THEORY, RESOURCES, AND TRAINING FOR UN FIELD LEADERSHIP TO BUILD PEACE IN THE MOMENT AMIDST VIOLENCE

BY

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to Build Peace In the Moment amidst Violence

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ABSTRACT

**Theory, Resources and Training for UN Field Leadership to Build Peace
In the Moment amidst Violence**

Increasing demands on UN field leadership and peacekeepers during Peacekeeping missions require diverse and complex abilities for a peace process. This research analyses explored what specific UN processes and services field leadership may rely on to learn what kind of interventions during peacekeeping enhance both the ongoing mission and the transition period from peacekeeping to peace-building. Four recommendations resulted that have employed currently successful UN reforms and relied on proven research findings from both peace and conflict studies. First, the UN mission planning process needs to incorporate current cultural and conflict specific information early but separately from the general conflict analysis for improved personnel assignments and strategic training and tools identification. Second, UN E-resources, classes, and trainings have expanded to meet the need for the field leadership and personnel to retrieve information rapidly and for the UN in New York to analyze more complex results of onsite observations as needed. Third, eight concepts with research support were identified that provide UN representatives an understanding of how to promote future peace through actions in the moment even amidst violent conflict: space, time, self-awareness, cultural awareness, working separately then together, relationship building, multiple level organizational and local inclusion, and a nonlinear process for building peace. Fourth, UN personnel encouraged cultural based capacity building amidst conflict by selecting the right kind of intervention and role for the UN personnel. Overall, education and training for success in the field by the UN field leadership relied on a combination of cultural knowledge, conflict understanding, and available actions to intervene authentically. Good decision making under pressure followed good preparation and adequate support for moments of conflict among the local population.

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List of Acronyms

API	African Peacebuilding Institute
CAO	Chief Administrative Officer
CIMIC	Civil-Military Coordination
COTIPSO	Certificate of Training in United Nations Peace Support Operations
CSO	Citizen Support Operations
DPKO	Department of Peacekeeping Operations
EPOTI	Electronic Peace Operations Training Institute
FC	Force Commander
FO	Field Officer
IPSW	Innovative Problem Solving Workshops
GA	General Assembly
MOU	Memorandum of Understanding
NGO	Non-Governmental Organization
PBC	Peacebuilding Commission
PDP	Peace Development Programme
SC	Security Council
SG	Security General
OCHA	Office of Coordinator of Humanitarian Assistance
UN	United Nations
UNESCO	UN Educational, Scientific, and Cultural Organization
UNIC	UN Information Centres
UNICEF	UN Children's Fund
UNITAR	UN Institute for Training and Research
UNCT	UN Country Team
UNDP	UN Development Programme
UNSCR	UN Security Council Resolution
UNU	UN University
UNPKO	United Nations Peacekeeping Operation

1 Introduction

Since the cold war ended in the 1990s, typical UN mission conflicts have emerged as armed conflicts within states for resources or political rights. In accord with research advice (Fusato, 2003), some preventive goals of the missions have been to offer interventions to stabilize a potentially violent conflict, to select activities directed at root causes and triggers of a dispute, and to integrate interventions to prevent conflict situations. With Secretary-General Ban Ki-moon (2009), the UN's current role and major influence towards peace encourages support for national efforts from conflict prevention and from building national capacity in the field. The shift from peacemaking or traditional peacekeeping missions to complex peacekeeping and peace-building missions has increased the demand for UN support throughout the world. Currently, there are sixteen peacekeeping operations scattered around the world with over 113,000 troops, military observers, and civilian personnel (Peacekeeping, 2009).

As a result, the demands on the UN field leadership and peacekeepers are more complex and diverse. A peacekeeper may stabilize a situation and encourage capacity towards sustainable peace during the same patrol. The focus of this thesis is to present specific UN processes and services the field leadership may rely on to learn what kind of interventions during peacekeeping enhance an ongoing mission while also contributing to a smooth shift from peacekeeping to peace-building. The thesis explores four ideas that employ currently successful reforms and provides evidence how they augment sustaining peace.

1. Revamp the UN Mission Planning process to effectively integrate field leadership into the process earlier.
2. Identify website resources and trainings available to UN personnel.
3. Improve the field leaderships' ability to work with the international community based on current research.
4. Provide three delivery methods for presenting interventions amidst the conflict.

2 Current Goals for UN Peacekeeping

The UN Secretary-General (SG) presented a speech (SG/SM/12364, PBC 54) and a report with the Peace-building Commission in July 2009 (A/63/881-S/2009/304) emphasizing the need for timely and applicable support in peacekeeping by UN personnel and Country representatives for the local population. His goal was to identify challenges a country faces at the end of the conflict and the pursuant

successful reforms the UN has advanced. The SG highlighted the importance of meeting the population's expectations towards peace in the make or break moments early in the peace-building mission. The five challenges follow:

1. national ownership at the country level;
2. leadership by the UN to build peace;
3. coherence through a coordinated effort from peace operations;
4. creation of realistic priorities within a strategic vision;
5. and a predictable and credible delivery of personnel, services, resources, and funds.

For the SG, each of the challenges must be met, but may be supported by more than one organization.

The SG also requested that agencies include current reform efforts which have achieved success in missions. Some of the reforms include humanitarian reforms, delivering in the field consistently, and integrated peace operations. A Security Council Debate on Peacekeeping on 5 August 2009 made the following recommendations to promote the SG's request.

> In the months ahead, the Security Council may wish to consider further aspects of peacekeeping, for example, how to ensure that peacekeeping operations support the political settlement of disputes, how to develop a consensus on issues which arise in more complex missions, including the transition from peacekeeping to peace-building, what protection of civilians means in practice, and under what circumstances the UN could take a more robust approach to peacekeeping (2009).

The Security Council (SC) report and the Secretary-General's remarks provide impetus for considering how to include possible interventions during peacekeeping to prepare the local population and its potential leaders prior to peace-building.

