, we must be willing to interrogate power.

Notes From the Field

This story comes from a #YWCALeader from Canada:

My journey into activism really began with a series of student strikes where I was part of a collective movement. I took to the streets with thousands of others to protest tuition hikes, and it was an incredibly powerful experience. For the first time I saw how organized action could challenge power structures and actually make change happen. The strikes didn't just disrupt the status quo. They helped trigger a provincial election and led to a change in government. That showed me that collective action isn't just symbolic—it can be transformative!

Around the same time, I was also discovering feminism and starting to learn more about women's rights. That opened up a whole new lens through which I saw the world and my place in it. The energy of the student movement, combined with my growing understanding of gender justice, inspired me to pursue a degree in women's studies. It felt like a natural next step—to deepen my understanding of the systems we were pushing back against and to ground my activism in theory as well as practice.

As a queer woman, this drive deepened in 2013 when I spent the summer working on a campaign that sought to overturn a legal ban on same-sex marriage. Being part of that grassroots mobilization was unforgettable. The campaign laid the groundwork for victory the following year, when the ban was struck down. That reaffirmed what I'd already learned: Change is possible when people organize, show up, and speak out—not just for themselves, but for each other.

INTERACT

How would you interrogate power? Think about your own immediate context, life, work, and experiences. Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.

SELF CARE / MENTAL HEALTH CHECK

You've just received a lot of information! How are you feeling? Is something coming up – perhaps a thought or a few thoughts, or feelings? Take a minute to pause and breathe. If it feels right, journal for a bit and get back – or take a break, too! to catch your breath.

Who Is Responsible for Achieving and Upholding Peace?

Very often, we tend to assume that peace is supposed to be achieved, maintained, and protected by people in positions of power – such as governments, political and other leaders, and international organizations like the United Nations. However, in reality, everyone is responsible for achieving and upholding peace! Peace takes constant and intentional effort. Peace must be created and maintained by everyone involved – it is a collective responsibility for all of us to handle.

There is an upside to taking hold of our agency when it comes to maintaining peace. If we leave it to the governments, international organizations, and political and other leaders alone, we might risk giving away our power – which may lead to restrictions on the exercise of our agency to hold them accountable, too!

LEARN MORE

When you see a green box, we provide additional information and/or send you to another place in the document (likely an Annex) to offer more resources if you want to learn more.



Notes From the Field

What does it mean for us to be responsible for achieving and upholding peace? A few points to think about as a starting point are:

- **Cultivating Reflexivity:** As individuals, we are constantly engaging with other people, systems, institutions, and organizations. We may not always get along with everyone and everything we engage with – and it is also possible that we may be in positions of greater power and privilege than those we engage with. In some instances, we may be producing harmful impacts even if we did not intend them. Reflexivity, or the art of reflecting on yourself by asking yourself questions and processing events as they unfold, helps build an emotional and psychological muscle to hold yourself accountable and to take steps to progressively do better and minimize harm.
- **Educating Yourself:** As a world of diverse people, we may never fully know each other's lived experiences. Many of us also come with the privilege of turning away from or stepping out of the stories of the lived experiences we hear, and resuming our lives. Educating ourselves consistently on the lived realities of others around us also help us understand how we can show up in support and how we can do so without being saviours.
- **Practicing Accountability:** Holding ourselves accountable for the impacts we have on others, for the harm we may be consciously or otherwise producing and perpetrating on others, and for the power and privilege we hold can be meaningful actions toward building peace
- **Advocating for Peace:** All over the world there are many disruptions to peace that require meaningful intervention and response from those in positions of power with the capacity to restore order. However, it is not always the case that people in positions respond favourably – it is also possible that they may lack the political will to do so. Advocating for peace

is a way to push for change by calling on those in power (including ourselves) to take the right steps to effect change. You may advocate for your own community – in which case your lived experience informs your journey – or for another, in which case it is important that you pay attention to what the community in question wants and how your role as an ally in their journey can support them without taking away from their hard work and advocacy.

What Does the UN Have to Do with Peace?

The United Nations emerged in 1945, as an institution dedicated to prevent atrocities the world witnessed during the Second World War. It was tasked with maintaining peace and security, among other things. The UN Charter and several other conventions, treaties, and resolutions that came up after all affirmed this responsibility of the UN.

The UN has made strides toward peace in different ways. For instance, it is actively involved in peacekeeping in countries that are facing active conflict, has a peace mediation mechanism to support the transition of states from conflict to peace, and also has the Women Peace Security and Youth Peace Security resolutions that work toward the integration of women and youth in peace processes.



UN Resolutions on Women, Peace, and Security (WPS)

- UNSCR 1325 marked the beginning of a global attempt at addressing the lived experiences of women in armed conflict, focusing on the protection of women against conflict-related sexual violence, their participation in peacekeeping operations, and the deployment of a gender perspective in peace operations. Its key actionable points cover the participation of women in conflict resolution and peacebuilding, the protection of women from sexual violence in armed conflict, and the deployment of a gender perspective in peace operations. All the resolutions that follow build on the foundation created by Resolution 1325.
- Resolution 1820 called for training troops on preventing and responding to sexual violence and increased deployment of women in peace operations.
- Resolution 1888 called for the deployment of a team of experts where sexual violence occurs.
- Resolution 1889 prioritized the development of indicators to measure the implementation of Resolution 1325.
- Resolution 1960 set up a listing mechanism that would send a direct political message warning of consequences for sexual violence including, and called for listing such incidents in the Secretary-General's annual reports while also making referrals to UN Sanctions Committees and the International Criminal Court, international condemnation, and reparations.
- Resolution 2106 focused on recourse to avenues of justice.
- Resolution 2122 highlighted the need to address the root causes of armed conflict and security risks challenging women and called on the provision of multisectoral services to women affected by armed conflict.
- Resolution 2242 called for increased funding and highlighted the importance of integrating the WPS agenda across all country situations.

- Resolution 2467 formally recognized the violence in conflict as occurring on a continuum of violence against women and girls, recognized the need for states to address structural gender inequality, prioritized a survivor-centered approach, and acknowledged the vulnerability of men to sexual violence in armed conflict.
- Resolution 2493, called for funding support and the creation of a safe and enabling environment for civil society organizations to operationalize the resolution. It also highlighted the need to develop context-specific approaches for women's participation in all UN-supported peace talks and called for a continued gender-mainstreaming perspective.

UN Security Council Resolutions are binding on States, under Article 25 of the UN Charter. This in itself is a basis to call on state governments to implement these resolutions. Each state has been left to handle operationalizing the WPS agenda on ground through National Action Plans, or NAPs. Each state is expected to frame, adopt, and implement (including resourcing) these NAPs and ensure that the resolutions are rendered operable on the ground. Broadly, the resolutions and the NAPs constitute the "WPS Agenda."

UN Resolutions on Youth, Peace, and Security

Since 2015, the role of young people in building, maintaining, and safeguarding peace and security has been increasingly recognized and documented. Over 11,000 young people from 110+ countries came together to advocate for themselves, and this resulted in the UN Security Council adopting Resolution 2250 The Youth, Peace and Security Agenda in 2015. This resolution recognizes the positive role and contributions of young people in furthering international peace and security. Broadly, the resolution names five key areas of focus: The participation of youth in peace processes, protection from and prevention of violence against the youth, building sustainable partnerships to support the rights and engagement of the youth, and finally, the

disengagement and reintegration of youth who are conscripted into the armed forces. It calls on member States to give young people a greater voice in decision-making at the local, national, regional and international levels and to establish mechanisms that can help young people participate meaningfully in peace processes.

Even as the UN has adopted many resolutions that offer a framework for states to engage with and address peace, the UN is not a supervening authority above states – it is made of states, and reflecting on the power dynamics we see at the Security Council alone, we can see how some powerful states get to make decisions that affect the world. As a result, it is also true that the UN has not successfully achieved peace on many occasions. On many occasions, states have used its resolutions and declarations toward peace to carry out or continue war. For example, Western states invaded Afghanistan and justified their military war partly by saying that they were supporting women's rights. Similarly, Israel has justified its military occupation of Palestine, with a range of claims, one of which has included claiming that they are liberating the queer people in Palestine.

The Weaponization of Women and Queer People's Rights for Peace

The United Nations, through several resolutions and declarations, has recognized the gendered nature of war, armed conflict, and disaster. It has also called attention to particular crimes at the international level, such as genocide, ethnic cleansing, war crimes, and crimes against humanity, and has indicated that all these crimes have gendered components, too. For example, targeting the sexual and reproductive health rights of women and girls in conflict can be systemic campaigns within larger campaigns of genocide and ethnic cleansing because such targeted violence can prevent particular groups from reproducing.

As part of the UN architecture to address such crimes, there is a concept called Responsibility to Protect (R2P), endorsed by the World Summit before the UN General Assembly in 2005. This concept recognizes that states

must protect their citizens from such crimes as those named above, and when they fail to do so, the international community must take appropriate measures to protect populations against these crimes. However, practice shows that many international actors tend to intervene militarily in the name of issuing such protections, and produce difficult impacts such as protracted armed conflict, destruction of governance and security sector systems, and imposition of external hegemony. In many cases, such intervention has been done in the name of women's rights. For example, in many speeches and policy briefs, Western powers justified their military intervention in Afghanistan and Iraq on the ground that they were protecting women. Many scholars and practitioners call this **pinkwashing** or **femonationalism**, where violent military intervention is normalized in the name of protecting women's rights. Similarly, in many instances, Israel claims to justify its occupation of Palestine by claiming it is liberating LGBTQIA+ folks from Palestine. Many scholars and practitioners call this **rainbow-washing** or **homonationalism**.

A true commitment to peace and protection of human rights will not involve using military force.

Despite the shortcomings of the UN system, it does offer some degree of policy commitments and grounding on the broader theme of peace. As a transnational, intergovernmental organization, it does have the capacity to make resources of various kinds available for the larger goal of building and keeping peace. This is one of the reasons there is a call to the United Nations to create peacekeeping missions and post-conflict peace processes.

LEARN MORE

Want to know more about the United Nations and Peace? Use this link to get started:

<https://www.un.org/en/peaceandsecurity>.



What is Conflict and Why Does it Happen?

In simple terms, **conflict** refers to a situation where two or more people, groups of people, communities, organizations, states, or other collectives are in opposition to each other over an issue. In this situation, their positions, interests, expectations, ideals, views, approaches, opinions, beliefs, lived experiences, and thoughts on the issue in question, may contradict or oppose those of the other, and as a result, collaborative progress becomes difficult or altogether impossible.

Conflict is not the same as violence. **Violence** is one type of behaviour in response to conflict, among several others. There may be many factors motivating violence – including, among others, history, the attitudes of the parties to the conflict toward their needs and toward others involved in the conflict.

Violence can be direct or indirect. **Direct violence** is anything that is overt – such as hitting, punching, shooting, or dropping a bomb. **Indirect violence** is not overt, and tends to exist invisibly – that is, it is not the kind of violence that looks like violence manifestly. It can be structural (or systemic) and cultural in nature. For example, a law that says that women cannot access resources to support their sexual and reproductive health and rights is a form of indirect violence.

Structural violence is the case where some social structure or institution – such as laws, education and healthcare systems – may harm people by preventing them from meeting their basic needs and rights. For example, a law that criminalizes queer and same-sex relationships can be considered a form of structural violence. As a result of this law, queer and non-binary folks cannot easily access healthcare and education without being subject to punishment and/or stigma, and may even encounter people who may openly discriminate against them on the basis of their identity without any accountability for their actions.

Cultural violence is the case where some social culture – such as a patriarchal cultural belief or practice – may harm

people by preventing them from meeting their basic needs and rights. For example, the practice of segregating people when they menstruate is a form of cultural violence.

It is often common to see conflict as a product of human behaviour. However, that is really only one part of the story. Our behaviours are an outward manifestation of a lot of things, including systemic and structural violence. When we are overtly violent or when there is a conflict with another, there is always a root cause underlying the manifest behaviour, which goes rather deep. For example, when there is online bullying targeting a young woman for being vocal online, it is not just a behavioural difference – but patriarchal attitudes and perhaps other sociocultural ideas that give trolls the encouragement to bully the woman.

When we limit ourselves to seeing conflict as a product of behaviour, we don't go to the root cause of a conflict or think deeper about how the situation even came about.

Think of the feminist movement itself: In the Beijing Declaration and Platform for Action in 1995¹¹, Hillary Clinton went on stage to say that “Women’s Rights are Human Rights once and for all.” This statement became famous, but it also tends to erase the unique experiences that women and girls in all their diversity – in terms of race, caste, color, ethnicity, sexual orientation, ability, age, mental and physical health status, citizenship status, nationality, and class, among other things – go through in their lives. Before this statement was made, in 1980, during the Women’s Conference in Copenhagen, North African and Sub-Saharan feminists challenged the use of the terms “save customs” and “backward cultures,” used by western feminists to denounce female-genital mutilation.

In Nairobi, in 1985, women from the majority world asked for the denouncement of the occupation of Palestine, and were not given space to speak out. These conflicts are not behavioral – but point to a very real issue of structural and cultural violence. If we see conflict as behavioral, then we might reduce these differences to a case of feminists not getting along. In reality, we can see how their positions have emerged from underlying issues of racism and militarism.

11. United Nations, Fourth World Conference on Women, 4-15 September 1995, Beijing, China <https://www.un.org/en/conferences/women/beijing1995>

You might have heard of the idea that conflict is inevitable. Most people who say this come from the perspective that it is bound to happen because we are a world of diverse people with diverse backgrounds, lived experiences, worldviews, ideas, and understandings. However, there is a challenge to thinking of conflict this way: We might be approaching each other with the idea that we will be in conflict with one another – and this may mean that we may not see each other in our full humanity – that is, we may ignore the fact that the person in front of us is a full human being with feelings, emotions, ideas, thoughts, opinions, identities, lived experiences, fears, and hopes, and instead just focus on their identity as someone with whom we are in conflict. Instead, we could perhaps recognize that conflicts can be expected. This will help us recognize that it is not possible or even desirable for us to be in complete agreement with each other all the time. It will also help us avoid a binary understanding of life as either being in or out of conflict.



REMEMBER!

Conflicts are not inherently bad – we tend to see conflict as a bad thing because it evokes a sense of anger, sadness, pain, harsh exchanges, and negative feelings. However, this is often the case because we think that when we disagree, we must necessarily fight – instead of looking at the disagreement as an opportunity to explore ways to arrive at a collective understanding. We tend to think of a disagreement as a threat to our worldviews or ideas – and this can make us violent, too, because we may want to protect ourselves against these threats. However, seeing a disagreement as a threat is like saying that it is a form of abuse – when in reality, two people could be seeing the same thing in different ways and dialogue could put these things in perspective.



INTERACT

How do you understand the term conflict? What would you add to this explanation? Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.



LEARN MORE

Want to know more about conflict? Listen to this Podcast in the RiseUp! Series and hear members of World YWCA share about conflict:
<https://worldywcapodcast.buzzsprout.com/1878799/episodes/14152839-episode-7-conflict>



Notes From the Field

This story comes from a #YWCALeader from Haiti:

One of the things that gets ignored when we talk about an activist's journey is the everyday life component of it all. I consider my activism a form of dismantling mindsets. I've had interactions with people world over. Folks who come from privileged backgrounds worry more about waking up to check the weather so they can decide what to wear – for us here, we wake up and check our WhatsApp groups for alerts to tell us what part of the world we live in is safe to navigate. Can we take this road today? Can we make it to the office today? Are people in such-and-such areas safe?

It was a moment that contrasted our realities. For us, the nights are unpredictable. There is shooting on the streets. Given that it's been happening for a while, people are desensitized and continue to sleep through the night. They then wake up and wonder if it is going to be an off day or if there will be a lockdown – but then they start to hear traffic outside and now have to navigate their days. They check in with their colleagues and family members. "Are you okay?" "How was it in your area?" "Can you make it out? Are there barricades?" Once all of that has been said and we're sure everyone is okay, we make it to the office, do as much as we possibly can, and stay hopeful for the future. We finish at a very specific time because some neighborhoods have curfews. Ensuring that staff members and participants make it home becomes next. We go back home to our families and heave a sigh of relief that everyone is home safe and sound. And then the cycle repeats.

This story comes from a #YWCA Member in Nigeria:

In my early childhood, waking up to the fragrance of the roses and jacarandas in my neighbourhood gave me great joy. Each year, my siblings and I looked forward to the exhilarating early morning peace and tranquility that enveloped our little community. But everything changed that fateful day in 2001—September 7th, to be exact. A day I will never forget.

That morning, we woke up to the unnerving smell of gunpowder mixed with the pungent odor of burning objects—and of burnt

people and animals. That day, neighbours rose against neighbours, and friends became enemies in the blink of an eye. Christians struck Muslims, and Muslims hacked down Christians; the battle line was drawn between the "indigenes" of the state and the "settlers" in the state. In short, the birth of ethno-religious crises in the state was complete, and within half a decade the entire city was divided along religious and ethnic lines, with people relocating to what was perceived as safe areas, meaning areas predominantly inhabited by "their own people."