3. Field Leadership and Strategic Mission Planning

The current efforts to improve UN mission planning encouraged by the SG emphasize responsibilities, accountability, and an integrated process model from the UN Headquarters. This discussion explores how, when, and why the field leadership for the UN may effectively contribute to improved mission planning. As the UN Mission mandate begins to evolve, the field leadership must be included early in the process to insure that personnel and planning for the mission reflect and satisfy specific needs of the peacekeepers, the country sponsors, and the local

people (A/63/881—S/2009/304). To enhance the leadership's ability to identify a capacity building option during a peacekeeping mission, the following three ideas are explored and supported by a current literature review by the thesis writer and pertinent UN methods or applications.

1. Include personnel qualified as observer oversight for pattern changes related to cultural conflict management and capacity building.
2. Designate additional theories related to peace and conflict interventions for the local population which also improve personnel training amidst conflict.
3. Add a culture survey for a baseline measurement of the local population's social conditions.

3.1 Distinguishing War Roles from Peacekeeper Roles

The proposed ideas may provide assistance for distinguishing communication and negotiation for war operations versus everyday conflict without peace situations. The Civilian-Military Coordination (CIMIC) provides a liaison between peace and security objectives of humanitarian care while supporting military personnel's ability to fulfill their objective. CIMIC (Coning & Henthorne, 2008) suggests differences between war roles and everyday conflict interactions which occur in the midst of conflict. First, in war the soldiers are one of the warring parties; in the peacekeeping everyday, they are a neutral party. Second, in war the aim is a victory, but in peacekeeping the goal is to encourage peace options among the parties. Third, during war, actions may benefit one side by surprising the other side. Yet, during peacekeeping authenticity and transparency in actions gain trust and offer a positive behavioral model for both sides. Peacekeepers need to understand actions which reflect the differences between interactions that support war conditions and those that promote capacity for the local population to build peace when possible.

3.2 Clarifying Field Leadership Roles and Specific Daily Tasks

Previously, UN training materials and UN leadership have expressed complaints from field leadership about a gap between mandates and resources because of confusion about integrating complex missions (Mihalas, 2008). The questions arise because the shift from peacekeeping to peace-building occurs at multiple times not at one distinct moment. In fact, the defined tasks of a mission may obscure the personnel's ability to actualize building peace at opportune moments according to Wolfson, Puri, and Martelli (1992). To avoid overlooking options to promote peace

implies that a field officer or liaison remains an aware and responsive observer for patterns of interaction by the local population.

CIMIC (Coning & Henthorne, 2008) has developed a conflict management cycle for their officers to select an intervention strategy which relies on patterns of behavior. The list of five steps follows.

1. Identify potential violent disputes.
2. Make an appraisal of the situation.
3. Design a response.
4. Undertake the intervention.
5. Evaluate the feedback.

The steps provide specific distinct goals that inform assessment well because evaluation and feedback are included in the process. The next piece to enhance a peacekeeper's success requires identifying a set of personal actions to encourage an appropriate interaction subsequently.

Before local populations seek and accept alternatives for war, the disputants must begin to believe a peace process will achieve peace within a country among all the stakeholders (Barnes, 2005). What will peace look like in the country? Is the local population knowledgeable about processes and options for infrastructure? For example, if there has not been an election process with a peaceful exchange of power, then there is no experience or data about the local population for the peacekeepers. During peacekeeping, some interventions that provide insight into the election process could also provide information and organization to prevent conflict during the election.

The field leaderships' actions and programs during peacekeeping improve as the tasks of the oversight coordinators can be focused on long term conflict and peace-building management. The individual section managers focus on the daily delivery and reports. The catalyst to create a flexible and responsive process initiates from the field leadership. Their personnel list must include a few individuals who focus on general infrastructure status and flow by observing the mission coordinators from the individual sections. The general perspective from oversight enables leadership to not only make adjustments as questions and needs from the local population arise, but also to smooth out the shift from peacekeeping to peace-building. The reoriented staffing assignments may facilitate the SG's request for countries in a post-conflict period "to develop a vision and a strategy early" (A/63/881—S/2009/304).

3.3 Theories to Inform Intervention Selection

Theories selected for the conflict analysis do not tend to inform the field leadership how to create change within a culture towards alternate behaviors with a capacity to build peace. A Field Commander (FC), Chief Administrative Officer (CAO), or other lead position needs to ask a few questions after the conflict analysis before confirming a theory to apply to people in a conflict. What kind of conflict is it? What are the different behavioral tendencies related to conflict during war? During peace? What methods and resources to prevent conflict are recommended from previous similar conflicts? More than one theory may provide insights into possible interventions.

This section provides an in depth review of how Festinger's cognitive dissonance inspires creative capacity building and a brief overview of how and when to use four additional theories to consider interpersonal capacity building during a UN peacekeeping mission.

3.3.1 Festinger's Cognitive Dissonance

Festinger's cognitive dissonance theory suggests individual's tolerance for dissonant information, interactions, or environmental conditions varies according to the salience of the factor and the degree of positive or negative impact on the person (Saulo & Wagener, 2000). The theory proposes people are motivated to change how they conflict for the following reasons.

1. When presented with new information
2. When given a change in the environment
3. When beliefs or perceptions of an event are altered

Festinger explored the effect of dissonant opinions in social groups as an important source of cognitive dissonance in 1957 (Festinger L. , 1957) and 1958 (Festinger L. , 1958). Research by Matz and Woods (2005) reexamined if the cognitive dissonance caused by disagreement was a vehicle to reduce dissonance after using interpersonal strategies to achieve consensus. Their work proposed that cognitive dissonance results because of a lack of consistency for a behavior from an individual or a group. For the Western culture, disagreement from small numbers of people and those highly valued influenced social factors for an individual, while disagreement from a minority did not affect social factors because of majority cultural support to disregard the minority influence. When disagreement occurred, a person sought to lower a negative tension by changing an attitude to concur with

other group members, asking others to change their opinion, or finding a new group consistent with an attitude. An individual from the West considered accepting an opinion or attitude based on a personal standard.

Norton, Cooper, Monin, and Hogg (2003) determined that observers may perceive vicarious discomfort with a valued group's attitude change. The observer may not have understood the change, but may have opted to try by putting him or herself in the actor's shoes. The result was a joint attitude change that enables the actors and observers to remain consistent with each other as the group norms changed.

Another question directed at cognitive dissonance concerned its ability to reflect across cultural processes. East Asians and European Americans will change for different reasons according to Hoshino-Browne, Zanna, A., Spencer, Zanna, M., Kitayama, and Lackenbauer (2005). Both groups rationalized when it is a good decision to change. However, Asian Canadians and Japanese groups changed for their close friends while European Canadians made their choices for themselves. Further, the East Asians perceived a cultural identity for family if the decision differed from a friend and relied on a hierarchical interdependent self concept. The cognitive dissonance process occurred in both groups for self-threat or self-image maintenance, but the rationalization for decision making involved a different significant value source.

For a UN mission, cognitive dissonance provides a process in which to work with multi-cultural groups to encourage an integrated mutually beneficial result. The strategies to resolve cognitive dissonance affect Eastern and Western cultures. Research suggests that both groups will change when a social group norm provides enough positive evidence to make the attitude change that accompanies a new relationship. Such a change improves the sustainability of the relationship. Respect for and suggestions to support the decision making process differ for Eastern and Western cultures, but the understanding gleaned from the experimental findings provide creative ideas for a mission planner to insure that options for building peace during a decision making process respond to culture specific mechanisms.

3.3.2 Attribution Theory

Isenhart and Spangle (2000) offer a good resource for theoretical perspective in their text on approaches to conflict. Attribution theory is one of them. Through the attribution process, people designate causes of a conflict and assign qualities to other people to try to understand how to interpret an event. When a person is confused or uncomfortable, the attributions tend to be biased. According to Menon,

Morris, Chiu, and Hong (1999), East Asians relied on a collective or group level agent before accepting a statement, while North Americans tended to endorse statements for an autonomous agent. The diverse attribution designation resulted from perceptions a person has available from cultural socialization and experience. Understanding how diverse groups create their attributions and subsequently act may enable UN personnel to develop interventions via alternate perceptions.

3.3.3 Equity Theory

Equity theory may be useful when a person or group has a perceived dissatisfaction about a distribution system for something of value. For example, one party or group may apparently benefit at the expense of another and the second group seeks a return to a fair and accountable distribution process. Societal norms and expectations may define fairness even amidst a war where the resources or political and judicial processes cause the conflict. Roloff (1981) suggested that perceptions about equity may change as one person or group learns new information about other people, contexts, or content in the present situation. To restore imbalances after infractions within the system, Isenhart and Spangle (2000) recommended the following suggestions.

1. Make people with leverage aware of harm to correct the injustice.
2. Encourage the wrong doer to offer an authentic apology.
3. Create compensation for the person harmed.
4. Talk together about rules, norms, and expectations for something of value.

Two recent studies add insights pertinent to the theory. In the first, when resource scarcity occurred and an institution lacked a capacity to reorganize a perceived equitable system, an international resource conflict was likely to result (Giordano, 2005). To avert the conflict, the institutions needed to develop an allocation system with quality control that adjusted to changing conditions and provided conflict resolution mechanisms to prevent violence.

In the second, Tir (2005 Oct.) found that peaceful secessions often lead to peaceful relations, but ethnic disputes that resulted in disgruntled secessions may spark future unrest. Both groups tried to retake land or resources unless the split up of economic resources is equitable and without coercion. For the UN, if a culture will need to build a procedural justice system during peace-building, equity theory may provide cultural based insights.

3.3.4 Social Exchange

Social exchange theory (Isenhart & Spangle, 2000) uses a market analysis perspective to explain conflict interactions. Based on an action's cost and rewards, a person or group develops a strategy. For example, when interdependent trade partners engaged in commerce, the potential for violence lessened (Hegre, 2004 June). Some tactics that influenced the exchange include promises, threats, revenge, insults, and forgiveness. For the UN, this theory could explore cultures with different social patterns of interaction. It would provide insight about their behaviors for the market place, conflict resolution, and family rituals.

3.3.5 Systems Theory

In systems theory, groups and organizations interact and influence each other locally and integrate within other environments as a unit. The group characteristics included wholeness, directedness, and differentiation (Isenhart, & Spangle, 2000). Three reasons a system broke down were due to incidents where members exceeded their roles, an ineffective system or subsystem, and transactional redundancy. The breakdown in the system sometimes led to violence.

When a leader may lose office, he or she was less likely to initiate a crisis for fear of losing an election, according to Chiozza and Goemans (2003 Aug.). The hesitancy resulted because such actions indicated ineffective leadership and an attempt to exceed the leader's role. The leader disregarded the lack of change in the system because previously enacted policies had provided processes, like an election process. The election acted as an event to allow a peaceful exchange of power that prevented a violent exchange to gain power. Violence would have signaled a breakdown in the system. Systems evolve and strengthen when the integrating sections take the time needed to consult with each other through a decision making process.

A systems study by Humphreys (2005) revealed that natural resource conflicts not related to agriculture may be avoided. Since potential and current outside trade partners valued natural resources, like oil or timber, any conflict which endangered the resources was discouraged. A systems theory approach to conflict resolution allows a complex integrated analysis which yields multiple findings and differentiation of possible diverse options for multiple groups. Complex Peacekeeping missions may value the insights from systems theory.

3.3.6   When to Use Theories

Theories related to the local people's capacity to seek and accept a peaceful end to conflict will enable field leadership to select interventions if research for the mission includes them at the UN organizational level. FC, CAO, or a Country Representative can review and ask questions about how principles translate into actions. Actions of peacekeepers and their educational efforts in the mission are likely to create a capacity for the local disputants to work towards peaceful options during the everyday conflict situations found during war that will be needed during peace-building.

Generally, a theory is only useful if the leadership knows how to maximize its value for interventions and explain what it means to others. An FC or CAO may have experience using a pertinent theory for one mission successfully. Nonetheless, the conflict analysis for the next mission requires a new theory. The theory selected needs to identify a strategy that addresses how to explore actions that work with the causes of the conflict. It must also insure that the actions recommended respond to the needs and culture of the local population.