In the wake of the destruction to lives and property, the need arose to rebuild not just the city, but also the much-needed peace that had been lost. The government, corporate bodies, civil society organisations focused on peace building, diplomatic organisations, and local citizens all stepped up to reunite warring factions, reestablish friendly relations, and rebuild structures.

The shock and confusion I experienced, fused with a recognition of the efforts of all the stakeholders working to positively impact our society, awakened my interest in issues of peace, justice, and development towards shaping our immediate community and our world, one small step at a time. I knew I wanted to do something to help, and so I needed to equip myself for the task ahead. I had an unflinching desire to use my status and knowledge as a young Nigerian girl to advance myself in the male-dominated field of community development.

The first thing I did was to avail myself of a gender-sensitive training on Early Warning and Response Strategies in Northern Nigeria, planned to promote women's engagement in peace and security in Northern Nigeria courtesy of UN Women. It was my very first training. It opened my eyes to the realisation that women in communities affected by conflict have a huge responsibility and ability to promote peace and justice for all. This training also helped develop my ability to engage with young minds, a skill I have found to be essential to the work I do today with young people in Jos.

After the training I received, I began to mobilise young women, under the aegis of the Deborah's Catalyst platform, to tell their stories and share what they feel can reinstate peace in our

Notes From the Field

community. Along with training and education, an effective tool we have identified for reinstating peace is sports, so I encourage participation in that direction too. I always urge young women to engage themselves in productive ventures for personal growth and development as a precursor to community peace and development.

My responsibility as a young peace ambassador in Jos, driven by my experience of having directly witnessed fire and blood as a little girl, is to mobilise young women and girls, educate them holistically, and mold them into peace agents. It is gratifying to see that the work I do with young women in promoting peace and justice in Jos is yielding results today. There is now both a visibly significant level of youth consciousness about peace and justice and the telltale signs of positive transformation in community reintegration in Jos, Nigeria.

Understanding the Spectrum of Conflict: From the Interpersonal to the Political

Conflict can take place at different levels: When you hear the word conflict, you might think of a difference of opinion between two people, or maybe you have the image of armed warfare. All of these forms and levels of conflict fall within the broad definition of the term.

In principle, the idea of conflict remains the same across different levels – where there are two or more sides in opposition to each other, in relation to a particular issue or resource or both. However, the spectrum of conflict ranging from interpersonal to international defines the scope of impact of a conflict. For example, if there is a conflict between you and your sibling, it is possible that the conflict might affect just the two of you, or perhaps bring any other siblings or your parents into the mix. If it is a conflict between you and your classmate, it is possible that a few more friends might get involved and it might become a conflict between two groups. If we zoom out a few times and consider the example of a conflict between two countries or two groups of people within a single country, you might find that it has greater impacts – impacts on the people living in the region where the conflict is taking place,

on the people fighting one another if there are armed hostilities, and impacts on the future generations – both, if peace is made or if the conflict escalates and continues unabated.

Very often, conflict at a larger scale may produce differences, divides, and conflicts at the interpersonal level. This is one of the reasons we must pay attention to mindsets and attitudes at the individual level – they often enable the prevalence of conflicts at the international level, too. The spectrum of conflict helps us understand that we are not powerless when it comes to addressing conflict: We could be one individual, or a few people – but our voice matters in addressing conflict.

LEARN MORE

How do different people experience conflict? Read the stories of World YWCA Members on their experiences of conflict across the world [here](#)



INTERACT

What implications do conflicts happening around the world have for you and your country? Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.



How Do We Address Conflict?

Most people tend to think of conflict as avoidable – and this is understandable because it can be scary, emotionally demanding, and even time consuming to encounter and deal with a conflict. However, conflicts have the potential to be powerful sites for engagement. They can help us surface important underlying issues and push us toward being better versions of ourselves as individuals and as a collective. This is possible entirely by how we choose to perceive and respond to conflict.

The most common approach to addressing conflict is reactive – that is, the process of addressing the conflict emerges after the conflict takes place. Think of a time in your life when you encountered a conflict at a personal level: You may find that you probably got angry or upset, and you may have either lost your temper and been loudly verbal or physical about it, or you might have withdrawn and become cold to others involved in the situation. It might have become a big blow up and perhaps the end of the relationship. Think of a time where one country got into a conflict with another – you might recall how troops were sent to address the conflict – and perhaps that led to war or escalated violence. A reactive approach tends to also be confrontational: It pits opposing sides against each other in a show of violence and power, and oftentimes, the one with more violence and power in the situation tends to “win.” This means that the conflict is being addressed with what is called a “win-lose” approach, where only one side can win and the other must lose. This approach, unfortunately, does not address conflict in its entirety.

One form of addressing conflict reactively is called the **“adversarial approach,”** where the two parties fight it out with each other either by themselves or through their representatives. This is typically what we see in a court of law – where two lawyers representing two sides argue their cases, and a judge, as an unbiased third party, makes a decision on the case. The limitation of this framework is that cases are won and lost, and justice can also be done in a certain way based on technicalities of the laws in question. These mechanisms are also heavily procedural and formal, and can be both scary and inaccessible for many people who may want to seek support to get justice. If the adversarial approach was applied to the example

above, one of the youth leaders will “win” the dispute and the other will “lose.”

Another common approach is to see conflict as “inevitable” – meaning that it is bound to happen – and to therefore assume that it can never be resolved. Thus, this approach, called “conflict management,” tries to keep the conflict at a low intensity. For example, let’s say two youth leaders are collaborating with one another as part of a larger network, to address climate change through a campaign. One wants to call attention to the situation of women and girls in the island country she comes from as she wants to spotlight how they are more vulnerable to harm, but the other wants to call attention to the issue of climate change as a whole as she thinks it will affect everyone on the planet anyway. A conflict management approach might just say, “Both these youth leaders cannot get along. Let’s make sure they don’t have to work together and put them into different teams.” The conflict between them remains, unaddressed.

A different approach to conflict calls for “resolution” or **“resolving the conflict”** through either dialogue between the two, or through a mediation or arbitration process involving someone neutral as the facilitator. In such processes, both sides are the ones in charge of the process, and the facilitator enabling their dialogue is only there to support them toward arriving at a resolution. While in principle, these processes are powerful in that they can resolve the conflict, they don’t always find or address the root cause of the issue. When applied to the example above, it may be a resolved outcome that both of them may get to create their own campaigns and both may be rolled out. While it may seem like a “solution” has been drawn out, it may not solve the actual root cause for the conflict – which means that it may be the case that this conflict may reoccur because the underlying cause is not addressed. For example, in the case of the youth leaders example above, a “solution” might mean to include a small segment for the leader from an island country to add their inputs, while also keeping the global campaign. However, this may result in a repeat incident in the future, perhaps among others in the group – as the underlying issue of not acknowledging intersectionality has not been addressed.

We can see these approaches to addressing conflict at different levels across the personal-political continuum. At the interpersonal level, we can see approaches to addressing conflict manifest in the form of dialogue, mediation, and repair processes like issuing apologies and making reparations, which may or may not involve legal proceedings. At the international level, we can see it manifest in the form of dialogue, diplomacy, and sometimes, even other actions such as economic and military sanctions. All processes that prioritize dialogue and engagement are considered peaceful modes of resolving conflict. Those that involve the use of economic or military sanctions can be considered combative or adversarial approaches to addressing conflict.

How Do Laws Help Address Conflict?

One of the foremost roles of the law is to address conflicts between people, groups, organizations, and even nations. Each country has a legal system that helps address conflict within the country context. These include laws and a set of courts at different levels. In these settings, when individuals are unable to settle their differences, or their conflicts have significant implications beyond themselves, or if their conflicts involve their rights, property, and freedoms, relying on law is typically the route to address differences.

At the international level, there are treaties, conventions, and customary laws addressing various aspects of international relations. When a country goes into civil war or armed conflict, some of these international laws can and do apply to the country because of the state of war. By and large, international laws apply on the basis of consent – meaning that the states have to consent to being bound by the law. This consent could look like signing a treaty, or actively indicating being bound by the law through declarations and statements. This is very different from national laws, where people are bound by them whether or not they consent. At the international level, there are courts and tribunals that apply to countries that consent (e.g., the International Court of Justice), specific countries (e.g., the International Criminal Tribunal for Rwanda), and to individuals who commit international crimes such as genocide and ethnic cleansing (e.g., the International Criminal Court).

There are two views on the law as an instrument to resolve conflict. One set of thinkers believes that the law is the only way to resolve conflict. They also tend to believe that the law is a powerful instrument that can deter wrongdoing through the threat of punishment. Another set of thinkers considers the law as one part of the solution, and believes that rather than punishment or deterrence, the focus should be on education and reflection to shift attitudes, and on cultivating ways to resolve conflict once and for all.

REMINDERS

Across all levels, is that most approaches to conflict look at solving the particular conflict and leaving it at that. While this helps those involved in the conflict, this focus does not always prevent the conflict from happening. It does not surface the root causes for a conflict, either. No conflict happens in isolation.



There are always structural and systemic factors underlying a conflict that must be addressed. Let's go back to the example of the youth leaders again. On the face of it, it might seem like both sides are making good points and that climate change is a global issue and produces unique challenges in different parts of the world. However, if you go deeper by paying attention to the history and context in which the two leaders are placed, you might see that the leader from the island country has faced structural violence in the form of multiple levels of historic oppression – the fact that their island may have been colonized in the past, that they are facing the disproportionate effects of climate change despite not contributing to the factors causing the harm, and that they are also being excluded from global policies and measures to address climate change.

Addressing a conflict by paying attention to the root cause enables two things: a wholesome resolution of the conflict itself and the transformation of the factors that enabled the conflict. This idea defines the third approach to conflict, which goes beyond resolution and aims at **“transformation.”** It looks at the root causes of the issues that come to surface in the conflict, and examines ways to address the root cause from the bottom up, through reflective and proactive measures. This approach is particularly powerful because it finds ways to bring the

parties together, resolves the issue from below, and creates new and innovative ways to move forward.

Now let's look at what it might do in the example of the youth leaders above. If a transformative approach were followed, the two youth leaders would be encouraged to understand where the other is coming from, while also perhaps creating a whole new campaign – one that talks about the general impacts of climate change and pays close attention to the specific factors that make some groups more vulnerable than the other to harm. At its heart, addressing conflict needs community. We cannot resolve, transform, or even address conflict in silos. We will come back to understanding conflict transformation in more detail later in this resource.

How Do We Address Conflict By Being in Community?

Conflict transformation requires an approach different from the one that brought the conflict into existence. This means that we must pay attention to all the factors that went into making the conflict possible in the first place: The systemic, structural, and cultural factors as well as the root causes in question. Some of the practices that can be useful in addressing conflict through and in community include:

- **Accountability Practices:** Establishing ways to practice accountability and identifying approaches to hold those perpetrating harm to be accountable can be a useful way to address conflict in community. Very often, the absence of accountability mechanisms can enable and exacerbate harm, and the imbalanced dynamic can prove to become a site for longstanding conflict.
- **Collective Care Practices:** Collective care ensures the wellness of everyone within a group, rather than to prioritize wellbeing of some over others. As conflict can be informed or caused by unmet needs, collective care practices can help address conflict proactively. By ensuring wholesome collective wellbeing through practices that facilitate ways to show up for each other, we are also able to

recognize our full humanity and show up with a sense of community.

- **Principled Disagreement:** Informed by the wisdom of key actors in the Black Lives Matter movement, principled disagreement is an approach where you disagree with another without making the person the problem. It invites space for individuals to come together on shared interests while also paying attention to the issue at hand, its root causes, and enabling factors. When you can disagree safely in a group, it means that the group has embedded mechanisms that treat conflict generatively. However, principled disagreement is not the same as “agree to disagree,” because it does not make room for disagreement that is rooted in oppression. For example, principled disagreement does not perpetuate oppression by denying genocide or by enabling greater harm.

LEARN MORE

How are members of World YWCA addressing conflict? Watch this documentary, “Voices of Hope, Actions for Peace, Women Driving Peace & Justice” here: <https://www.youtube.com/watch?v=KBIFB9E9NOI>

SELF CARE / MENTAL HEALTH CHECK

How are you doing? Check in with yourself to see how you're feeling with all this new information you have received!

How Do We Understand Conflict?

When a conflict arises, very often, there are lots of factors that contribute to that moment:

- The actors involved, the situations and contexts leading up to that moment, the identities of the actors involved, the key issue concerned, resources related to the issue in question, the power dynamics inherent in the relationship between the parties involved, and relevant history.

Once the conflict itself emerges, there are factors such as the positions, interests, needs, emotions, thoughts, and beliefs of the parties involved as well, that impact the conflict.

Organizing all of this into a neat format is essential to any attempt at addressing conflict. One way to do this is to create a “Conflict Map,” which is a visual means of organizing all relevant aspects concerning a conflict to enable clarity and cogency in taking steps to resolve the conflict.

A conflict map can be used by anyone: People who are in conflict with each other, an external mediator or dispute resolution practitioner, or even an entire community that is dealing with a conflict between two or more of its members. The technique was formulated by Paul Wehr in 1979 and has evolved into many forms since: People draw maps that look like icebergs, trees, blobs, and even concentric circles. The common factor is that the entire conflict is represented with the help of a visual aid that puts things in perspective on what must not be forgotten as we work toward addressing the conflict.

As conflicts are constantly evolving and changing, a conflict map can be used at any time, and as many times as necessary. It is not useful to treat the tool as a one-and-done mechanism as it can be particularly helpful in creating transformative change. While it has the potential to guide us to understand a conflict in its whole form, it is also important to remember that conflict maps can also reflect the bias of the person drawing the map – so it is important to be reflexive, objective, and honest while building a conflict map. The conflict map itself is not the solution to the conflict: It is a step closer toward finding the solution.

Contents of a Conflict Map

A conflict map offers a comprehensive overview of the relationship, distribution of power, challenges and opportunities, systemic and structural violence, as well as relevant historical and contextual factors defining the relationship between the parties. Not every conflict map may represent all aspects: What a map reflects is also defined by the conflict, the context, and the point in time when the map is drawn. This means that a conflict map of the same conflict at two different points in time may not look the same. Think of it like how your city has changed over the years. That new ice cream place across the street might not show up on the map of your city drawn a few years ago. This section, however, shares some of the more common contents of a conflict map – these are the typical content one can expect to find when they see a conflict map.

- First, a conflict map builds the history of the conflict. It answers the following questions: When did the conflict begin? Where did it start? What set it off? How did the conflict evolve from there? What were some of the key milestones along the way?
- Second, it explains the contextual background for the conflict. Was it in an organization or in a community setting, did it have anything to do with something else that was happening in the world at that time?
- Third, it presents the parties to the conflict. Who is directly involved? Who is indirectly involved and what does that indirect involvement look like? Who is affected by this conflict, whether or not they are participating in it? How are they affected? Who does this conflict concern that is not participating in the active conflict itself? What third parties are involved in this conflict and how are they involved?
- Fourth, a conflict map helps identify the nature of the relationships involved. How are the parties to the conflict connected and what are the many aspects of their relationship like? What is evident, what is not evident, and what aspect needs more information? What is the history of this relationship?

- Fifth, it surfaces power dynamics. How does power show up in this relationship, and how has it enabled the current conflict? How has power manifested in this relationship in the past? Who holds power and how have they used it? Do the context and history present important information to understand power?
- Sixth, a conflict map helps list out the positions, emotions, beliefs, thoughts, ideas, needs, goals, and stances of the parties involved. What do they want? What are their motivations for this? How are they feeling? What do they want from this conflict – why did they get into it? What beliefs and thoughts and ideas are they holding?
- Seventh, pay attention to the root causes of the conflict. Very often, this calls on us to go deeper than what is just presented to us. So it is helpful to explore where the conflict really is coming from, and what the key issues are telling us about what lies beneath the surface.
- Finally, a conflict map helps identify the structures, systems, and institutions within which the conflict is set. For instance, is it a conflict that has gender dynamics and thus affected by the patriarchy? Or is it something that has racist or casteist overtones?

INTERACT

What does peace mean to you? Think about your own immediate context, life, work, and experiences. Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.



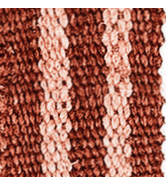
How Can We Respond to Conflict?

Conflict at the Interpersonal/Inter-Group Level

Very often, we tend to have immediate answers to conflicts when they emerge. Think about when someone says something that feels like a challenge to you or that feels like a trigger. You might have a quick answer – perhaps something snappy, angry, or otherwise specific to what the challenge was. This is your **reaction** to the conflict. A reaction is immediate, spontaneous, and not necessarily something you actively plan, think about, and then execute. This means that it is likely to be full of emotion, and sometimes, the very thing you wish you hadn't said or done, when you have a lot of time to think about it afterward.

Sometimes, you might consciously decide to take a step back and reflect on what you're feeling, thinking, and perhaps even processing before addressing the conflict. Here, you might reflect in your mind, journal or make notes, or even talk it out with a trusted friend or confidante. Doing so will also help you shape your answer mindfully, perhaps with clarity of the consequences of every step you take. This is your **response** to the conflict.