3.4 Cultural Survey

At the time the Security Council (SC) and Secretary-General (SG) order a technical survey, a cultural survey could be ordered as well. It would canvass baseline information about current cultural conditions related to conflict management practices by the local population; the status of political, economic, and self-policing capacity; and the relationship commonalities found among the fighting groups. The figure below identifies the contrasting information the current technical survey (Voetmann, 2008) and a potential cultural survey could offer.

Figure 1: Contrasting Information for the Technical Survey and Cultural Survey

	Technical Survey	**Cultural Survey**
Purpose	Strategic Planning	Socio-Cultural Baseline
Need	Could engender relationship Of UN capacity in the field	Shapes organization and personnel selection
Info	Primarily Geographical and Logistical	Economic, Political, and Health from nation with outside verification
Impact	Creates potential successful Efficient work by UN	Promotes ability for UN to build capacity of local population

According to Anderlini (2007), indicators from security, political, economic, and socio-cultural perspectives act as early warnings for observers. Her research showed three types of sources and actors with a potential to mitigate conflict and encourage alternate ways to act without violence. The three were structure, proximate, and catalysts for violence. The structured violence indicators, including examples of norms and expectations for everyday cultural conflict behavior, establish a mission baseline because the current patterns of behavior have been recorded for contrast with behaviors in future evaluations. Any modifications may include behaviors towards increased aggression or away from it. Any increase in proximate violence indicators, like substantial new military spending or medical care for orphaned children, may show a negative or positive change in attitude about violent behavior patterns. If a catalyst for violence, like more random street bombings aimed at non-combatants, occurs then the peacekeepers must find a way to check if it is a local crime or a military/terrorist action. Anderlini's indicator types offer additional ideas for items on a cultural survey.

Woodrow and Moore (2002) provide a list of cultural factors that relate to behavioral and relationship style tendencies which could be included on a cultural survey. Some examples are direct or indirect dealing; expressed emotion or reserved; and value on community, group harmony, and wholeness versus competition and focus on individual needs. Their list of eleven items generates a profile of the local population's perspective of the world and knowledge capacity. UN personnel may gain an understanding on typical norms and values for the culture from a survey which includes their list.

By using a cultural survey for sources and actors to identify the initial behavioral patterns for conflict resulting from war and everyday conflict tendencies, the field leadership will better be able to recognize differences from the baseline. Opportunities for peaceful alternatives to settle disputes from the cultural perspective emerge as the baseline patterns shift towards more positive trends. Violent actions may be prevented through vigilance and alternate behavior exploration.

Although the conflict analysis has been the initial reconnaissance or survey, the officers for the mission's top positions may reasonably request a cultural survey and relevant human behavioral theories to help resolve any clearly identified cultural dimensions which relate to conflict tendencies. The field leadership may then select personnel earlier, which include a few as general oversight specialists for technical support and local population humanitarian care fulfillment with credentials and experience for the mission. When the mission incorporates better understanding

specific to the culture and the current conflict conditions related to the local population earlier, the information and instincts identified to act in the moment amidst the conflict may be more appropriate and diverse from the outset. Figure 2, which follows, places the suggestions offered in the section at a pivotal decision making point for the Memorandum of Understanding (MOU) that might benefit from the suggestion.

Figure 2: Memorandum of Understanding Preparation and Recommended Inclusion Points

1	2	3	4A
DEVELOPMENT CONCEPT OF OPERATIONS	APPROVE CONCEPT OF OPERATIONS	DEVELOP OPERATIONAL REQUIREMENTS	CONDUCT TECHNICAL SURVEY
(Conflict theory for underlying causes)	(Add preventive principles with alternatives for peace and war.)	(Add people and cultural conflict theories for interpersonal dynamics)	(Establish cultural baseline for evaluation)

	1B	4C	4B
	IDENTIFY SELF-SUSTAINMENT REQUIREMENTS	PREPARE GUIDELINES FOR TROOP CONTRIBUTORS	PREPARE & APPROVE MISSION FACTORS
1A	(Include liaison for oversight of long term evaluation & pattern observation)	(Identify training for bias & culture)	(Identify personnel/ capacity building trg)
IDENTIFY MAJOR EQUIPMENT REQUIREMENTS			
(Rely on systems Theory with personnel)			

5A	5B
CONSULT WITH TROOP CONTRIBUTORS	CONVENE TROOP CONTRIBUTORS MEETING
(Identify local population consultant views)	

8	7	6
APPROVE & SIGN MOUs	PREPARE & NEGOTIATE MOUs	REVIEW SPECIAL SUBMISSION

9
CONDUCT MISSION

The original chart was developed by Major Donald Leslie (2008) for a COTIPSO course and the additions are related to suggestions for a thesis by Dorothy F. Griggs. Although many additional complex steps occur during planning, the figure provides a visual to present where the suggestions offered in the thesis could be meaningful.

4. UN Related E-Resources, Classes, and Trainings

UN personnel can find contacts and resources through diverse materials online. Included in this section are several useful addresses to websites, online courses or training information, libraries, and reference resources for human rights professionals.

UN Websites

The UN Website contains previous and current news reports, and policy statements for all organs of the UN. By just browsing the homepage, someone may link to diverse UN resources and services.

www.un.org

For a specific event or topic, type the keyword into the search space in the top right corner. To find UN press releases and documents on the web use the address below.

www.un.org/english/e-brochure_septo4.htm

The Peacebuilding Commission (PBC) section on the website includes links to the peace-building support office, pertinent documents and resolutions, statements and presentations, and a page with links for UN Partners.

The information I found explained the UNs official lines of communication for integrating complex missions. It also provides a contact for questions or for field personnel to find examples of UN expectations after peacekeeping. The link to Peacebuilding Commission is listed on a data bar at the top of the home page.

The Mandate Registry, a searchable registry, is a work in progress. It acts as an informative source for mandate requirements and format, a receptacle of current mandates, and an interactive resource for personnel in the field to examine for insight and ideas from similar UN missions. For example, successful monitoring and evaluation methods and techniques could be documented from the field. The database may initially store items for review. After the review and analysis from enough data, the items may offer possible interventions for field personnel.

www.un.org/mandatereview/executive.html

United Nations Centres. A listing is found from the home page by clicking Human Rights and then the side bar list United Nations Information Centres. Any centre website is linked to the master list of websites. Most of the linked sites were in

English (if English is the selected language), but a few were not. Some of the sites have more than one language on the same page to provide greater access to their typical audience. The Indian Delhi website included a fraud alert, an example of practical and diverse information relevant on various websites.

UN Educational Outreach Portal. To link to the UN Educational Outreach Portal, type the phrase into the search box. It provides a linked listing of educational resources and libraries, as well as links to committee resources. Notice that several groups include additional listing for the Library, pertinent databases or projects, and topics specific to their group.

Libraries. An alternate way to find the libraries is through the UN system index. It contains a complete linked site to Libraries, Catalogues, and publications of the UN system.

<p align="center">www.unsystem.org/enn/libraries/index.html</p>

United Nations University provides advanced learning opportunities and conferences onsite and online. One of the goals is to encourage advanced education for capacity building for country sponsors.

<p align="center">www.unu.edu</p>

E Peace Operations Training Institute. The institute provides affordable and globally accessible distance learning source for UN training materials including courses, videos, exams, and other online features. The programs offer equivalent standards and certifications for students around the globe.

<p align="center">www.peaceopstraining.org</p>

The United Nations Institute for Training and Research (UNITAR) seeks to provide contributions to help local populations develop capacity through online education, training, and an information network among partners. Special attention is paid to respond to UN mission mandates, particularly related to knowledge transfer in the field.

<p align="center">www.unitar.org</p>

The UN Non-Governmental Liaison Service Home Page strives to provide current UN information and facilitates civil society participation in the UN processes. The

site has fostered positive interaction between suggestions and concrete results, like suggesting civil society representatives for interactive hearings.

www.un-ngls.org

Human Rights Professionals have developed an organization with resources, a newsletter, and a project for training officers in the field. The website is designed for any human rights field workers and includes a roster of experts and up to date information.

www.humanrightsprofessionals.org

5. Eight Concepts to Build Interventions Towards Peace

Before selecting interventions, before adopting concepts for building peace, and before any formal UN strategizing comes an understanding of what peace means. According to Elise Boulding (2001), a culture of peace "deals creatively with differences and conflict, and it is a listening culture" (p. 56). The UN leadership representatives need to recognize generalizeable concepts that engender a local population's peace process at any stage of conflict. They then become listeners who can interact creatively using conflict management and peace education which may increase the capacity for disputants to build peace. The peace education process includes any modeled behavior, interaction, or program that leads to a discovery by the local disputants to initiate alternate nonviolent options.

After defining the purpose of different UN missions, this paper offers eight concepts to be included before people in conflict begin the process towards peace. Each concept was selected based on current research by several different dedicated and compassionate people who teach and practice building peace.

5.1 UN Peace Operations

As the typical conflict changed, the UN missions shifted away from negotiating agreement with hostile parties to a consensual process to build peace. Currently, complex peacekeeping and peace-building missions have increased to replace the peacemaking or traditional peacekeeping missions commonly requested twenty

years ago. The following UN terms identify Peace Operations and other actions involved in the peace process.

Figure 3: UN Terms

Preventive Diplomacy -- Action to prevent disputes from developing between parties, to prevent existing disputes from escalating into conflicts and to limit the spread when they occur.

Peacemaking – Diplomatic action to bring hostile parties to a negotiated agreement through such peaceful means as those in Chapter VI of the UN Charter.

Peacekeeping—The deployment of a UN presence in the field (normally involving UN military, and/or police and civilian personnel) with the consent of the conflicting parties, to initiate or monitor the implementation of arrangements relating to the control of conflicts (cease-fires, separation of forces, etc.) and their resolution (partial and comprehensive settlements) or to ensure the safe delivery of humanitarian relief.

Peace-enforcement—The use of armed force to maintain or restore international peace and security in situations where the Security Council has determined the existence of a threat to the peace, breach of the peace, or acts of aggression. The authority for enforcement is provided for in Chapter VII of the UN Charter. Normally only employed when all other efforts fail.

Peace-building—Action to identify and rebuild support structures which will promote and build trust and interaction among former enemies, in order to avoid relapse into conflict. The notion of peace building can incorporate efforts in all stages of a possible or present conflict to bring parties to peace, and is critical in the aftermath of conflict.

5.2 An Overview of Eight Concepts to Build Peace

Successfully building peace brings both immense satisfaction and extreme hardship for a professional UN employee. It requires planning, commitment, skills, and creativity supported by evidence based strategies, methods, communication and alternatives for violent conflict that are recognized by the UN. Building peace in a UN mission may include forethought, but the work of a peace-builder occurs amidst tense daily interactions which may be related to war or everyday events.

Since 1995, the nature of conflict has changed from interstate wars to intrastate civil wars which differ in scope, goals, cultural diversity, costs, and available assistance. Further, recent changes in focus by the SG and the SC have begun to encourage an emphasis on capacity building for the local population as an added outcome for peacekeeping and peace-building. So what concepts provide the necessary understanding for UN personnel to make the peace process the local population designs?

After a review of current research studies related to what it takes to make peace, eight principles stand out. People working on a peace process need to understand and incorporate the concepts in an analysis of how to interact amidst conflict. Although many researchers include the concepts when making peace, each concept is supported and explained within this thesis by one or more of the primary researchers who champions that concept. The concepts include the following.

1. space
2. time
3. self awareness
4. cultural awareness
5. working separately then together
6. relationship building
7. multiple level organizational and local inclusion
8. nonlinear process

5.2.1 Space

When parties in conflict are encouraged to try nonviolent methods to solve problems before outside interventions, a space for creating peace emerges. If the people involved begin to listen and communicate with each other, interactions towards peace and an end to the war may be perceived by those in conflict. Boulding (2001) offered three strategies to open up space for peace. First, she suggested all who have been fighting need to sit together and listen to each other. Second, she proposed a dialogue action process to change the attitude within individuals that security comes through power over others. The topic of the public peace process addressed where security comes from and led to discussions about peace. Third, the educators and community leaders expanded peacemaking programs such as peer mediation and conflict resolution in grades from kindergarten onward. Her article presented various examples of groups that have been involved with programs which include her three suggestions.