Responding to conflict is often the tougher one to achieve. We live in times of urgent cultures, where we are often racing at breakneck speed to finish things up quickly or to get the last word in at the earliest. This is largely a product of the systemic approach to conflict called **adversarial justice**. Think about a court of law where any conflict between two people is addressed. Here, we often find two sides to a conflict being pitted against each other. Lawyers are at the forefront, arguing their cases using clever words and smart interpretations of the law. On several occasions, it is fully possible that the lawyer with a cleverer approach and smarter interpretation of the law can find a gap in the law that can help someone, who is actually in the wrong, escape liability. On other occasions, the court may deliver a judgment that may involve punishing the person for their wrongdoing, or they may award a compensation. However, the person seeking justice might still feel like something is missing – such as, healing from the harm caused, repair after the damage, and even a sense of comfort to go on with life after facing the harm.



Armed Conflict

Armed conflict involves the perpetration of full-blown, violent actions in pursuit of either capturing resources or land, or to demonstrate power, or to show force to coerce action on part of the target. In times of armed conflict, the first priority should be safety. Under **international humanitarian law**, civilians cannot and should not be targeted by any form of military violence, and such crimes are punishable by law. However, we know that in times of conflict, such violence does indeed take place – and oftentimes, we are confronted by the reality that no place is safe because of indiscriminate attacks, and increasingly targeted attacks with the use of new technology.

Addressing armed conflict requires action on part of both, each of us individually, and together, in collaboration with each other, collectively. One way to address armed conflict as an **individual** is to **work with your community** to

identify ways to **prioritize safety** and to **take care of your immediate needs**. This could look like building safe spaces to hide out from active hostilities, or working to move out of the zone of active hostilities to a zone of safety. A lot of these steps are not easy to take – and do require a lot of resources. Very often, those that are privileged tend to gain access to safety options and escape routes more easily.

A second thing you can do is to engage in **advocacy for peace** by calling for an end to hostilities and prioritizing dialogue and mediation to end the conflict. This might involve bringing in more people to amplify each other's voice, and could also extend to bringing in international actors and advocates like the UN to support ending the conflict.



Notes From the Field

This story comes from a Leader from Palestine

I began my volunteering at a shelter in my neighbourhood, helping displaced families arriving from the North. Many of the employees at the shelter also began to flee and a point came when there were too few people left to help. I decided to stay even though the shelter was targeted thrice when I volunteered there. I worked on data collection in the beginning, ensuring that the families had shelter and help as far as possible. I understood what it means to live without privacy, access to basic needs, and safety. Being a scout leader gives me the bravery and awareness to manage everything around me. The leadership and resilience I gained through scouting helped me navigate the atrocities and push forward during this time.

I also worked with the Save Youth Future Society in cooperation with the Wall Street Program and the World Center Kitchen, to distribute food parcels to families facing starvation. Even today, these efforts continue. I've also been engaging with children who could no longer go to school, where we brought specialized teachers. I also worked as a media presenter with organizations like Human Appeal and other charitable groups that raise funds. Through this, I showed the world the reality of life in Gaza during the genocide. Presenting this work to the world wasn't easy. Balancing the painful truth with the hope for change was a great responsibility. At the same time, I was running between displacement camps and destroyed homes, offering hot meals and pure drinking water to those in need. It was a journey filled with exhaustion and danger. It was also the least we could do to help our people.

What Is Conflict Transformation?

As more and more people understood that conflict is often met with confrontational approaches mentioned above, they began to turn to what they called “alternative dispute redressal mechanisms”. These approaches are considered alternatives, which means that they are not the norm yet. Mediation and arbitration are two forms of alternative dispute resolution, where an unbiased outsider guides the parties to have a dialogue and resolve their conflict. In

mediation, the outsider is only a guide and helps the two sides find their solution. In arbitration, the outsider makes a decision and resolves the conflict. Another form is negotiation, where the parties in conflict engage in a dialogue with each other to resolve their conflict. However, even though these approaches are different from confrontational ones, they don't address the conflict entirely.

Let's Try to Understand This with a Story

Let's say one day, you find a hole in a wooden wall. Perhaps you have some people visiting your home and you want to make sure that you decorate your space well, so you just fill up the hole using some thick cardboard sheets. After a few days, let's say while leaning on the wall, a family member pushes the cardboard sheets out of the hole. Now let's say you find a thicker sheet of cardboard and board up the hole more cleverly than you did the last time. This could go on and on, and you might find yourself caught in a loop of repeating this process until it becomes overwhelming or pointless to continue. Over time, it's also possible that the hole got bigger from all the active attempts to fill it, that chipped away at the wall, more and more.

If you changed tactics a little, you might have taken a moment to pause before boarding up the wall, and instead, you might have investigated the wall to see what had caused the hole in the first place. Let's say you find that it is because of a termite infestation – perhaps you call on someone who works with wood who can help you clean up the infestation and reconstruct the wood. Or perhaps you find that the wooden wall is placed next to a heating device that may have thinned that section of the wall, so you move the device away. Or maybe there's an entirely different reason for it – but the bottom line is, you would understand the actual reason it is happening at all. Knowing this will help you find a way to address the issue by tackling the actual cause. This would solve the issue fully, and perhaps, finally even.

Notes From the Field

Quite similarly, if you paid attention to the root cause of a conflict, you might not just be lost addressing the symptoms of it. You will, instead, be paying attention to the root cause and addressing the most foundational causes for the conflict. In doing so, it may become clear that there are structural factors that enable conflict to manifest in a certain way. For example, at the workplace, it may be the case that the heavy emphasis on productivity and deadlines may create a culture where people are not valued, and this can cause already oppressed and marginalized voices to be ignored, talked over, undervalued, and sidelined. Similarly, in a conflict zone, battles may be waged on long held, historical social divides that may have been worsened by colonial rule or difficult economic conditions like poverty and unemployment.

Once these underlying factors become clear, it is no longer useful to stop with resolving the conflict at the superficial level. It becomes necessary to pay attention to these deep structures that are enabling the conflict in the first place. In the workplace example we saw above, the structures that must be addressed are inequities among the staff based on current and historical marginalization, as well as the culture of capitalism over kindness. In the example of the conflict zone we saw above, the structures that must be addressed is historical divisions, colonialism, poverty, and unemployment. Addressing these underlying factors takes time and collective effort – often, across places and generations.

Learning From Indigenous Practices

Long-standing indigenous practices show that responding to a conflict is not just for the parties involved, but for the entire community to be involved, using art, healing, and stories. For example, in Hawaii, a practice called Ho'oponopono brings together the person who caused the harm and the person harmed, all community members, elders, and anyone who is relevant to the conflict, and engage in a carefully guided dialogue. The Acholi people of

Uganda practice Mato Oput, where they engage in dialogue and mediation and practice a ritual to close out the impact of the harm through healing. Methods like these have proven useful even in addressing the impact of armed conflict. For example, after the Rwandan genocide, indigenous justice mechanisms like the gacaca courts helped bring community justice in Rwanda, even more efficiently than the International Criminal Tribunal for Rwanda. In East Timor, the practice of nahe biti brought people to dialogue in community, toward healing, after the war. In Aotearoa (what is called New Zealand), the practice of Ifoga is relied on to bring community healing after injustice.

Modern-day practices of mediation, arbitration, and negotiation are heavily inspired by these mechanisms. However, there has been some dilution of the original wisdom, and the incorporation of heavy procedures, patriarchal, and racist approaches, as well as proceedings that do not always interrogate power dynamics in conflict.

INTERACT

How would you interrogate power? Think about your own immediate context, life, work, and experiences. Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.

One path to reflect on for conflict transformation is to apply feminist approaches. By drawing from the wisdom, work, and lived experiences of feminists around the world and across time – especially those who work at the intersection of race, gender, caste, class, and a range of other identities – we can find ways to respond to conflict in more mindful ways that support transformation. Feminist approaches tell us to pay attention to the lives, challenges, worldviews, needs, and experiences of all those who are excluded and as a result, more vulnerable to harm. They also call on us to be reflective on how power operates, and to consistently embed accountability and care in all the work we do.

Conflict transformation invites us to go beyond addressing just the immediately presenting conflict. However, this requires us to also address the surface conflict first. At the individual level, it might mean a time out or a dialogue to start finding ways to de-escalate the difference. At the international level, it might look like a ceasefire agreement with terms and conditions for all parties involved to agree upon. This is essential because armed and violent conflict needs to end so that there is reduced harm and damage to human life and infrastructure.

Once the hostilities end, diplomatic and dialogue processes can be centred to bring sustainable peace. Alongside this, there must be an active commitment to ensure disarmament, demobilization, and reintegration. Disarmament is a process of reducing and/or withdrawing arms and military forces. It is an affirmative signal that hostilities will not continue. Demobilization is the process of taking armed forces out of combat mode, where they will actively not engage in battle. It is also a signal that active combat operations are over. Reintegration is the process of bringing former combatants back into civilian life – and usually involves specific steps to also help them cope with the psychosocial demands of warfare. These three steps are essential for any attempts at building long-term peace, as the cession of hostilities, active violence, and threats of violence is foundational to building trust for peace.

FACILITATOR'S LENS

While focusing on conflict-transformation, invite participants to think about the elements of a conflict they think might be easier to transform or shift. Invite them to explore the ones that might be tougher to shift and why they consider these to be the case!

What Is a Feminist Approach To Peace?

A useful starting point while reflecting on feminist approaches to conflict transformation is understanding feminist approaches to peace. One of the things we often hear, especially when it comes to the inclusion of women in peace processes, post-conflict dialogue and reconstruction engagements, and in political leadership, is that women and girls are inherently peaceful and nurturing. This is often the basis on which they are included in these spaces. There have been claims and studies suggesting that peace treaties negotiated by women are more likely to be upheld.

While there may be some evidence to this effect, such a framing is limiting and often even painful for women and girls. Such arguments have resulted in programs focusing exclusively on just including women and girls without making any shifts in the institutions itself. “Adding women and stirring the mix” alone will not mean that feminist outcomes will emerge – because women and girls can also endorse, hold on to, practice, and further patriarchal ideas, both knowingly and unknowingly.

These arguments also present a very limited understanding of what “women and girls” means, and often in very stereotypical terms. In addition, they tend to impose an added burden on women and girls to become the ones who solve complex crises that they did not participate in creating, in the first place.

There is no single definition for the term, and there cannot be one either, because there are various feminisms that present unique perspectives, and there are various contexts that interact with feminisms to produce unique realities. For instance, feminists in Ukraine have been steadfast in their resistance to militarism, but in the face of Russia's aggression and in the absence of success in preventing Russia's military advance, they found themselves in a situation where they had to call on the

international community to provide them with military capacity to defend themselves. Similarly, in places where feminists have found little success in passive resistance, they have turned to military responses to assert their agency, such as the Women's Protection Units in the Kurdish Resistance.

Gender Norms, Power and Peace

Just like gender norms and power, peace is produced and reproduced everyday, in all the spaces we engage in, in all the actions we take, and in all the conversations we have. For young women and girls in all their diversity, the experience of violence in conflict and disaster times is deeply connected to the violence and discrimination they experience in peacetime. There is thus a "continuum" that stretches from peace to war and disaster, where the attitudes that prevail in peace also find place in times of conflict and disaster, and are often amplified. This is why it is important to understand the perspectives of young women and girls – they know what they face in times of peace and how it is amplified in times of conflict and disaster.

LEARN MORE

Want to know more about decolonial feminist approaches to peace? Look up this article: Stavrevska, E. B., Carvajal, S. Z., & Luci, N. (2022). 'Peace' across Spaces: Discussing Feminist (and) Decolonial Visions of Peace. In *Feminist conversations on peace* (pp. 34-46). Bristol University Press.

Rather than a definition, it might be useful to turn to an evolving road map of ideas that can constitute the broad scope of the term "feminist peace". The ideas of both feminism and peace are not destinations, but invite and require ongoing action. Here are a few things that we think should go into the roadmap:

- **An Intersectional Approach:** Every gendered experience in life is made unique by the combination of other identity aspects and contextual factors such as race, class, caste, colour, ethnicity, age, ability, health, legal systems, colonialism, climate change, and so on. An intersectional approach would acknowledge and account for these unique experiences and centre meaningful inclusion.
- **Interrogating Power:** Power dynamics underpin all our interactions and engagements in the world. Without interrogating these dynamics, we risk reducing our actions and their impacts to surface level change that does not produce meaningful shifts. Interrogating power is an avenue for us to get to the root cause of our divisions.
- **A Decolonial Approach:** Rather than replicate systems and structures that have been normalized and even become sites of violence in their own way, a decolonial approach would help us by shifting away from the master's tools.

INTERACT

Rather than a definition, it might be useful to turn to an evolving road map of ideas that can constitute the broad scope of the term "feminist peace." Tell us what your roadmap should have in it, write to us at getinvolved@worldywca.org to share your thoughts.

Justice

What Is Justice?

We grow up learning the term **justice** to be associated with any kind of wrongdoing. Look back at your early days of knowing the word. Maybe it related to someone being hurt or harmed, and someone more powerful deciding what needed to be done to address that harm. However, there is a lot more to justice than just rectifying or addressing harm.

In very simple terms, justice refers to giving someone their due. But a definition like this could also be interpreted to mean that someone deserved harm and was thus harmed – and that isn't a healthy interpretation. Going deeper, justice refers to creating the appropriate conditions for an individual to achieve their fullest potential. Within this broad definition, we include guaranteeing individuals their basic and fundamental human rights; access to resources, communities, and spaces; and the foundational right of inclusion.

Types of Justice

There are different forms of justice. One of the most common forms of justice is what we see dispensed in courts. When we think of justice, we also probably think of a court of law – especially because we associate the idea of “justice” with lawyers and courts. Within courts, very often, we see both sides to a dispute bring in lawyers, who argue the case using some very technical language. This is called adversarial or combative justice – the focus is on whose side “wins.” In many cases, the “win” is determined by the clever use of language and the interpretation of both laws and facts and technical points. This doesn't necessarily mean that harm is repaired or that access to resources is made available.

Another form is retributive or punitive justice, where the focus is on punishing an offender for the harm caused. In these cases, criminal law is applied. The court pays attention to the case, looks at what the law says, determines how to apply the law, and prescribes the punishments established by law. The focus is almost always on punishing the offender – although sometimes,

some amount of compensation or damages may be provided for the person who faced harm.

A third form of justice is restorative justice, which refers to a mechanism that seeks to repair any harm done to victims by providing a space for both victims and offenders to communicate and address their needs. These processes aim to restore the victim to a state as close as possible to the state they were in before the harm took place.

There is also reformative justice, which aims to restore offenders by transforming them and their behaviour. Rather than punish an offender, it aims at shifting the potential for offending within the individual through supportive education and psychosocial interventions that may also include things like therapy.

Finally, we have transformative justice, which is a political and social framework that seeks to address the underlying causes of harm and injustice. Instead of addressing just the harm, it goes deeper to look at all the structural and systemic factors that caused and enabled the harm, and attempts to shift it.

INTERACT

Reflect on these different forms of justice. Which ones are you most familiar with and which ones seem new? What other forms of justice can you think of? Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.



Justice is fundamental to achieving a society where everyone enjoys life with respect and dignity. However, very often, our limited understandings of justice tend to assume that justice is achieved with the punishment of an offender. In reality, punishment-oriented approaches to justice do not support the healing of those who faced the original harm.

For instance, let's say a young woman has faced violence at the harm of a man. The straightforward application of the law might mean that the man is tried in court and punished. However, the young woman is going to receive only a limited idea of justice. First, the court's decision might not have focused on her or her healthcare and psychosocial wellness needs. She might have to spend her own money and effort to access the resources and support she needs to heal from the harm caused to her. Second, in a patriarchal society, she is likely to be met with stigma, shame, and discrimination by society. This may make access to the support she needs even tougher. Third, because of such a traumatic event, she may face a setback in her access to education and employment, which means that she may have financial challenges and may even have to put in extra effort to make up for the lost time in accessing education and employment.

Punishment-oriented approaches do not prevent cycles of harm or violence, either. When an offender is put away, the focus is only on what they have done – and very often, the punishments provided are violent and harsh. In many parts of the world, these harsh punishment mechanisms are used to target people who are disadvantaged on the grounds of race, gender, sexuality, caste, and more. These punishment mechanisms reflect the use of the law to cause indirect violence, and is a form of power being used over people by those in positions of authority. A punishment-oriented approach targets the overt act of violence committed without exploring why that harm was perpetrated, and how the person who committed the wrong can be engaged with to shift away from causing such harm. It excludes the person from community by isolating them – not recognizing the harm this very act causes to them and to larger society. In principle, it does not give human beings a chance to heal and become better people. Instead, it keeps a cycle of violence and fear alive.