Three types of space that can promote peace include a safe space away from the conflict, a neutral zone between it, and a return to common space initiated by conflicting parties according to Malik (Assifa, 2005). Malik employed all three types of space to encourage a peace process in Indonesia. The scholar and peacemaker from Indonesia knew that Christians and Muslims had lived together peaceably prior to Suharto's rule. Yet, after Suharto's rule and removal from office in May 1998, conflict caused at least 5000 deaths, destruction of villages, and a large

population of refugees (Malik, 2004). He urged five stages in his bottom up approach that improved the perceptions towards peace among Muslims and Christians in Southeast and Central Moluku in the late 1990s.

1. Leaders involved in the conflict met in a venue away from Moluku Province and exchanged experiences, reflected each other's experiences, and sought through dialogue to understand the conflict.
2. Molucan representatives participated in intensive workshops using dialogues.
3. Communities were invited to general assemblies.
4. Neutral zones were set up on the borders of Muslim and Christian communities.
5. Discussions and activities initiated by conflicting groups encouraged all people to think of thoughts of peace.

Throughout Malik's efforts, he espoused that law enforcement was to follow after communities were healed and reconciled. First, though the civil society of Moluku had to recognize what ideas led to thoughts that disrupted the Moluku people's natural development for peace and tolerance among themselves. Many of the disruptive behaviors may have resulted from attempts and policies via social engineering by Suharto.

Was it Malik's encouragement to conflicting people, the national movement, or the history and nature of the people that led to a change towards promoting peace? Perhaps all three were necessary for procuring peace. The multiple levels of safe space brought about by Malik included the obvious, the underlying, and a path towards an alternate set of norms or expectations for behavior before a peace process could be sustained.

Reading Malik's biography online, a scholar from the West may recognize that the study of Psychology and methods for peace-building have emerged from within the Eastern cultures, too. Erudite individuals begin to understand that communicating face-to-face in a safe space means more than just welcoming those who are safe people. For Malik, it meant opening discussions that in other places may have caused violent behaviors. Yet, within dialogues or using the Baku Bae principles, the discussion led to a different outcome in Indonesia.

Boulding (2001) emphasized that during peace processes which include women at the table, the women share their perspective and their skills. Their presence improved the peace process. On 31 October 2000, the SC adopted SCR 1325

(S/RES/1325 2000). The resolution linked women to the peace and security agenda for the UN because of their vulnerability and victimization amidst violent conflict and because of their prominent contribution to conflict resolution and a sustainable peace. More recently, SCR 1820 (S/RES/1820 2008) was adopted by SC on 19 June 2008 to recognize the frequency and strengthen protection mechanisms against sexual violence of women and girls amidst violent conflict. Supporters of SCR 1820 have emphasized that SCR 1820 does not fracture or dilute SCR 1325; in fact, SCR1820 strengthened the weaknesses of 1325 to fully protect women against sexual violence.

Women officers have improved UN activities by improving the quality of agreements and increasing their implementation, according to the SG in UN presentations for the UNiTE to End Violence against Women 2008-2015 Campaign. On October 16, 2009, at the SC, he offered the comment quoted below to suggest how women act to make a difference.

Women are likely to put gender issues on the agenda, set different priorities and possibly bridge the political divide more effectively. Experience also suggests that women's contributions in post-conflict situations can make a critical difference to community survival and reconstruction (Ki-moon, 2009).

5.2.2 Time

Jeong (2005) notes that "peacebuilding is a long-term project, especially with insufficient local capacity; artificial deadlines set up by third parties reflect the concerns of donor countries more than logistical realities" (p. 27). An intervention wisely placed within a peacekeeping mission may increase the local capacity later. When the interaction is documented, peacekeepers may be able to duplicate the interaction and increase a willingness to communicate among the disputants.

Lederach (2002) provided a series of keys to assess how to estimate time for a peace-building process. His fourth key was to remember that a peacekeeper is entering a relationship. He emphasized that anytime the local population requests support for building peace that those who assist are entering into a population of lives with their own history and trauma from violent conflict.

The local population needs to designate a time for the process only after they understand what the conflict is, what kind of help to request, and when a specific deadline applies. Where all stakeholders provide input, the peace agreements are more sustainable and the participants more committed. But the process of inclusion

requires a local population's capacity to develop a timeline for peace in response to their own culture.

The UN incorporates the process of building peace during any moment that a peacekeeper can provide assistance that increases the capacity for a member or members of the population to understand the conflict and alter violent behavior. Even during peacekeeping missions that put security as the emphasis, the moments to shift towards a glimmer of peace-building for a social group interaction need to be encouraged. When the disputing individuals initiate the shift, it is more likely to impact the long term peace outcomes.

5.2.3 Self Awareness

Learning about self tendencies with miscommunications and conflict begins when someone understands how he or she reacts to an uncomfortable environment, content, or people. A commonly accepted triangle shaped model of miscommunication and conflict causes is represented by placing the three elements at the vertices of a triangle. Usually one of the three elements offers insight on how to understand the causes of the discomfort and how to overcome an unnecessary bias or fear related to the perception of discomfort.

Galtung (Ramsbotham, Woodhouse, & Miall, 2005) also developed a model in the shape of a triangle with three components that must be present for a conflict to emerge within an individual or between individuals. The three included contradiction, attitude, and behavior. The contradiction included actual or perceived incompatible goals that underlie a conflict. Contradictions related to a parties' interests or to their relationship.

Attitude emerged from perceptions and misperceptions. In a conflict, the disagreement within conflict based on attitude came from within a person or from a view of the other person according to Galtung (Ramsbotham, Woodhouse, & Miall, 2005). Stereotypes from feelings, beliefs, and actions tended to create bias towards an attitude. The bias was not readily viewable to the person who holds it.

Behavior consisted of actions. In conflict, violent behavior was manifested through threats, coercion, and destructive attacks. According to Galtung's (Ramsbotham, Woodhouse, & Miall, 2005) model, unless a person held conflictual attitudes or behaviors, the conflict would not be a primary reason to employ violent behavior. For example, if a person disliked someone who cursed and overtly

disrespected his or her family, then conflict emerged when those actions were part of a conversation.

During Galtung's (Ramsbotham, Woodhouse, & Miall, 2005) self awareness discovery, the goal was for the individual to disengage a bias toward violence. The person then developed new attitudes and behaviors that encouraged the transformation of the relationship with another. The transformation promoted understanding and respect for each other.

Resolving conflict involves a multiple step process that only begins with recognition of personal tendencies and bias. Phipps-Senft (2007) employed a series of steps to develop self awareness during conflict management and mediation training. Her transformative mediation approach (Bush & Folger, 2005) led to a model and a series of steps that revealed how individuals discover their own bias and tendencies from a training session. The five steps presented at the Association for Conflict Resolution in October 2007 follow.

1. Learn theory minus personal involvement about transformative mediation and self.
2. Practice skills which will create new cognitions to dislodge bias and provide time for a person to reorganize the skill as related to a sense of self.
3. Learn theory about personal behavior and language during conflict.
4. Practice skills that lead to insights amidst interpersonal conflict.
5. Realize the changes after observing others and from the feedback about self.

The trainings typically lasted twenty hours in a week; a one day session reviewed one part of the reorganization process. Therefore, an individual had time to assimilate the content of each step privately.

Based on the writer's review and participation in diverse training programs in many fields which explore the self awareness component, the following reasons suggest when self awareness training will work for the UN. An excellent training session for conflict intervention amidst the violence provides the following.

1. Content for interactive activities that are salient to the groups, a job, a community, or a cultural confrontation of issues
2. Enough time for participants to reorganize theories, skills, and lessons learned in a safe setting

3. Theories presented that enlighten participants about personal tendencies and reactions, but also offer confidence in alternate behaviors to violent, coercive, and threatening behaviors
4. A potential option for repeat participation of trainings to teach a person how to train others as a neutral third party after personally studying theories and mastering skills through a previous session

5.2.4   Cultural Awareness

Cultural awareness involves a two step exploration or training for someone unfamiliar with a specific culture. Woodrow and Moore (2002) offered a series of coping skills that may be useful for a person who knows his or her own tendencies and biases already from self awareness training. Therefore, the first part of cultural awareness is to learn about personal potential reactions within a culture, particularly related to dynamic relationship and cultural characteristics. For example, if a culture values limiting the expression of anger, a tendency or technique to encourage the expression of unbridled anger may not be well received.

UN personnel enter a cultural setting that has currently used models for dealing with conflict that need to be explored, according to Lederach (2002). Learning the culture's models becomes the second step of cultural awareness. Further, Lederach suggested an inquisitive UN worker who initiates a plan to include the local people as a resource will then incorporate a possibility for the local population to reframe their old ways with some fresh alternatives. When a person knew what to expect from self in the culture, the interaction with the local population was more likely to be formed through the perspective of the culture's preferences and consent.

5.2.5   A Pattern of Separate Then Together for Integration

Nolan (2007) worked with the Northern Ireland conflict efforts to build a sustainable peace process within a democratic system where two strong groups tried to maintain a balance of power without sacrificing their individual needs. Nolan confirmed the findings that no theoretical evidence has proven contact in itself will be positive in ethnic conflicts. Contact may be negative. His work in the Northern Ireland conflict suggested that contact may be necessary, but not sufficient to produce changes in conflictual dysfunctional group relationships. In Northern Ireland, the relationship building tended towards a confrontational model which exposes inequalities. In the past, empowerment for struggling local groups came through procedural justice, without compromise or reconciliation.

Nolan's (2007) proposed process to encourage integration began with a separation of the conflicting groups to give each a forum separately for self-analysis and growth. Each time the group solved its problems within, those involved were seeking new understanding and perspective of deep seated problems or healing some emotional tensions within first. After reassessing their own reality, each group then prepared to stand as a unified front with the other. Separately each discovered an identity that provided strength, hope, and affiliation within the group. Then when each community gained confidence from their own valued distinctive identities, a different more tolerant relationship developed which acknowledged commonality and some differences in an integrated enterprise.

The slow process towards peace-building occurs even if the groups involved know an attempt might not be successful. Barnes (2005), a consultant experienced in civil society organizations, believes "the way people respond to conflict makes the difference between it becoming a force for destruction or being a catalyst for constructive change" (p. 11). Like Nolan, Barnes advocated systems to create peace emerge as people and societies work through their differences.

The real issues and contradictions that underlie conflicts among groups require education, discussions, and actions with integrated solutions to forge strong and dynamic relationships. In fact in each new conflict setting, the process reveals new spaces and ideas to improve the social system and build peace. Nolan (2007) emphasized the importance of repeating the attempts to every generation or problem to confirm strong separate identities only if the final goal is to integrate Northern Ireland's polity. The principle may apply beyond the Northern Ireland conflict. One salient lesson Nolan (2007) offered was "whatever taxonomies are created of approaches to peace education, the fine separation of different strands will not lead to the identification of the strongest: the strength comes from the braid" (210).

5.2.6 Relationship Building

As often occurs, the challenges and shortfalls of relationship building for the UN have emerged in the midst of the confusion of conflict. Strategic planning puts UN personnel beside jeeps. It may not, however, consistently or reliably check if a person's credentials to assess a culture's needs will include a willingness to encourage results from within the culture. Yet, local populations that feel empowered tend to create a more sustainable peace process and look beyond a setback by trying again.

Even more disconcerting to Anderson (2002) is an inability to understand that during intrastate wars the local population continued to be connected. They maintained purposeful interaction, family and friends on both sides, and an undisputed belief in a cultural accountability that could tolerate the fighting. Further, the warring groups had strong ongoing commonalities such as language, shared histories, and heroes.

UN personnel and its staff enter the war zone with strategies, plans, and aspirations for success. But are those plans for building relationship tailored to the people they stand among? Do the planners observe and know how to legitimize the connections the local population values?