Finally, justice is not only about repair after harm has occurred. It is also an active striving to be fair and equitable from start to finish. Justice is about acknowledging how different people experience the same situations and realities differently, and about providing ways to ensure that those experiences are acknowledged. For example, when you reflect on collective engagement, you will find that embedding:

- **Disability Justice** can make spaces accessible right from the start. This calls for listening to people with disabilities and understanding what might feel most accessible for them, and making it available.
- **Gender Justice** can help you to explore ways in which gender plays out in the space you are creating: Are there too many “manels” (all-male panels) or male speakers? Are women and non-binary people being invited to contribute meaningfully or are they just tokens?
- **Racial Justice** will ask you to explore how race plays a role in how these spaces are created and curated. Is there a dominant language alone? Can people speak in different accents and feel safe? Are speakers and spotlighted voices from a single dominant race?
- **Spatial Justice** can help you recognize the access to a space: Very often, financial reasons prevent people from being able to travel to the sites of major multilateral processes (such as at the UN). Visas are restrictively offered and not everyone is able to access a visa on time or at all, to attend events in particular countries.
- **Credential and Language Justice** can help you recognize people for their knowledge, experience, wisdom, and skill without demanding that they hold degrees from the most “well-ranked” educational institutions, which are often in the Global North. Language justice also offers space for people to speak languages they are comfortable with – and perhaps even versions of the dominant language in accents that are natural and specific to them.
- **Time Justice** will invite you to schedule an event (especially an online one) in such a way that no one is forced to be present at an absurd hour just so that

it can coincide with the workhours of a smaller group. Very often, we see this unfold with meetings scheduled by organizations and collectives in the majority world – they tend to schedule these meetings in a way that aligns with their work hours, while people in the majority world e.g. Asia and the Pacific region are often forced to engage at odd hours – late at night or super early in the morning!

All of this requires us to be imaginative and creative about justice in itself. We must understand and imagine justice as a resource to support survivors of harm and violence first, and recognize that punishment-oriented approaches have limitations that don't take us to the vision of a peaceful future we all hold and dream of.

READ MORE

Want to read more about imagination and justice?

This article talks about a powerful Indigenous perspective on imagination and justice:

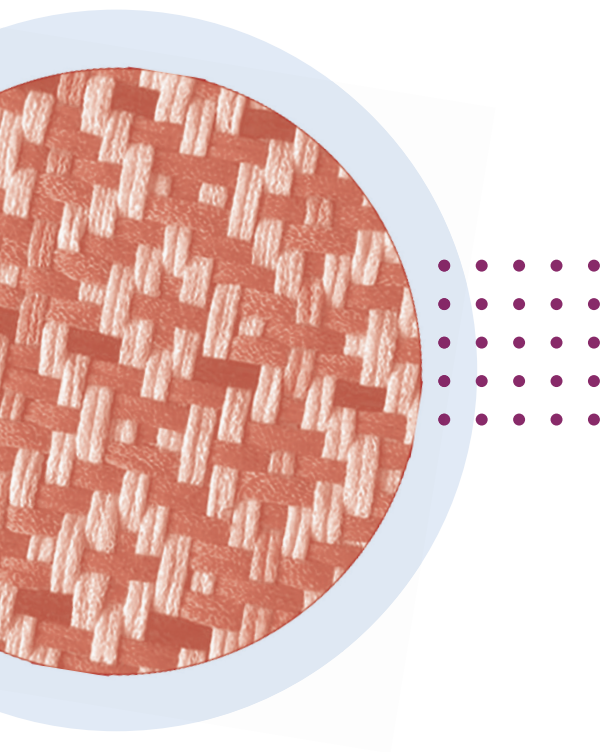
<https://www.educationthatinspires.ca/2024/04/25/imagination-justice-and-living-in-relationship-with-the-land/>



Who Is Responsible for Dispensing Justice?

The most common image that comes to mind when one thinks of an authority that provides justice is that of a court of law. Today, every country in the world has a “judiciary,” which is a system of courts that is responsible for interpreting and enforcing the law by deciding on cases and disputes brought before them. These courts operate at the national and sub-national levels, and in many countries, at the grassroots, too. International and regional courts also operate at the global and regional levels, dealing with specific disputes between states and groups of states, as well as international organizations. Some of these courts, especially those that handle criminal law cases like the International Criminal Court, also address individuals who commit large scale crimes at the global level. Many of these courts apply standard laws that are adopted at the state, regional, or international level, based on where they operate.

While this is the dominant idea, it is also true that for thousands of years, indigenous communities have practiced many different forms of justice where community elders, family members, and all individuals in society contribute toward shaping the idea of justice. Community justice mechanisms operate with the understanding that the individual behaviour is an opportunity to understand the root cause – and to heal and protect relationships in the process of doing justice. They operate on the principle that an individual can achieve wellness within a community and not by being separated from it. They follow simple practices of bringing communities together to have a facilitated dialogue, while paying attention to healing, repair, and protecting relationships and community well-being.



Indigenous Approaches to Justice

- Nahe Biti in Timor Leste: Nahe biti is a ritual, process, and philosophy of grassroots reconciliation in East Timor. The mechanism involves engaging in dialogue following a ritual of unrolling a large mat, called a biti boot. The act of unrolling the mat and sitting on it to dialogue symbolizes the community coming together to resolve their differences.
- Ifoga in Samoa: Ifoga is a Samoan ceremony of apology, and a traditional practice of seeking forgiveness and rendering a formal apology for harm caused. The party that caused harm apologizes for their wrongdoing by offering a gift of *le toga*, or fine mats, to the one from which it seeks forgiveness.
- Bulubulu in Fiji: Bulubulu refers to the *I' taukei* (Indigenous Fijian) custom of reconciliation, which involves giving gifts and practicing forgiveness. It is a central part of *I' taukei* traditional life and is practiced by the indigenous population of Fiji as a form of resolving differences.
- Palaver in Liberia: Palaver is a traditional method of dispute resolution that involves bringing people together to engage in a discussion to settle their differences. It is a form of open communication that's based on ancient legal and diplomatic practices.

INTERACT

What do approaches to justice in your community look like? Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.



How Are Peace and Justice Related?

Sustainable Development Goal 16 aims to “Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.” It talks about peace and just institutions and aims to promote peaceful and inclusive societies, enable access to justice, and build effective institutions. Peace and justice are intricately related, and must be achieved together. Without justice, no peace is wholesome. Without peace,

justice cannot be implemented.

Think about it: When a group of people continue to feel that their rights are violated by the actions of another group, there is a lack of justice and a disruption of peace. Similarly, when there is a violent conflict unfolding, people are directly affected in the site of conflict, and their rights are violated, meaning that there is a lack of peace and justice. In some contexts, when peace is to be achieved, justice may be ignored. For example, when there is a civil war, to bring about an immediate peace, there may be a call for a ceasefire and a promise of “amnesty” for leaders – which means that the leaders will not be given any punishments for their conduct during war. This means that people may be living in fear that the leader may be motivated to behave in a violent way again. Similarly, when justice is not done for crimes committed during a conflict, after peace is restored, people may fear for their safety as those that committed crimes against them during war may be living, working, and moving about among them. This takes away the sense of safety people might like to have.

To achieve sustainable, durable, and long-standing peace, justice is essential. Justice recognizes the value of accountability and speaking truth to power. It so acknowledges that a society where people’s rights are not safeguarded, or are taken away from them, is a society that cannot be peaceful. Any peace achieved without attention to justice would either be fragile or negative – fragile, because unaddressed injustices can catalyze violent conflict at any time, and negative because it is the mere absence of overt violence while simmering tensions continue to unfold.

Justice and peace, thus, are deeply related and embedded in each other, and one cannot operate wholly without the other. When we look to building a peaceful future, we cannot do so without recognizing and setting right – as far as possible – the injustices of the past. The idea of recognizing and setting right past injustices is not limited to court proceedings, although they could well be part of the process. It also includes building and holding memory of the truth, also called truth-telling, through writing, oral form, or through museums and the arts. It also includes creating education and awareness through the lens of giving people awareness – although care must be taken in doing so as many a time, stories of past injustices are told

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READ MORE

Want to read more about this interconnection? This article by Sandra Martinez Domingo talks about the interdependence of peace, security, and justice: <https://www.icip.cat/perlapau/en/article/the-interdependence-of-peace-security-and-justice/>. You can follow that up with this video and article from the ICTJ: *Peace versus Justice: A False Dilemma* <https://www.ictj.org/news/peace-versus-justice-false-dilemma>



What Happens When Justice Is Not Done Or Provided?

Justice is fundamentally intended as a tool of repair in the face of harm. The immediate aim of justice is to address those who are directly affected and targeted by the harm. The long-term aim of justice is to address the root causes that enabled the harm in the first place.

When justice is not done, it means that a survivor (or survivors) remains without any support after the violence they faced, and the opportunity to do better in the long-term is lost.

The absence of justice also means that structural and systemic violence continue, unabated. For example, think about how at the end of the Second World War, between

the 1940s and 1980s, many former colonies gained independence. While they did indeed come into their own as states, there was no formal attempt made to bring colonizers to justice.

As a result, their historical oppression and marginalization of the countries and people they colonized continues in different forms even today. Think about racism, the refugee and migrant crisis, the economic crisis, and even the climate crisis: These are all the result of a colonial world order that continues to exist, just in a form different to what prevailed earlier. You will read more about this when we talk about decoloniality in the Values section.

Let's Look at Another Example.

After a violent conflict comes to an end with a ceasefire, if there is no attempt at justice for war crimes committed against people on ground, there is every chance that those who committed such crimes will walk free, without any accountability for their wrongdoing. This would put people in the post-conflict context in a position where they fear for their safety, feel traumatized, and feel excluded and unheard in a state of peace that does not centre them or their needs.

The absence of justice can also lead to more violence. Reflect back to what we explored when we were talking about “power” under the conflict section. One form of power was “power under,” which happens when people traumatized by war, violence, and displacement do not have a way to heal from the trauma and begin to express a powerless rage or helplessness. This rage and helplessness gained an outlet and tended to become violent and harmful. Of course, as we saw earlier, this is not to mean that everyone who faces trauma will demonstrate power under. However, it is something to bear in mind while thinking about the importance of doing justice.

When the rights of an individual or a group are violated, there may be laws and legal measures to help address the situation. These may involve taking the matter to a court or reporting to the police and then having them take action. However, in many instances, this may be challenging. Conflict or disaster may have caused the breakdown of these institutions, or they may be inaccessible in cases where social stigma, political

violence, and institutional injustices prevail. This calls for creativity in advocating for justice.

What Is a Feminist Approach to Justice?

Feminist writer Lola Olufemi says that feminist work is justice work, suggesting that the idea of feminist work goes beyond just focusing on discrimination against women and girls. Of course, the central piece in feminist approaches to justice is most often likely to involve addressing gender-based discrimination, but the focus is also expansive to include addressing the systems, structures, and institutions that normalize and enable such discrimination.

A feminist approach to justice is thus actioning an ongoing commitment to addressing discrimination but not stopping with it. It involves paying attention to power dynamics, colonialism, systemic and structural violence, exclusion, and historical contexts. It also involves a commitment to accountability and repair for harm. In short, it is an active striving to apply principles like the ones we've listed in this module – and perhaps lots more that we can learn from you!

INTERACT



Tell us what a feminist approach to justice looks like Use this link to tell us your understanding of a feminist approach to justice. Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.

What Role Can I Play as a Girl /Young Woman/Woman to Achieve Peace and Justice?

As young women and girls, you are affected by the factors that disrupt peace, and achieving and maintaining peace is an important priority for you to live your lives to your fullest potential. You deserve an enabling environment that not only helps you thrive and grow, but that also nurtures your dreams and puts you on the path to achieve what you aspire to, for yourself.

Who Are You in the Movement?

Making a start in advocating for something as vast as peace and justice can be daunting. It is common to feel a sense of uncertainty about where to begin and even a sense of overwhelm by the work that might have to go into preparing to work in this field.

One useful framework that can help you identify your role in the movement comes from Deepa Iyer, a South Asian American writer, strategist, and lawyer. She is the author of *Social Change Now: A Guide for Reflection and Connection* and *We Build Bridges*.¹² She is the creator of The Social Change Map, which is the framework we are drawing from here to help you identify who you can be in advocating for peace.

According to Deepa Iyer's framework, you could be one or many of these things: The sky is the limit, and her powerful map is a starting point:

- You could be a weaver, where you play the role of connecting people, resources, funding, and organisations across borders.
- You could be a caregiver, where you work to bring nourishment to people in the community, which could include others advocating with you for peace and justice, or people who are affected by the lack of peace and justice or the prevalence of violence
- You could be a storyteller, where you pay attention to events unfolding and document them through stories, reports, and other bodies of evidence.
- You could be a healer, where you coach, counsel, and support folks working on the frontlines, and provide nourishment for their minds, bodies, and spirits.
- You could be a disrupter, where you take action to shake up the status quo and hold people in power accountable, perhaps through a protest march or a campaign, or something creative!
- You could be a visionary, where you envision a future and inspire a culture of radical imagination that gives folks around you a collective idea to work toward.

12. This framework has been placed in this module in line with the guidelines for use listed by Deepa Iyer on this website <https://www.socialchangemap.com/guidelines-for-use> as of January 2025.

- You could be a frontline responder, where you work on the frontlines either campaigning and protesting or supporting the provision of resources on ground for those affected by harm.
- You could be an experimenter, where you build and innovate new ideas that can change systems and do away with violence.
- You could be a builder, where you create the resources, infrastructure, and pathways for action to sustain.
- You could be a bridge-builder, where you connect individuals and groups and build alliances with patience and compassion.
- You could be a guide, where you create ways to share knowledge and wisdom to create a repository of resources for those who want to make change possible.

Deepa Iyer's framework is a powerful starting point for anyone that might be looking to start their journey in this work, or that might have already had many years of experience in the field, but is perhaps looking to build community in different, creative ways.

INTERACT

What role do you think you are currently playing in your role as a leader on ground? What other roles interest you? Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.

LEARN MORE

Want to know more about Deepa Iyer and her work? Take a look at her website here (<https://www.socialchangemap.com>) and her book here (<https://www.socialchangemap.com/home/social-change-now-guide>).



Notes From the Field

This story comes from a #YWCALeader from Haiti

My journey started when I was 11. I was seated next to my mother and grandmother and they were having a discussion about the news from DR Congo, essentially talking about Congolese women and the practice of female genital mutilation. I had absolutely no idea what that meant. I looked up to my mom and asked her what it meant. She explained it to me and I remember being so shocked that this is the world we lived in. I became obsessed with understanding what that meant, what that practice was, and how it happened. I spent that entire summer educating myself on female genital mutilation. A few years after that, maybe a year and a half, when Malala Yousufzai was shot for advocating for women's rights, I was seated in my grandma's bedroom. She had the TV on and that was breaking news. I saw the picture of this girl who was maybe a little older than I was, but still very young, and asked my grandmother who she was and why she got shot. That was the first time and it was a big shock to me to know that girls get shot just because they want to go to school. These two defining moments led to a veil lifting off my eyes and I realized that the peaceful world that I thought I lived in was not the reality for girls around the world.

Carrying these conversations at school and in my friend circles, as well as with my family, I began asking questions that led to deep conversations. At 14, I joined my local YWCA chapter. That's where I realized that this reality I had seen on the news was actually closer to home than I had imagined. There were lots of girls living in at-risk communities struggling to have access to education to basic rights. That was the beginning of a very transformative journey in my life of using my voice to support those who might not be heard or might not have access to safe spaces to share their stories.

Educating myself was the first step to becoming an activist. I learned about gender and sexual and gender-based violence. I began volunteering and participating in workshops, and soon made my way into the field where I became a facilitator myself. Today, I hold a different role within the organization – and I see all that I do in this capacity as a part of my activism. My activism has been a journey.

With time and considering the situation in Haiti, it has become about focusing on peace and governance, too. I now spend time educating people on what it means to live in an area of conflict. We explore why it happens, and what we can do as young people to mitigate this and to speak up about it and be part of peace processes. There are a lot of challenges that come with this – for example, I use social media to talk about a lot of things happening on the ground. It is a scary and tricky space to be in. And yet, I keep going.

The global YWCA movement has engaged in and advocated for peace for over a century now, with experience working in conflict and post-conflict spaces. The focus on peace and justice has remained a constant and consistent priority for the World YWCA, and is built on the recognition that young women and girls are vital to achieving sustainable peace and promoting non-violence. Across the world, YWCAs support this goal by developing and mobilizing women and girls as leaders, and by prioritizing their meaningful participation in advancing peace and justice in their communities.

REMEMBER

You might recall the mention of human rights relating to peace in the RiseUp! manual. According to this list, you have the right to:

- Live in a safe and peaceful society with accountable and inclusive institutions
- Participate in peace and justice processes and be represented in all decision-making levels, be they national, regional, and international mechanisms and institutions for the prevention, management, resolution, and transformation of conflict.
- Be protected from human rights violations
- Access safe spaces to learn about how you can engage in the prevention and resolution of conflicts



- Access justice for any war crimes of which you or your community are victims
- Access channels for reconciliation, reparations, and a communal search for truth to build and sustain peace.

So, how can you advocate for peace and justice at the national, regional, or international level? Here are a few strategies you can think of:

National Level

- Build awareness on key issues of concern and educate young women and girls in your community. Awareness creates capacity for informed decision-making and choice-making and can facilitate ease of access to rights, justice, and supportive resources.
- Engage with policymakers / leaders at the grassroots in your country. As grassroots communities are often motivated and driven by issues specific to their unique contexts, feeding forward to the work of policymakers and lawmakers at the grassroots can go a long way.
- Petition your lawmakers to prioritize justice for communities that are marginalized or affected by conflict or disaster.
- Push for the implementation of the Women Peace and Security and the Youth Peace and Security Agendas through the adoption of National Action Plans.
- Learn from Indigenous justice mechanisms in your country to think about wider, wholesome pathways to justice.
- Conduct trainings for lawmakers and policymakers on bringing intersectional and feminist justice to communities that have faced human rights violations.
- Documentation of violations and building oral histories for truth-keeping for advocacy.
- Call for proactive measures for peace and redressal of conflict. This could include making the case for peace education, open dialogue, spaces for healing

and psychosocial wellness, and resources that help people educate themselves and those around them.

- Invite leaders and policymakers to invest in policymaking for peace rather than to increase their arsenal of weapons. Instead of weapons-testing, perhaps attention in terms of political prioritization could move toward bringing people together in peace and coexistence.
- Pay attention to national military spending and advocate for greater investments to be made on peace infrastructure rather than on military or war infrastructure.

Regional Level

- Build collaborative engagements across borders
- Advocacy for multilateral regional processes and mechanisms to build peace and implement peace agreements
- Advocate to create transitional justice processes
- Create community spaces to facilitate transnational dialogue to build peace and justice
- Cross-border oral history projects and truth-telling projects
- Shape and participate in regional multilateral processes (e.g., ASEAN)
- Engage collectively across borders to advocate for a reduction in military expenditure by collaboratively envisioning and working toward peace, while also prioritizing disarmament, demobilization, and reintegration in areas where conflicts unfold.
- Pay attention to regional military spending, especially when they are collaborative, and advocate for greater investments to be made on peace infrastructure rather than on military or war infrastructure.
- Push for the implementation of the WPS and YPS Agendas through the adoption of Regional Action Plans.
- Pay attention to military spending and advocate for greater investments to be made on peace infrastructure rather than on military or war infrastructure.

International Level

- Participate in global campaigns
- Localize and apply global campaigns
- Cross-pollinate and learn strategies that have been successful elsewhere that you can apply locally
- Scale up to create cross-border collaborations.
- Input into UN processes and participate in UN consultations
- Pay attention to global military spending and advocate for greater investments to be made on peace infrastructure rather than on military or war infrastructure.

LEARN MORE

Want to learn how members of World YWCA have successfully implemented action on ground at different levels? Watch From Solidarity and Peace Resolutions to Reality on the Ground here:

<https://www.worldywca.org/team/1-from-solidarity-and-peace-resolutions-to-reality-on-the-ground/>. You can also learn more about intergenerational partnerships and their impact on peace here: No More Silence: Intergenerational Action Towards Peace. <https://www.worldywca.org/team/2-no-more-silence-intergenerational-action-towards-peace/>

FACILITATOR'S LENS

While facilitating this session, consider looking at examples from the community that speak to the different levels of engagement. Offering examples helps participants relate to the fact that advocacy is both possible and can be successful.

Values and Principles

Advocacy for peace and justice requires a deep understanding of who we are in relation to the people, communities, groups, and contexts we engage with. An advocate for peace and justice truly recognizes and understands that powerful advocacy emerges from collective work, oftentimes by supporting, facilitating, and enabling others to act, and building power with rather than over others.

This Guide follows the RiseUp! Guide, and is filled with feminist values and principles. However, this section is key to understanding the basic concepts that underlie these values and principles. This section is an addition to the values and principles named in RiseUp!, namely Equity and Equality, Intersectionality and Intergenerational engagements, and Diversity and Inclusivity.

Privilege and Positionality

Positionality helps us understand how differences in the social positions and power we hold shape our identities and access to resources, spaces, networks, and opportunities in society.¹³ Our positionalities in society make it possible for us to enjoy certain privileges or to be denied certain privileges. We hold privileges and face oppressions - it is never a linear, mathematical formula, because the extent of privilege and oppression we have and face is often a function of the contexts in which we live, work, engage, and interact with each other. In every group, some of us may be more privileged than others, and this should be an important thing to reflect on - because if we do not check our privilege, it is possible that there may be a replication of the same hierarchies that originally produced imbalances and inequalities in our midst.

Privilege and positionality are contextual, and play a role in peace and justice initiatives. For example, in post-conflict contexts, the ways in which peace processes are designed inherently tend to make these processes more accessible by people with privilege. As a result, on many occasions, women and girls have had to mobilize through unofficial channels to negotiate and establish peace. Some of the questions to ask and reflect on include: Who is able to access the room? Who is left out and why? Who seems to be speaking most and whose voice is getting ignored or excluded in the process?

INTERACT

Take a moment to reflect on your own positionality. What stands out about your privilege? How do you think it might impact your social engagements and interactions? Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.

13. <https://indigenousinitiatives.cltl.ubc.ca/classroom-climate/positionality-and-intersectionality/>

Power

As we discussed earlier, “power” refers to the extent of control over a range of resources – these could be material, intellectual, human, monetary and non-monetary, natural and human-made, or financial – and is exercised by different individuals and groups. Power is dynamic,¹⁴ because it is constantly changing based on the context. It is also relational, meaning that power exists because someone exerts it on another.

Like privilege and positionality, power is also contextual. As we saw earlier, there may be power over, power under, power with, as well as power to and within. It is also possible to experience and witness visible, invisible, and hidden power. We cannot wish power away entirely – and it isn’t inherently a bad thing. It is much like a knife – who holds it, how they use it, and what they use it for will determine whether it is a good or bad thing. The key is to pay attention to how power is present, enacted, performed, and used in the spaces we engage in. In advocating for and working toward achieving peace and justice, engaging with and unpacking the ways in which power is accessed, used, and felt is important. Only when we are able to confront the roles that power plays in different situations involving the disruption of peace and the need for justice, can we meaningfully pave the way to achieving peace and justice.

INTERACT

How do you see power manifest around you? What are some of the ways in which you see it affect different people differently? Tell us more. Write to us at getinvolved@worldywca.org to share your thoughts.



Reflexivity

Reflexivity is a practice and process that involves examining our own thoughts, beliefs, emotions, assumptions, needs, judgment systems, and bias, and exploring how they impact how we interact with others and how we approach our work.

As humans with lived experiences and histories of our own, we have certain worldviews and beliefs that guide how we think, work, and show up. Some of these may be conscious,

some of these may be unconscious. These can produce negative impacts, too. For instance, if we generalize a bad experience we faced with one individual to suggest that every person of their race or community background is inherently as bad, we are creating a negative impact. Reflexivity helps us avoid doing this. It is also a way for us to recognize how our privileges, positionalities, access to and use of power, actions, and impacts can affect others adversely, even before taking action or saying something. It is a way for us to consistently practice accountability in our everyday lives. Reflexivity is a fundamental foundation on which both peace and justice are built.

Decoloniality

Decoloniality is a process of undoing and addressing the impacts of colonization and institutions and systems that enable it. It is an approach that calls us to pay attention to the ways in which our lives, work, and worldviews are arranged to align with a dominant format established and imposed by colonialism. Much of what we have normalized today has been the product of colonialism: Whether it is our legal system or our use of languages, or even the way some races, languages, and communities are more privileged than others.

Decoloniality offers us a way for us to look at how power has been enacted historically and to pay attention to how those approaches continue to exist and operate in ways that produce harm. In the fields of peace and justice, decoloniality helps us expand our thinking to understand that there can be multiple paths, approaches, and even ideas and that there cannot be a single, dominant approach as we are a deeply diverse world.

Intersectionality and Multidimensionality

You might remember learning about intersectionality in the RiseUp! Module. To refresh your memory: Intersectionality is a concept coined by Kimberle Crenshaw, to speak about how multiple identity factors come together in different contexts to create unique lived experiences. It is a framework that helps us understand how different identities interact with contexts, situations, structural and systemic factors, and the use of power, to produce unique vulnerabilities. For example, when

14. Srilatha Batliwala (1993). *Women’s Empowerment in South Asia – Concepts and Practices*, Asia Pacific Bureau of Adult Education & the Food and Agricultural Organization.

Kimberle Crenshaw studied the experiences of Black Women working on the shop floor in the 1980s in the US, she found that the Black Women were not included in the advocacy efforts of White women in the US, and were also not included in the advocacy efforts of Black men in the US. This left them at a unique place where their gender and race intersected and created a very specific lived experience of marginalization.

Addressing intersectionality helps us understand that there is no homogenous group, and that there are multiple ways in which particular groups are rendered more vulnerable to harm. Intersectionality shows us, for example, that all women are affected by patriarchy, but that women from oppressed caste backgrounds or disadvantaged class backgrounds are even more vulnerable to patriarchal violence.

However, in recent years, intersectionality is being used more like a buzzword than the meaningful framework it truly is. This has called for some introspection in applying the framework of intersectionality meaningfully. One way to do this is to understand that there is no formula or linear approach to applying intersectionality. While certain groups of people have faced historic oppression and marginalization, even within these groups, there are power dynamics. The bottom line is that intersectionality cannot lead to homogenizing any group. For example, while it is true that women and girls are vulnerable to gendered risks, they are not a homogenous group: Within the group itself, we find women who are more vulnerable to harm based on their ability, caste, religion, class, age, sexual orientation, and other identity attributes. During times of conflict and disaster, these factors make them even more vulnerable to the harm inherently caused by conflict and disaster.

Another useful framework that puts this in perspective is Multidimensionality, which recognizes that we cannot separate out categories, but rather recognizes that all forms of identity hierarchies affect members within groups, and pays attention to patterns and specific aspects of oppression in an interconnected manner. This means that within a single group, there may be experiences of oppression on the basis of multiple identity hierarchies. For example, within the grouping of “young women,” we can find identity hierarchies based on religion, caste, class,

ability, sexual orientation, and more. Each hierarchy is kept in place by one or few dominant identities that hold power over others. Across these hierarchies, power is enacted by the dominant ones over others, and these patterns of power are evident across the whole group. If we pay attention to these patterns of power, we are able to recognize that inclusion is not about the identities alone, but about the dynamics in which power is enacted. In a peace and justice context, both intersectionality and multidimensionality are important. We come to understand that even the ideas of “peace” and “justice” cannot be reduced to a one-size-fits-all approach, but must be expanded to meaningfully understand how there can be different ideas, views, and even strategies to understanding and achieving peace and justice.

Equity and Equality

Power, privilege, and coloniality can all produce impacts at the interpersonal and individual levels, and very often, these impacts culminate and become sites of repetitive harm. They tend to work together to create inequity.

For example, think about a post-conflict peace process. Historically, these places have been held, owned, and led by men. Within these spaces, in recent years, as more and more women have been included, we continue to find inequity prevailing because the women are often included as token additions, and not given any real space to express their views or to share power. Another equally important point to make note of is that even among the women who are included, it is often the case that women who are more privileged in terms of social, political, and economic power, are included. It is likely that they may not represent the lived experiences of the most marginalized voices in their communities, and in the process, the inclusion itself is tokenized.

It is important to flip this narrative by centering the values of equity and equality. While equality works to ensure that everyone is treated equally, equity pays attention to the unique circumstances particular individuals and groups face, and structural factors that position them differently in terms of access to resources, space, opportunities, and power, and looks to level the playing field. Together, equity and equality help us work toward nurturing spaces that are inclusive and meaningfully accessible.

Embodied Justice

According to scholar and practitioner Rae Johnson, embodied social justice is a body-centred process of addressing oppression. It is a way to tap into the implicit knowledge we hold within our bodies to respond to the abuse of power by others. When we face the abuse of power and different forms of violence, both structural and overt, our bodies are affected. This impact also affects how we lead our lives. We build cell memories of what we consider a threat, what we feel safe in, who we should include or exclude, who we should follow or how we should lead - and all of this is also affected by and affects our privilege, positionality, and power.

Embodied social justice invites us to pay attention to our bodies and listen to the cues they send us, and build wholesome strategies for change.

Community, Solidarity, and Mutual Respect

Peace and justice can be achieved only within and alongside community. As individuals, while we can strive to work for peace and justice, change at the larger, systemic level can arrive only when we work together, and in collaboration rather than in competition. Thus, centering the principles of community and solidarity are fundamental to taking action for peace. One way to work toward this is to identify shared values and goals, individual skills and resources that can be pooled together for collective engagement, and approaches to redistribute social, economic, and political capital.

When we identify shared values and goals, we build community with each other. Our visions for peace and justice need not be homogenous, but we can all have certain points of convergence and similarity. When we pool our individual skills and resources, we build solidarity with each other. Not all of us may have access to the same resources or be able to find and access opportunities to develop our skills to the same extent. But bringing together our individual skills and resources can help us complement each other and build the collective together. When we redistribute our social, economic, and political capital, we foster mutual respect. Some of us have privileges that help us access particular spaces, networks, and resources.

When we open up these spaces, expand these networks, and share these resources, we build mutual respect.

More Values You Can Learn from and Implement:

- Sumak Kawsay or Buen Vivir: A concept embodied and practiced by the Quechua people, Sumak Kawsay or Buen Vivir refers to wellness from living as an individual in community. It recognizes that the individual is deeply connected to the community - both human and non-human - and that an individual's wellness is embedded in community wellness, and calls for a community-centric, ecologically balanced, and culturally sensitive approach to life.
- Acuerpar: A philosophy lived and practiced by the Maya-Xinca people, Acuerpar is a personal and collective action where our bodies, outraged by the injustices experienced by other bodies, self-convene to provide themselves with political energy. It is beyond a performative show of empathy, and is dedicatedly pivoted toward embodying solidarity meaningfully by taking action.
- Ho'oponopono: A practice among indigenous communities in Hawaii, Ho'oponopono focuses on repair and healing from harm, through a mediation process. It calls for mediating differences by bringing together all community members for the restoration of balance and relationship harmony.
- Ubuntu: A philosophy and practice among communities across various parts of Southern Africa that calls for grounding in community. Ubuntu is a word that celebrates the importance of connection and relationality. It means "I am who I am because of who we are together."



Skills-Building

This section presents you with the technical, professional, and interpersonal skills that can be particularly useful in your activism for peace and justice. They build on the skills and ideas that were shared in the RiseUp! module, and speak very specifically to the requirements and needs of those engaged in advocating for peace and justice.

One thing to remember is that these skills are not intended as a destination or a quick fix – working toward acquiring these skills is to recognize that the journey after is an ongoing exercise of improving and growing, from every attempt at making use of these skills. Another point to bear in mind is that you will be working with a very diverse pool of young women and girls with backgrounds and lived realities that are diverse. This might require you to be both creative and accommodating in your approaches, and to recognize that the application of these skills is not a linear process.

Much like in the RiseUp! modules, every skill subsection below comprises an introduction, a series of tips, and a repertoire of activities. Do check in with the Facilitator's Toolbox to bring these resources to life and to support your own reflective journey of learning.

Building A Culture of Peace

A “culture of peace” is one where there is an enabling environment for peace. While it might feel like an obvious statement to make that a culture of peace is one that is not violent – but we must go beyond this to build such spaces. Such spaces are not characterized by the absence of conflict, disagreement, differences, or diversity, but rather welcome these phenomena with every intention of treating them as opportunities for collective growth. An enabling environment for peace is one that treats every avenue for growth as an opportunity.

Whether it is in a small group or larger community, building a culture of peace starts with creating a pool of grounding principles along with the community. Invite thoughts on how people would like to engage, how they will like to address differences, what they would like to do to handle disagreement, and how they will embed care in their collective spaces. It is a great idea to establish routes

to respecting and sustaining diversity, and finding ways to recognize power, positionality, and privilege within these spaces.

Creating Brave Spaces

In the RiseUp! Module and in the Safe Space Manual, as you might remember, we talked about creating safe spaces. You might remember that we defined a Safe Space to mean a place where participants can share their experiences and challenges, access information, develop more awareness and build their capacities. You might also remember how we found that a Safe Space creates opportunities for young women and girls to empathise with each other, find friends, and build networks with others who have shared interests and desire for change, and that these opportunities enable discussions on issues, challenges and potential solutions.

However, it is also true that the idea of safety can be subjective. Different people need different things to feel safe, and sometimes, there may be instances where the language of “safe spaces” are used to shy away from accountability and responsibility, and sometimes, to shut down disagreement without nuance. Safe spaces might also run the risk of becoming echo chambers – whereas in the work of peace and justice, we must find ways to build room for dialogue, discussion, and engagement where discomfort will come to surface and be addressed. This is not to mean that we should not prioritize safety! It is important to always prioritize accessibility, safety from harm, privacy, participation, accurate and reliable information, trust and community, inclusivity, holistic approaches, intergenerational cooperation, diversity and respect, partnership, and accountability.

However, it is also important to recognize and make space for discomfort. What does discomfort mean? In collective and community work, we will be confronted with moments where we must unpack and explore our privilege, power, and positionality. We may find ourselves recognizing that we are privileged and use power in certain ways that produce harm to others – and it might feel difficult to be held accountable to that. However, repair begins with acknowledgment – and this is fundamental to keeping a space a site for peace.

How Can We Create A Brave Space?

- Cultivate and practice reflexivity: Pay attention to your biases, worldviews, and ideas, and reflect on any assumptions and knowledge you hold.
- Recognize and acknowledge differences in power, positionality, and privilege within the groups in question and build ways to keep that power, privilege, and positionality in check.
- Build ways to recognize and address differences and disagreements in ways that are generative rather than destructive.
- Create space for people to reflect and articulate their lived experiences without feeling like they are being expected to invest emotional labour. This means, people should be welcome to share what they want to share if they so wish to, and free to decide not to share if they prefer not to.

Checking Your Conscious and Unconscious Bias

While peace and justice space are shared interests world over, different people experience various disruptors to peace and justice, and different people might experience the same disruptors in very different ways. This is largely because of their lived experiences, identities, positionality, power, and contexts. However, it is not possible to be fully aware of the lived experiences of every group in the world. While this is natural and real, it is also true that where we don't have knowledge of something, there may be some room for assumptions to emerge. We may or may not be aware of the assumptions we form and act on. They shape our thinking and produce a bias. When we know what they are and how they shape our mind, we call them conscious biases. For example, when we bring a dear friend into our workplace as a team member, we tend to exercise a conscious bias where our friendship takes precedence over fair hiring.

When we don't necessarily know what these biases are but they do affect our views, we call them unconscious bias. For example, while selecting a venue for a workshop, if we don't pay attention to accessibility, we are operating from an ableist bias where we assume that everyone can access the space easily and will not need accommodations. This

can produce negative impacts on people with disabilities who may have multiple issues with accessing the space.

Regardless of the nature of bias, it produces an impact. This is why it is important for us to acknowledge and address the underlying assumptions. A good way to consistently do this is by reflecting on our behaviours, our choice of words, our approach to actions and interactions with each other, and even our responses and reactions to others' behaviours and actions. It is also useful to consistently listen to those whose lived experiences and challenges are different from your own, and to continue to educate yourself through self-study and deep listening.

Addressing conscious and unconscious biases are not a one-time task, but are ongoing activities that should ideally take place over our lifetimes. As we grow and encounter newer experiences, we are invited to evolve along with our experiences. A good way to keep that evolutionary curve going is to become a stakeholder with it through reflexivity.

Facilitating Difficult Conversations

Peace and justice are not surface level topics: They relate very deeply to challenges that can be difficult to hear about, and may even bring to light realities that may invite one to reflect on your power, privilege, and positionality. Discomfort is likely in these spaces as individuals pay attention to how their privilege may have arrived at the cost of another's privilege, and how their privilege is often the result of the historical oppression of another community or group. In such instances, the emergent conversations need to be given space to take place, and it is important to facilitate these conversations without bias and with respect for the many nuances involved.

How Do We Facilitate Difficult Conversations?

- Work with everyone involved to identify the terms of engagement. What are some of the key grounding principles you can identify to stay in community with each other while having this dialogue? How can we hold ourselves accountable to each other and how do we repair harm?
- Identify everyone who needs to be involved in the conversation and bring them to the table. Recognize

the roles each person wants to play in the process while centering the agency of the parties that are engaged in the difficult conversation front and centre.

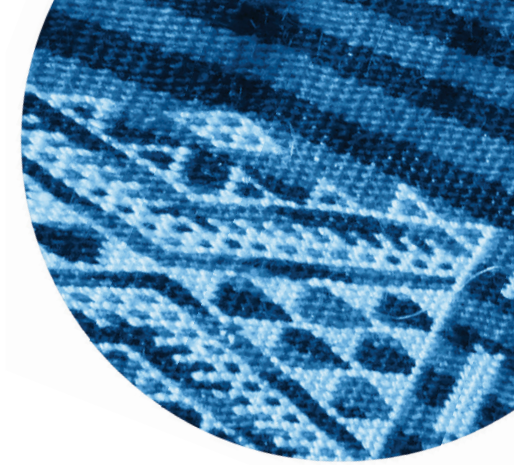
- Encourage a collective retelling of the key facts underlying the conversation – this is essential as everyone engaging should have a shared and collectively held understanding of the key issue at odds. As a facilitator, you may be confronted with many framings of the same issue, so paying attention to shared terminology, asking clarifying questions, offering reframes, and seeking consent are all useful practices.
- Go layer by layer and invite honest conversations on all sides. As a facilitator, you are best disposed to holding the container for the conversation instead of making decisions for those involved, so it is always a good idea to be gently mindful of your own power. It may be tempting to make a decision or come up with a statement that helps put things in perspective – but your role is really to welcome the parties to the issue to frame their own solution.

Using Art for Peace and Justice

Advocates for peace and justice have also used art to make meaningful statements, raise their voices on key issues, hold people in power accountable, and to tell important stories by preserving their memory through art.

For example, in Chile, during the Pinochet dictatorship, women would embroider pieces of cloth that told stories of human rights violations in an artform called arpilleras. In Palestine, tatreez, a form of embroidery, is a way to keep an ancient artform alive while also using it to advocate for Palestinian rights. In Kosovo, the Heroinat Museum is an exhibit that shines a spotlight on the experiences of women in conflict, particularly their experiences facing sexual violence. The Statue of Peace, which tell the stories of women subject to forced slavery during World War II, are placed around the world to both preserve memory and to hold perpetrators accountable. You can use art to make significant impact in your advocacy, too.

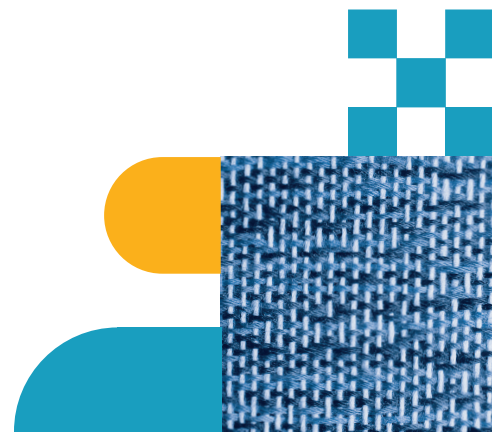
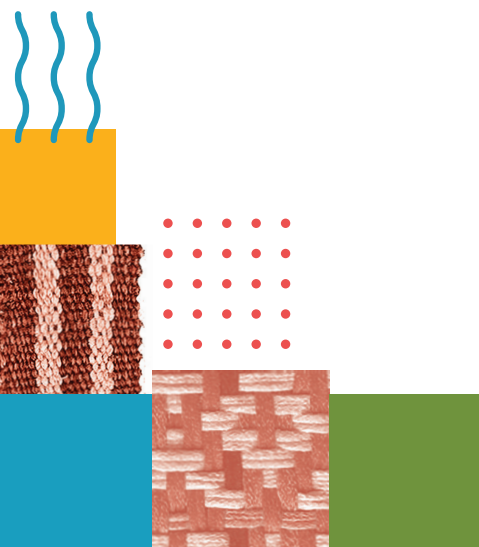




SECTION

3

Facilitator's Toolbox



Getting Started

This section is intended to support you through the ideation, creation, and implementation of facilitating sessions to support advocacy in the areas of peace and justice. We recommend reviewing these guidelines before you plan a session, and revisiting appropriate segments based on your needs for each session you facilitate.

To get started, consider answering the following questions:

- What contents within this toolkit do I need to read more about before I facilitate a session?
- What sections in this module do I want to include in my training?
- What sections in this module do I want to exclude from my training? How will I address gaps in the training that emerge from excluding these sections?
- What information about the group do I need to facilitate the session for the group I am working with? Where and how may I get that information?
- How do I learn more about the needs of the group I am working with before I shape my training?
- How can I integrate self- and collective care in the facilitation process?
- How do I build a safe and brave space for participants to engage with?
- What do I want the participants to take home from this session? What role can I play in ensuring this?
- What is my positionality as a facilitator?
- What power do I have as a facilitator for this group and how can I be mindful of the impact I have in this space?
- How will I hold myself accountable to both myself and to the group I am supporting with this facilitation?
- How will I commit myself to avoiding harm and to prioritizing repair if harm ensues as a result of my conduct?
- How does the content I am using reflect the learning styles and needs of the participants? What

resources am I using that may be difficult to use, access, or engage with, and what alternatives can I provide someone who needs it?

As a facilitator, you are different from a teacher or trainer. While a teacher or trainer provides information and educates individuals through the transfer of knowledge, a facilitator paves the way for the individuals to think on their own. The role of a facilitator is to make space for the individuals in the group to reflect on key ideas and to shape their own ideas, beliefs, and worldviews. This means that you, as a facilitator, won't be offering all the answers – but asking all the questions that can welcome the group to respond with their views. Consider keeping your questions open-ended and exploratory – that is, leave room for the ones answering to do their own exploration and come up with answers. A good tip for facilitation is to not decide that there is a right or wrong answer for your questions – because your goal is not to test knowledge, but to help surface what people are thinking and feeling. For instance, consider asking: “What are you thinking and feeling at the moment” as opposed to “Do you think this is a good idea?”

Preparing for a Training

Once you reflect on the questions we've shared above, you will have a bit of a starting point in place. Specifically, you will know the gaps you need to address, the approaches that you need to embed, and the starting point for all of it. Make it a point to review the RiseUp! module for information on logistical considerations, engaging your participants, and making the agenda. Then, follow these steps to build a meaningful event:

Contextualizing This Guide

While drawing up a plan to implement this Guide, it is a good idea to start by learning about the unique challenges, needs, and requirements of the groups you're working with. Specifically, peace and justice, and disruptors to both, look very different from context to context. Within particular contexts, there may be people who are more vulnerable than others. This means that the content itself might need you to make changes or enhancements in such a way that the content itself speaks to the unique needs of the community in question. A very good way to begin is to understand what the needs of the community are. Start

with some educational reading that can help you understand the unique challenges of the community, study their history in the areas of peace, conflict, and justice, and understand who are the most vulnerable.

First, use the checklist in the RiseUp! Module to identify ways to contextualize this guide. Following this, use the specific checklist below to speak to the unique needs of the peace, conflict, and justice module.

- Identify examples of efforts toward peace, conflict transformation, and justice within the community represented by your group as a way to create more ways for the group to relate to the content. You may do this through your own research, and even through a pre-session survey by inviting participants to share if they have any examples. If you do use their examples, be sure to credit them!
- Map out the challenges unique to the communities represented by the group you are training. It would be a good idea to pay attention to both, historic context as well as recent developments. This may be done either through your own research, or through a pre-session survey, or perhaps even both. This will help you ensure that the content you present them with actually makes sense to them and is not completely irrelevant to them.
- Identify the implications of particular terminology in and for the communities represented by the group you are training and either reframe them or offer explanations for technical terms that are maybe more common in English than in their languages. This will ensure that they are not forced to adopt terminology and language that isn't their own.
- Identify ways for participants to engage without having to expose themselves. This may mean that you can decide whether your training will be online or offline, or even blend both, so that those who can participate from the safety of their own places may have a way to do so. If you are doing this online entirely, you can plan the ways in which members can engage – anonymously, or with a pseudonym, or with video/audio settings turned off.
- Identify your unconscious bias – you may have a view on existing conflicts based on who is right or

wrong. Be aware of this, and how this view may or may not be the view of your participants. Be aware of not judging etc.

Defining Your Audience

After you follow the steps outlined in the RiseUp! Module, the following questions can help you reflect on ways to ensure that you make your space safe, brave, and respectful for all your participants.

- What barriers might your group of participants face to their participation as a result of disruptors to peace and justice in their society? You may want to pay attention to recent events, specifically around the kind of ideas being communicated, the prevalence of fake news and propaganda.
- What challenging experiences in their past might inform or affect how they may show up, and what steps might you take to support their needs?
- How will power show up in the space you are holding? Are there community-level dynamics that you can pay attention to, make space for, and learn more about so you level the playing field?
- How will you address members who may come from opposite sides to a conflict? What are some of the conflict transformation practices you can embed in the process of engagements?
- What community guidelines will you develop to support everyone's participation? How will you bring in the voices of the participants to shape these community guidelines? How will these community guidelines address disagreement?
- What are some of the ways in which you will provide for time and language justice in these spaces?



Measuring and Evaluating Your Impact

Once you complete a session as a facilitator, it is always a good idea to identify the impact of the session by collecting feedback from the participants to learn about their experience. Do look up the “Evaluating your Training + Staying Connected” section in the RiseUp! Module for details on how you can evaluate the impact of your session with your participants. We also encourage looking up the Feminist Consultation Methodology (FCM) developed by World WYCA to identify some of the best ways to draw insights from the community. While the FCM is not directly a tool for monitoring and evaluation, it can guide you on how you receive inputs in ways that feel safe for your respondents to provide.

Facilitation Tips

While the RiseUp! Module would have got you started on the foundations for facilitation, this module is intended to help you prepare deeper to facilitate a module on peace, conflict, and justice. As a nuanced topic, the individual context in which you are facilitating a session, the people involved and their expectations from the training, and the specific challenges they are up against will all define the specifics of your training. However, a few general things to consider across the board are:

- Ensure that you prioritize the safety of participants especially if you are facilitating a session in a region that has had an experience of fragility, armed conflict, or violent conflict. This means taking steps to choose an accessible location if it is offline, or to offer room to participate anonymously / with a pseudonym if it is online, and ensuring that participant safety and privacy are protected at all times. You may also make an informed decision not to share content on social media to prioritize participant safety and privacy.
- Study the context in which you are facilitating a session. This means paying attention to current challenges, as well as the history, social structures, and lived experiences of the people you will be working with. This is essential because context matters in understanding peace, conflict, and justice, and in shaping sessions that involve reflecting on them. Individual experiences are

always set within the scope of larger contextual realities, so it is important to identify the background first.

- Make room for participants to engage with support. As peace, conflict, and justice touch upon difficult themes and topics, it is possible that they may be triggering, worrying, and possibly even challenging for participants. They may have difficult memories and experiences that may be actively triggered, which makes it essential to have resources and people to support them if that happens. This calls for careful planning, as your understanding of the context can help you identify the precise resources and people who can be involved in the training process.
- Create spaces for reflection. Most engagements in the fields of peace, conflict, and justice require room for individuals to both process their own thoughts and emotions, and to explore their reactions to events happening to and around them. This requires quiet time for reflection and exploration of oneself, one's attitudes, and wherever relevant, one's own approach to different things. Offering plenty of time and room to reflect – sometimes together and sometimes on their own – can go a long way in helping the session bring meaning to their work.

Icebreakers and Energizers

Learning about peace, conflict, and justice can be a powerful experience through games and energizer activities. They give participants a chance to experience realities and reflect based on their feelings, rather than to give them theoretical knowledge. While theory can definitely be grounding, a large part of the realities around peace, conflict, and justice are lived and experienced – and require a lot of reflective work on part of individuals who want to engage with these areas. The games, icebreakers, and energizers listed in the RiseUp! Module are a powerful starting point for your sessions. Here are a few games and activities that can help add to that list, specifically for a peace, conflict, and justice context.

- [Privilege Walk \(Link\)](#)
- [Politics and Advocacy \(Link\)](#)
- [Wheel of Power and Privilege \(Link\)](#)

- Return to Community to Resolve Conflicts (Link)
- Challenging dominant worldviews (Link)
- Beyond Allyship: Coalition (Link)
- Transforming Conflict (Link)
- Youth Advocacy for Peace Toolkit from UNOY (Link)
- Building Just Futures: A Worldmaking Game (Link)
- We Play, We Express Ourselves, We Accompany Each Other: A Playbook for Playing and Getting Along with Each Other (Link)
- Our Rights, Our Safety (Link)

Supplies and Materials

In the RiseUp! Module, we had a list of supplies and materials you could arrange to conduct your session freely and smoothly. A lot of these supplies and materials were specific to event planning and logistics. As this module focuses on peace, conflict, and justice, this section will be a bit more specific around the kind of supplies and materials that may be useful for you as you conduct sessions on this topic. For ease, the supplies and materials have been divided into specific groups.

Resources Offering Psychosocial Support

As participants may be engaging in topics that may produce triggers or may be difficult to speak about, it is useful to set up potential resources that can help them should they need it. A few of these resources are as follows:

- A list of therapists and counsellors to support anyone who might like to speak to one of them to uncover their challenges and experiences
- Individual reflection spaces that can be separate rooms / sections within rooms if offline, or separate breakout rooms if online for individuals to spend time on their own if it is overwhelming to be in others' presence
- Colouring / drawing stations to help anyone that might want to use art to address how they're feeling or to express themselves
- Gentle reminders of community engagement guidelines to ensure that no one is subject to

treatment that makes it difficult to engage

- Options for smaller peer groups / buddy system engagements to help facilitate care for one another and to ensure accountability in participation

Resources Offering Knowledge Support

As participants may be engaging from different backgrounds and levels of exposure, it is possible that they may be encountering particular terminology or modes of articulation that are new to them. They may be familiar with the concepts in different forms, too – but the use of technical terminology and jargon can be disorienting. At the same time, a facilitator is also expected to offer up relevant information and resources that can help participants gain new information. To draw a balance, the following resources may be helpful:

- A handbook or guiding document with a glossary of useful terms can help ground participants in knowledge of terminology that may be new to them.
- A reflective journal to accompany them through the session with prompts, questions, and relevant quotes can be helpful in supporting the participants' learning journeys.
- Real-life examples, as far as possible, of the concepts you are sharing and explaining to them to put in perspective how a lot of technical language is coming to life in action.

Resources Offering Community Support

Lived experiences of peace, conflict, and justice are ongoing, and oftentimes challenging to navigate whether or not people have community or support. Finding ways to encourage your participants to nurture and find community with and among each other can be very helpful. To do this, consider the following resources:

- Creating a safe social-media based group on secure platforms such as Signal can be useful to enable participants to talk to each other and to share their experiences, ask questions, and reflect together.
- Conducting regular check-in sessions online or offline to enable continued engagement. These could be sessions without a set agenda or can be led by the participants in turn, too, to enable access to agency.

Do make sure to reference the section titled “Additional Reference Documents and Templates” in the RiseUp! Module to identify how to build logistical requirements like an attendance sheet, consent form, logistics note, disclaimers, and accountability sign-posts and documents. This will help you run the session smoothly.

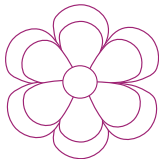
Reflection Worksheets, Activities, Handouts

Reflexive Practice and Planning for Advocacy

The Power Flower

Adapted from A New Weave of Power, People & Politics by Lisa VeneKlasen and Valerie Miller.

- Ask each participant to individually draw the power flower, using the template given below on a sheet of paper. There should be a circle in the center, and six petals. Then, a second layer of 6 petals around the first.



- In the first layer, ask the participants to list one identity category per petal. For example, sex, race, ethnic group, language, class, caste, etc. They can choose 6 identity attributes they consider most important in defining their identity. For example, “refugee, youth, Indigenous, queer, neurotypical, person of color.”
- Then, place participants in groups and invite them to share the identities they listed. Following a round of sharing for all members in the group that feel comfortable sharing, collectively invite them to map out the dominant characteristics of each identity they named in the outer circle. For example, if the

participant chose “refugee, youth, girl, queer, neurotypical, person of color,” the outer circle would read: “citizens and nationals, adults, men and boys, heterosexual, neurotypical, white.”

- If your participants are unable to draw for various reasons, consider making this activity accessible to them through one of the following options (a) If they consent, invite them to partner with someone who can draw on their behalf and conduct the activity as a pair. (b) If they do not feel comfortable with someone else drawing on their behalf, ask them to make a list of six identity attributes in their mind.
- Invite participants to reflect on how power is enacted, which identities often tend to be centred in the dominant frame of things in society, and explore how we can redistribute social capital.

Radical Imagination

This activity can be used as a means of reflection both as an individual and as a group. If you do use it as a group, consider pacing the activity over several sessions so that you can have rich discussions across the many groups. This activity has been inspired by the works of Lisa VeneKlasen, Srilatha Batliwala, and Johan Galtung.



1 Understanding Structural and Systemic Violence

Draw a large circle on a piece of paper. If this is a group activity, do this on a large sheet. If this is an individual activity, do this in a journal. Divide the circle up into six equal parts like a pie. In each part, along the boundary of the circle on the outside, write: **"POLITICS,"** **"ECONOMICS,"** **"SOCIETY,"** **"MEDIA,"** **"EDUCATION,"** and **"HEALTHCARE."** These represent systems.

Take one segment at a time and answer the following questions. You can make notes on a separate sheet of paper, and map key words and phrases in the segment itself, or use sticky notes to place whole ideas if you're doing this as a group:

- What is the current structure of this system? For example, consider whether it is a democracy or dictatorship (politics), capitalist or socialist (economy), etc.
- What is the historical context for the current structure of this system? For example, consider where the specific structure originated, under whose leadership, and what views shaped its creation.
- Within this system, who is most powerful and why?
- Within this system, who is least powerful and why?
- How does gender play out in this system?
- Do some people benefit more from this system than others? Who are they and why does this happen?
- Do some people face more harm from this system than others? Who are they and why does this happen?
- For those who face harm within this system, is there any mechanism for repair? If there is one, is it working well? If there isn't one, what has the consequence of this absence been?

As you go through each question within a segment, spend a few minutes reflecting on your answers. Have a few notetakers in your group if you are doing this collectively.

When you finish all six segments, think about how these systems operate together and in collaboration. Consider these questions as further reflection:

- What are the common patterns across all six segments?
- What do we understand about these systems and how they operate?
- Do factors in one segment affect those in another? How?
- Do those in power in one segment enjoy similar levels of power in other segments? Can you think of examples?
- What might it mean to reflect on this system as a whole with an eye on transformation?
- How would we build something different?
- What values would we center in the process?
- What will we do differently and how will we go about it?
- Who should lead this process of building something new and different?



Lola Olufemi's Words on Radical Imagination

"Imagine this: A world where the quality of your life is not determined by how much money you have. You do not have to sell your labour to survive. Labour is not tied to capitalism, profit or wage. Borders do not exist; we are free to move without consequence. The nuclear family does not exist; children are raised collectively; reproduction takes on new meanings. In this world, the way we carry out dull domestic labour is transformed and nobody is forced to rely on their partner economically to survive. The principles of transformative justice are used to rectify harm. Critical and comprehensive sex education exists for all from an early age. We are liberated from the gender binary's strangling grip and the demands it places on our bodies. Sex work does not exist because work does not exist. Education and transport are free, from cradle to grave. We are forced to reckon with and rectify histories of imperialism, colonial exploitation, and warfare collectively. We have freedom to, not just freedom from. Specialist mental health services and community care are integral to our societies. There is no "state" as we know it; nobody dies in "suspicious circumstances" at its hands; no person has to navigate sexism, racism, ableism or homophobia to survive. Detention centres do not exist. Prisons do not exist, nor do the police. The military and their weapons are disbanded across nations. Resources are reorganised to adequately address climate catastrophe. No person is without a home or loving community. We love one another, without possession or exploitation or extraction. We all have enough to eat well due to redistribution of wealth and resources. We all have the means and the environment to make art, if we so wish. All cultural gatekeepers are destroyed. Now imagine this vision not as utopian, but as something well within our reach."

Lola Olufemi, *Feminism, Interrupted: Disrupting Power*

Advocating for Peace and Justice Adapted from UNOY

Engaging in advocacy requires you to speak to groups or people in positions of authority and power, to implement meaningful change in the area of concern. The RiseUp! Module is a fantastic resource to turn to, to build your

foundations in advocacy. This activity is a shorter version of a longer process. It is highly recommended that you ground yourself in the foundations offered in the RiseUp! Module before implementing this.

Step 1: Identify the Issue You Want to Address

Analyze the issue and pay attention to what is really happening. Do your research on the context, history, power dynamics, and social and political factors influencing the issue. If possible, speak to people who are experiencing the issue first hand if you aren't one of them yourself, and gather insights on what they want as a solution.

Step 2: Explore Solutions

While reflecting on the problem, especially if it is your own lived experience, it is possible you might already have a vision, idea, or dream for a solution. If it is not your lived experience, you may have some idea of what might be useful. In both cases, it is important to recognize both the feasibility of the solution as well as whether the solution is in itself desirable and will produce meaningful change. Brainstorming possible solutions can be useful as a first step. Then, reflect on what each solution can offer, make a list of pros and cons, and then go with the best fit.

Step 3: Determine Your Position and the Key Message You Want to Convey

Analyze the issue and pay attention to what is really happening. Do your research on the context, history, power dynamics, and social and political factors influencing the issue. If possible, speak to people who are experiencing the issue first hand if you aren't one of them yourself, and gather insights on what they want as a solution.

Step 4: Identify Who You Are Hoping to Reach

Are you looking to reach someone in a position of power? Or are you looking to educate people in general? Identify the target audience you want to engage with and draw up a broad demographic profile to recognize where you want your message to go.

Step 5: Building Your Campaign

Set up your advocacy campaign to take your intended message to your intended audience. Are you hoping to reach a leader? Use petitions or open letters, or even engage at relevant civil society forums where your voice can be heard. Are you hoping to reach larger, more general audiences? Use social media, street theatre, or other innovative forms of engagement to reach out to them.

Step 6: Implement Your Campaign

Once you identify who you are reaching and how, and what you want to say, put it all together. Build the assets for your campaign – whether it is a petition, an open letter, or a social media campaign. Ensure that you have enough time between creation and implementation so that it is a hassle-free and smooth process.

Step 7: Monitor and Evaluate Your Impact

Before rolling out your campaign, identify the goals and objectives you want to achieve and how you will verify that they have been achieved. This can look like building a series of indicators and datapoints. As you roll out your campaign, look for ways to measure the impact and build out a report to assess your success. Remember, every effort counts. Social transformation takes change, so even if you don't see the big results you wanted, don't be discouraged. Go back to the drawing board with your learnings and give it another shot!

Games and Activities to Reflect, Learn, and Engage in Dialogue

The Peace and Justice Book Club

- Invite a few peers to set up the initial group. Keeping it small helps set things up. Once you have a basic framework in place – you may want to think about membership terms, durations, and expectations for attendance – opening up membership is easier.

- As a group, collectively identify how you will operate. At this point, think about whether you will engage online or offline, through what medium or at what place, how often you will meet, whether you will all read a single book or pick from a list and then reflect on them together, and how your meetings will be structured.
- Collectively build a list of books and identify a way to make the books accessible. This could look like borrowing books from a library, or sharing books, or using accessible mediums like audiobooks and ebooks for ease.
- Kickstart your first meeting and reflect on your readings!
- Appoint one note-taker on a rotation basis to round up all observations and reflections in the meeting to report on it. You could publish it as a blog, or just maintain it as a record. This will help you look back on your journey together, over time.



Guess Who!

Guess Who is a fun guessing game. Each player chooses a card from the pile and places it face-down, and out of sight from the other player. Players take turns asking yes-or-no questions about the other player's character. For example, "Is the person a peace activist from Palestine?" The goal is to guess the name of the person in as few questions as possible. The first player to guess the other player's card wins.

The list of names have been presented in the form of cards overleaf. You can either print out the cards and use them OR, you can write out all the names on sheets of paper. If you go with the second option, each player takes a turn to draw a lot and the others have to guess the name they've drawn by asking questions.

List of Names:

1. Sadako Sasaki (1943-1955): Sadako Sasaki was a young Japanese girl who became a symbol of peace following the Hiroshima atomic bombing during World War II. Exposed to radiation at age two, Sadako developed leukemia by the age of 12. Inspired by a Japanese legend that folding 1,000 origami cranes could grant a wish, she started folding cranes in hopes of recovering and wishing for world peace. Sadako completed 1,000 cranes and continued folding until her death. Her story has inspired countless people worldwide, leading to the creation of the Children's Peace Monument in Hiroshima. Her legacy reminds us of the devastating effects of war and the enduring hope for peace. (Reference: Hiroshima Peace Memorial Museum)

2. Ayo Ayoola-Amale: Ayo Ayoola-Amale is a Nigerian peacebuilder, poet, and lawyer passionate about nonviolent conflict resolution. She founded the Women International League for Peace and Freedom (WILPF) Ghana and has worked on empowering women and youth to engage in peace processes. Ayo's poetry and writings reflect her deep commitment to justice and harmony. Through workshops, advocacy, and community dialogue, she fosters reconciliation and sustainable peace. Her efforts underline the power of creative expression and legal frameworks in advancing peaceful societies. (Reference: WILPF Ghana)

3. Visaka Dharmadasa: Visaka Dharmadasa is a Sri Lankan peace activist who turned personal tragedy into a mission for peace. After her son went missing during the Sri Lankan civil war, she founded the Association of War-Affected Women to support families and advocate for peace. Visaka has facilitated dialogue between conflicting parties and promoted the inclusion of women in peacebuilding. Her relentless efforts have earned her global recognition, showcasing the transformative role of women in resolving conflicts. (Reference: Nobel Women's Initiative)

4. Leymah Gbowee: Leymah Gbowee is a Liberian peace activist who led a nonviolent movement that played a critical role in ending Liberia's civil war in 2003. She mobilized thousands of women for peace through prayer, protests, and community organizing, emphasizing unity across religious and ethnic lines. Leymah's efforts contributed to the election of Liberia's first female president, Ellen Johnson Sirleaf. In 2011, she received the Nobel Peace Prize for her dedication to peace and gender equality. (Reference: Nobel Prize Organization)

5. Greta Thunberg: Greta Thunberg is a Swedish environmental activist whose work highlights the intersection of climate justice and peace. Starting with a solo school strike for climate action, Greta's movement grew into a global call for sustainable policies. Her speeches emphasize the urgency of addressing climate change to prevent conflicts over resources and displacement. Greta's activism inspires young people to act for a livable future and a peaceful, just planet. (Reference: Fridays for Future)

6. Savitribai Phule (1831-1897): Savitribai Phule was a pioneering Indian social reformer and educator who championed women's rights and worked against caste-based discrimination. Alongside her husband, Jyotirao Phule, she established India's first school for girls and worked tirelessly for marginalized communities. Though primarily remembered for her contributions to education, Savitribai's work in challenging oppression laid the foundation for peaceful and equitable societies. (Reference: Savitribai Phule Biography)

7. Medea Benjamin: Medea Benjamin is an American peace activist and co-founder of the organization CODEPINK, which advocates for ending U.S. wars and militarism. Known for her bold protests and advocacy, Medea has highlighted issues such as drone warfare, arms sales, and military interventions. Her fearless activism underscores the importance of citizen engagement in promoting global peace. (Reference: CODEPINK)

8. Ahed Tamimi: Ahed Tamimi is a young Palestinian activist who gained international attention for her protests against the Israeli occupation. From a young age, she has spoken out against injustice, inspiring others to advocate for human rights and peace. Ahed's resilience highlights the role of youth in confronting systemic oppression and working toward peaceful coexistence. (Reference: Al Jazeera)

9. Ann Druyan: Ann Druyan is a writer, producer, and advocate for science and peace. Known for her work on the "Cosmos" series, Ann promotes understanding and cooperation as essential elements of a peaceful world. Her advocacy for scientific literacy emphasizes its role in solving global challenges and fostering harmony. (Reference: Cosmos Studios)

10. Ray Acheson: Ray Acheson is an activist and writer who campaigns for nuclear disarmament and feminist peace. As part of the Women's International League for Peace and Freedom, Ray advocates for demilitarization and systemic change to address the roots of conflict. Her writings challenge militaristic paradigms, envisioning a world rooted in justice and care. (Reference: WILPF)

11. Dolores Huerta: Dolores Huerta is an American labor leader and civil rights activist who co-founded the United Farm Workers. Her advocacy for workers' rights, particularly among marginalized communities, reflects her commitment to social justice and peace. Dolores' slogan, "Si se puede," embodies the spirit of collective action for equity and harmony. (Reference: Dolores Huerta Foundation)

12. Autumn Peltier: Autumn Peltier is an Indigenous Canadian water rights advocate who speaks out for the protection of clean water as a basic human right. As a youth leader for the Anishinabek Nation, Autumn's work

emphasizes the connection between environmental stewardship and peace. Her speeches inspire global action for sustainability and justice. (Reference: United Nations)

13. Hindou Oumarou Ibrahim: Hindou Oumarou Ibrahim is an Indigenous Chadian environmental activist advocating for climate justice and the rights of Indigenous peoples. Her work bridges traditional knowledge and modern science to address global challenges like climate change and conflict. Hindou's efforts highlight the importance of inclusive and sustainable peacebuilding. (Reference: UN Environment Programme)

14. Rukka Sombolinggi: Rukka Sombolinggi is an Indigenous activist from Indonesia and Secretary General of the Indigenous Peoples Alliance of the Archipelago (AMAN). She champions the rights of Indigenous communities, advocating for land rights and environmental conservation. Rukka's work underscores the role of Indigenous knowledge in fostering peace and sustainability. (Reference: AMAN)

15. adrienne maree brown: adrienne maree brown is a writer, activist, and facilitator who integrates social justice, creativity, and community care. Her book "Emergent Strategy" offers tools for collective transformation and healing. adrienne's work emphasizes interconnectedness, envisioning peace as a collaborative and evolving process. (Reference: adrienne maree brown's Website)

16. Neema Namadamu: Neema Namadamu is a Congolese activist who advocates for women's rights and environmental preservation. Through her organization, SAFECO, she empowers women and Indigenous communities to lead peace initiatives in the Democratic Republic of Congo. Neema's work highlights the power of local solutions for global peace. (Reference: SAFECO)

17. Sally Maforchi Mboumien: Sally Maforchi Mboumien is a Cameroonian peacebuilder working to empower women and youth in conflict resolution. She co-founded several initiatives focused on promoting peace through dialogue and community development. Sally's dedication illustrates the pivotal role of women in fostering reconciliation and harmony. (Reference: Cameroon Peacebuilding Network)

18. Shirin Ebadi: Shirin Ebadi is an Iranian lawyer and Nobel Peace Prize laureate who champions human rights and democracy. Despite challenges, she continues to advocate for the rights of women, children, and political prisoners. Shirin's resilience inspires others to strive for justice and peace. (Reference: Nobel Prize Organization)

19. Narges Mohammadi: Narges Mohammadi is an Iranian human rights activist and advocate for the abolition of the death penalty. Despite imprisonment, her commitment to justice and peace remains steadfast. Narges' work highlights the courage required to challenge oppressive systems and envision a peaceful future. (Reference: Front Line Defenders)

20. Tawakkol Karman: Tawakkol Karman is a Yemeni journalist and activist who played a pivotal role in Yemen's pro-democracy movement. Known as the "Mother of the Revolution," she was awarded the Nobel Peace Prize in 2011. Tawakkol's advocacy emphasizes the power of nonviolent action in achieving social change. (Reference: Nobel Prize Organization)

21. Grace Balawag: Grace Balawag is an Indigenous Filipino environmentalist advocating for climate justice and the rights of Indigenous peoples. Her work with the Indigenous Peoples' Global Partnership emphasizes the role of traditional knowledge in addressing ecological challenges and building peace. (Reference: Indigenous Peoples' Global Partnership)

22. Wangari Maathai (1940-2011): Wangari Maathai was a Kenyan environmentalist, activist, and the first African woman to receive the Nobel Peace Prize. She founded the Green Belt Movement, which has planted millions of trees across Kenya, addressing deforestation, poverty, and women's rights. Wangari's approach linked environmental sustainability to peace, emphasizing that ecological degradation often leads to resource conflicts. Her courage and dedication continue to inspire efforts for environmental justice and peaceful coexistence worldwide. (Reference: Nobel Prize Organization)

23. Anuradha Koirala: Anuradha Koirala is a Nepalese social activist and founder of Maiti Nepal, an organization dedicated to combating human trafficking and supporting

survivors. Her work has rescued thousands of women and children from exploitation and provided them with education and rehabilitation. Anuradha's efforts emphasize the connection between justice, human dignity, and peace. She was named CNN Hero of the Year in 2010 for her extraordinary contributions. (Reference: Maiti Nepal)

24. Chandrakala Uprety: Chandrakala Uprety is a Nepali peace advocate known for her efforts in promoting women's participation in peacebuilding. She has worked on post-conflict recovery and reconciliation initiatives in Nepal, focusing on empowering marginalized communities. Chandrakala's contributions highlight the importance of grassroots leadership and inclusivity in creating lasting peace. (Reference: Women's Peace Network Nepal)



Taboo

Taboo is a game for pairs and large groups. This version of Taboo is constructed specifically for the themes of peace, conflict, and justice. We encourage you to be creative and adapt the framework of the game to bring in more concepts and terms that are specific to your context to make the game come alive!

Instructions:

- Set up teams of at least two players each
- The cards have the “lead word” that must be guessed, followed by a list of “taboo” words and phrases that cannot be spoken out to describe the lead word. Choose a team that should go first. One player from the team should draw a card and describe the “lead word” to their partner / group members without using the “taboo” words. The partner / group member should guess the lead word.
- The team with the largest number of right guesses wins.
- As this game is specific to peace, conflict, and justice, make sure to have a conversation around the topic after every round. Use the supplementary sheet for questions to guide the conversation.
- We also encourage you to create your own deck of cards based on issues, words, and challenges unique to your part of the world. Simply follow the format we’ve presented below, and set up your own deck!



Taboo Cards + Supplementary Sheet

Lead Word	Taboo Words	Supplementary Questions
Power	▪ Dominance ▪ Privilege ▪ Oppression ▪ Might	1. How does power manifest around us? 2. How can we be mindful of the power we hold? 3. How can we work together to hold people in power accountable? 4. What would the most positive expression and use of power look like?
Peace	▪ Non-violence ▪ Absence of war ▪ Ceasefire ▪ End of Warfare	1. What does positive peace mean? 2. How do we build a society with a commitment to peace? 3. What roles can we play as individuals and a collective to achieve peace? 4. How do we safeguard peace every day?
Conflict	▪ Violence ▪ War ▪ Fighting ▪ Weapons	1. What is the difference between conflict and violence? 2. How can we transform a conflict? 3. What have we learned from conflicts that have happened so far that we can apply in our work for the future? 4. Why do conflicts happen at all?
Justice	▪ Law / lawyers ▪ Equity ▪ Courts ▪ Resolution	1. What is justice? How do we understand justice in our community? 2. Within existing models of justice, what has worked best and why? 3. How can we improve in our delivery of justice? 4. What can we learn from alternative approaches to justice?
Intersectionality	▪ Kimberle Crenshaw ▪ Intersection ▪ Oppression ▪ Context	1. How do we understand intersectionality in our context? 2. What are some of the best examples of intersectionality in action? 3. How might an intersectional approach contribute toward peace? 4. What might we need as individuals and as a group to get better at building and implementing intersectional approaches?
Colonization	▪ Empire ▪ Imperialism ▪ Settlement ▪ Extraction	1. How does colonization inform the spaces in which we work? 2. How does colonization contribute toward conflicts today? 3. What are some of the ways in which colonization continues to operate? 4. How may we address colonization and coloniality?

Lead Word	Taboo Words	Supplementary Questions
Resolution	▪ End Conflict ▪ Peace ▪ Mediation ▪ Dialogue	1. What are some of the most meaningful ways to resolve conflict? 2. Are there Indigenous practices in our community we can lean on or rely on to resolve conflicts? 3. How can we ensure that conflict resolution processes are inclusive?
Privilege	▪ Oppression ▪ Hierarchy ▪ Power ▪ Wealth	1. How does privilege shape conflict? 2. How does privilege shape and affect peace? 3. What can we do to reflect on our privilege and hold ourselves accountable?
Oppression	▪ Privilege ▪ Discrimination ▪ Harm ▪ Suppression	1. What is oppression and who is most vulnerable to it? 2. How does oppression operate / manifest? 3. How do we recognize oppression when it is not our own lived experience and how do we address it mindfully?
Racism	▪ Structural violence ▪ Global South ▪ Skin color ▪ Ethnicity	1. How does racism manifest in our spaces of work? 2. Is racism an individual problem or a systemic problem? 3. How might we counter racism and racist behaviour?
Casteism	▪ Structural violence ▪ Global South ▪ Religion ▪ Ethnicity	1. How does casteism manifest in our spaces of work? 2. Is casteism an individual problem or a systemic problem? 3. How might we counter casteism and casteist behaviour? 4. What are some of the anti-caste networks and organizations addressing casteism?
Peace Process	▪ Conflict ▪ Peace ▪ Negotiation ▪ Post-Conflict	1. How are peace processes designed? Are they really inclusive? 2. Who is left out of peace processes? Why? 3. How can we reframe approaches to peace? 4. What are some of the best practices we can learn from?
Discrimination	▪ Oppression ▪ Inequity ▪ Violence ▪ Privilege	1. Where does discrimination manifest most commonly in our communities? 2. How does it manifest? 3. Who is most vulnerable to discriminatory treatment and why? 4. How may we counter discrimination?
Inclusion	▪ Equity ▪ Representation ▪ Participation ▪ Intersectionality	1. What does inclusion truly mean? 2. How can we move away from tokenized inclusion and make it more meaningful?

Lead Word	Taboo Words	Supplementary Questions
Disarmament	- Weapons - Armed Conflict - Arms and Ammunition - Guns and Bombs	- What is the current global military expenditure? Why is it increasing? - Do weapons really provide safety and security? - What is the environmental cost of weapons manufacture and use? - How can we disarm safely and move toward a minimal-weapons society?
Climate change	- Environment - Global Warming - Ice Caps Melting - Extreme Weather Phenomena	- How do structural and systemic violence contribute to climate change? - How does climate change affect different parts of the world differently? What causes this differential effect? - How does climate change affect people of different genders and identities differently? What causes this differential effect? - How might we address climate change at different levels?
Nuclear weapons	- Weapons - Weapons of Mass Destruction - Radiation - Fission / Fusion	- What do we know and understand about nuclear weapons? Which states have nuclear weapons? - What does the law on nuclear weapons say? Are all states adhering to this law? - What are some of the ways in which we can advocate for nuclear disarmament? - Do we need nuclear energy at all? How do we draw a line between nuclear energy and nuclear weapons?
Empathy	- Compassion - Kindness - Not sympathy - Walk a mile in another's shoes	- How do we translate empathy into action? - How can we pay attention to our power and privilege when we act on empathy? - How can empathy lead to solidarity and collective work?
Collective Work	- Community - Accountability - Solidarity - Mutual Support	- What does collective work mean? - What examples can we think of, for collective work? What can we learn from these examples? - How can we begin to embed collective work in this group? - What do we need to unlearn to engage in collective work?
Gender	- Identity - Not a binary - Not the same as sex - Spectrum	- How does gender affect our lived experience of the world? - How do other identities interact with gender to produce unique lived experiences? - What does gender have to do with peace and conflict? - What does it mean to go beyond the binary in understanding gender?

Lead Word	Taboo Words	Supplementary Questions
Power over	▪ Dominance ▪ Control ▪ Privilege ▪ Military uses ▪ Wealth	1. How do we experience power over? 2. How can we hold people in power accountable to keep them in check? 3. What does it mean to practice and engage with power mindfully? 4. What are a few examples of power over in the world around us?
Power under	▪ Unhealed trauma ▪ Intolerant rage ▪ Weaponizing victim identity ▪ Stephen Wineman ▪ Solidarity	1. What do we understand about power under? 2. Have we experienced power under? Can we share a few examples? 3. What might be the best way to address power under? 4. How does structural violence enable and contribute to power under?
Power with	▪ Community ▪ Sharing Power ▪ Accountability	1. How can we practice power with? 2. What does it mean to actually share power? 3. How do we hold each other accountable in our engagements so that we are mindful of our impacts over one another? 4. What are some good examples of power with?
Law	▪ Justice ▪ Legislation ▪ Courts ▪ Treaty	1. How does the law help achieve justice? 2. Can the law also become a tool of structural violence? How? 3. How can we rely on the law mindfully to achieve peace and justice? 4. How can we make the law accessible to people who may not relate to the formal language it is written in?
Courts	▪ Justice ▪ Law ▪ Conflict ▪ Accountability	1. How do courts help dispense justice? 2. Are courts the only avenue to achieve justice? What other options might there be? 3. How can we make courts more accessible and supportive of the true needs of justice?

Chutes and Ladders

Many of us might have played chutes and ladders as children – the game involves players rolling the dice and moving their coins across a board. Should the coin land on the head of a chute, it slides to the bottom and lands on the square in which the bottom of the chute sits. Should the coin land on the bottom of a ladder, it slides to the top and

lands on the square in which the top of the ladder rests.

This version of the game brings about an interesting twist: Each box bearing the head of a chute also carries a description of something that sets peace back, and each box bearing the bottom of a ladder also carries a description of something that enables peace.

To play this game, you need a dice, as many coins as there are players, and the game board overleaf in this module. Each player takes turns to roll the dice and move their coins as many places as the dice shows. If you land on a ladder, follow the ladder up with your coin and land on the new square above. Pick a card from the ladder deck and see what is written on the head and bottom of the ladder and have a conversation with your group on how both these are connected.

If you land on a chute, follow the chute down and land on the new square below. Pick a card from the chute deck and see what is written on the head and bottom of the chute and have a conversation with your group on how both these are connected.

You can also make your own card decks to suit your own community contexts! Make sure to follow the format we've placed to allow the rules to flow easily.

Design Instructions:

Regular chutes and ladders board (10x10). 10 chutes leading down from higher numbers to lower numbers, 10 ladders leading up from lower numbers to higher numbers.

2 card decks of 10 cards each for chutes and ladders

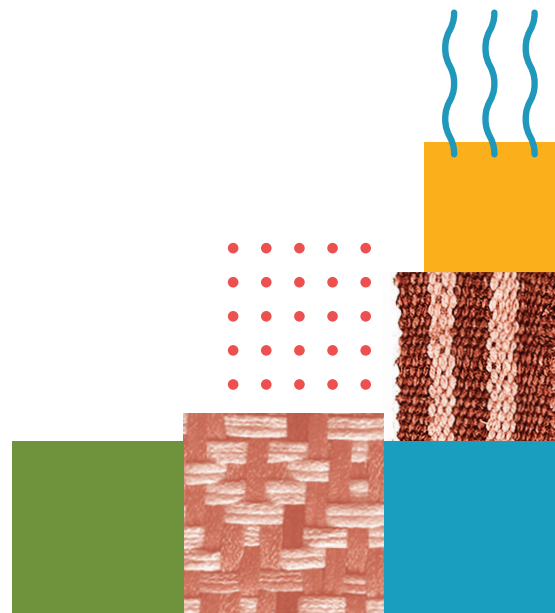
Chutes:	
Head of the chute	Bottom of the chute
Hate speeches by leaders	Outbreak of violence
Breakdown of the security sector	Spread of violence
No justice for past war crimes	Simmering tensions in society
Outbreak of armed conflict	Destruction of life
Military-only approaches	Unending cycles of war
Climate change	Increase in gendered labour loads
Extreme weather events	Displacement of people
Displacement of people	Refugee crisis
Amnesty for leaders guilty of crimes	No justice for the wronged
Punitive justice	No healing and reparations

Ladders:	
Bottom of the ladder	Head of the ladder
Healing justice process implemented	Sustainable peace in the future
Reducing fossil fuel consumption	Protection against climate change
Inclusion of all voices for peace	Representative peace created
Honest telling of history	Education aims at peace
Treating conflict generatively	Transformation of conflict
Embedding intersectionality	Stronger community
Practicing solidarity	Collective work and care
Practicing power with	Sharing power mindfully
Conflict transformation approaches	Dismantling structural violence
Indigenous practices of cultivation	Climate resilient community

Writing Prompts for Collective Work

While these writing prompts are intended for collective reflection, you can also use them as prompts for individual reflection. You can make journal entries on these prompts as individual work, you can have a conversation with one or more peers on these prompts, and maybe even weave them into your conversations at the book club you create!

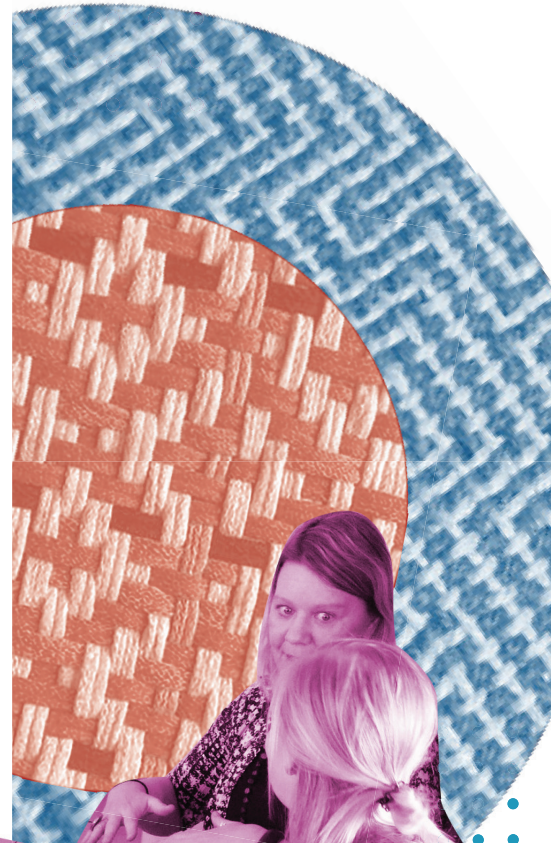
1. Describe a moment in your life when you witnessed or participated in an act of justice or peacemaking. What did you learn from it?
2. Reflect on the meaning of "peace." How would you define it, and why?
3. What role does empathy play in advocating for justice? Share an example.
4. How can small, everyday actions contribute to building a more just and peaceful world?
5. Consider a conflict you've been involved in. How could it have been resolved more peacefully?
6. What is the relationship between forgiveness and justice? Can they coexist?
7. How can listening deeply to others' experiences help you become a more effective advocate for peace?
8. Think of a time when you had to stand up for what you believed was right. What did you learn about yourself?
9. How can privilege and power be used responsibly to promote peace and justice?
10. Reflect on a current event related to peace or justice. What can individuals learn or do in response?
11. How can art be a tool for advocating peace and justice?
12. What are the challenges of addressing structural injustice, and how can they be overcome?
13. Imagine a world where peace and justice prevail. What would it look like?
14. Write about a movement that inspires you in their advocacy for peace and justice.
15. How do cultural differences impact efforts to achieve justice and peace?
16. What does it mean to be a bridge-builder in a divided society?
17. Reflect on the role of education in fostering a more peaceful and just world. What's missing in the current educational system?
18. How do nonviolent movements bring about meaningful change? Share an example.
19. What is the connection between self-care and sustaining long-term advocacy for justice?
20. Reflect on a time when you experienced or observed reconciliation after a conflict. What were the key elements that made it successful?
21. How can art, music, or literature contribute to peace and justice?
22. What lessons can history teach us about advocating for justice and peace today?
23. What role do mediation and facilitation play in resolving conflicts?
24. How does your personal identity shape your approach to advocating for justice?
25. Reflect on the concept of restorative justice. How does it differ from punitive justice?
26. What role do laws and policies play in promoting justice? What happens when they fail?
27. How can intergenerational dialogue strengthen efforts for peace and justice?
28. Write about a time you encountered resistance in your advocacy. How did you respond?
29. What is your vision for a community rooted in peace and justice, and what steps can you take to help create it?
30. Reflect on the connection between hope and advocacy. How can maintaining hope sustain your efforts for peace and justice?



Evolving toolbox: Where YOU tell US how you worked on ground.

How did this module work for you on ground? What did you learn from your experience? We would love to hear

from you! Tell us what you adapted, applied, customized, and created as you implemented this module on ground at getinvolved@worldywca.org. Be sure to share photos and detailed descriptions – your stories are making this module all the more interactive!





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