Saunders (1999) encouraged a broad conceptual approach through dialogue, not a directive implementation of actions to encourage a specific belief, outcome, or agreement. By deliberating about cause during action or conversation, the dialogue elicited the group ability to probe deeper until the underlying cause of conflict became evident. The process prepared the group to perceive themselves as citizens and to practice skills that would be needed for negotiation or mediation.

Porter (2007) supported relationship building through dialogues, confidence building, and coalition building because they reduced fears and humanized the other party. For her, conflicts tended to emerge when people refused to engage. When parties exchanged respectful courtesies, they acknowledged the other party's custom.

For example, a project that began with a wrong number turned into The Families Forum Hello Peace Project in Israel and Palestine (Barnea & Shinar, 2005). It encouraged one Israeli and one Palestinian to talk to each other. One person called a special number anonymously and a computer connected to someone on the other side who was willing to talk. Citizens could talk about peace, pain, and reconciliation instead of revenge. The project not only offered comfort to those who were victims, but also encouraged understanding between the speakers. The Hello Peace Project (Barnea, & Shinar, 2005) emerged by chance amidst messy common space that respected the diversity of the parties without vulnerability or harm resulting for either party.

For UN personnel to find moments to build a capacity for relationship between or among parties during peacekeeping begins by learning how to observe, interact,

and acknowledge alternate options to dissensions and violence where possible. Peace focused relationship building means UN personnel, Country Sponsors, and the local population work together to seek short term and safe places for stakeholders to engage for mutual benefit.

5.2.7 Multi-Level Engagement

When Adam Curle began his work to build peace, he mediated conflicts with high officials in Nigeria, India, Pakistan, Sri Lanka, Zimbabwe, and Northern Ireland. Lederach, Al-Masri, and Litwiller (2002) interviewed Curle about changes in the international peace process during his lifetime. Curle summarized that his last years consisted of work in Rwanda and in Croatia and Bosnia with local warlords, local leaders, and other influential figures who tried to understand the confusion of conflict in the region. In the interview, Curle said, "the key was to focus on preserving people's strength in society, to sustain their hope, helping to provide them little havens of peace, and a constructiveness that would send out rays of moral strength, courage, and sanity which would affect the communities in which they were living" (307).

Diamond (2002), a cofounder of multi-track diplomacy with McDonald, encouraged building point of contact and a broad base of relationships and processes to build sustainable peace which includes individuals and organizations. She recommended including local potential leaders and other stakeholders at multi-levels who have the capacity to engender peace or war. For Diamond, focused actions encouraged a process for building peace throughout all types of situations including UN missions.

UN personnel need to be vigilant in the field. A support system of working in teams or emergency response may evoke reprisals or death from disparaging or ignored stakeholders. Inclusiveness and respect through appropriate interventions alleviates some of the attempts. Knowledge and empowerment by the UN neutral come through acknowledgement of potential peace motivations for the left off.

Insights gleaned and understandings recognized during the midst of conflict gave the local population and country representatives a capacity to build a system later if interventions were rooted in the local historical patterns for peace and healing (Jeong, 2005). Actions amidst the conflict frequently occurred a distance from the actual fighting or for short periods in the moment and were initiated or requested by the local population at diverse levels.

Barnes (2005) recommended that local communities can interact even if fighting occurred away from peace interventions or the governmental peace efforts stall. In peacekeeping missions away from the fighting, local populations initiated networks to provide supplies and hope during the fighting. For example, the Leitana Nehan Women's Agency (Brenk, 2005) was established in 1992 in Papua, New Guinea to distribute food, clothing, and medicines as emergency assistance for victims displaced by the fighting. Other efforts included public protests, putting women in positions of power, and empowering children and traumatized combatants through education programs. Their efforts improved the peace process and the role of women in the culture both during violent conflict and after the peace was established.

In the last 15 years, multi-level advancements have resulted from educational opportunities to develop alternate behaviors to violence for everyday and war based conflict. Facilitations, dialogues, and problem solving workshops seek to bring disputing groups together with a neutral third party in a safe place. The groups usually include community or regional organizations and local leaders. The methods often use non-governmental organizations (NGOs) or citizen support operations (CSO). Kaufman's (2005) Innovative Problem Solving Workshops (IPSW) in Israel and Saunder's (1999) sustained dialogues in Tajikistan were early examples for international intra-conflict education and interaction settings.

The 21st century has heralded the next step for a focus. Exploring local resources inspires a development of peace processes which are supported and designed by the culture itself at all levels and throughout all UN peace missions. The UN representatives during peacekeeping missions may contribute by introducing interventions during everyday conflicts amidst ongoing violence by offering skills that may be used later by the local population.

5.2.8 Nonlinear

Moments to build peace during a peacekeeping mission pop up in the midst of confusion and tend to be ignored by an unprepared UN mission representative. Preparation includes understanding the conflict, the culture, and the mission. Also, unless the intervention is documented, it will not be recorded officially as an intervention or included in an analysis as a meaningful shift in relationships for evaluations. However, if a peacekeeper knows how to intervene with vigilance after careful observation, the peace-building mission benefits from possible documentation of early preventions of violence.

Two research topics on the nonlinear nature of conflict resolution justify a prevention policy for UN missions: mathematical modeling of the interaction of economic and political forces and party ripeness prior to conflict resolution. They also verify that self sufficiency increases when the UN personnel encourage alternate behaviors initiated by the individuals involved in the dispute.

Wolfson, Puri, and Martelli (1992 Mar.) tested a mathematical model to see how economic and political forces interact to balance power in an international conflict. The researchers found that while economic sources acted in a system as an agent to avert conflict that political constraints increased a chance for conflict to emerge. The results occurred as an interaction of economic sources and political constraints based on the reinforcement or opposition to peace and power.

Because patterns of events that lead to war vary widely across history, the group also concluded that international politics is a nonlinear system (Wolfson, Puri, & Martelli, 1992 Mar.). Small variations related more toward political constraints led to large discontinuous or chaotic changes later in the conflict. UN personnel may need to be vigilant for minor decision making situations that do not follow standard procedures for consent by all parties.

Ripeness examines the amount or lack of hostility between the disputants and their willingness to engage face-to-face for discussions that may change their relationships. Kleibor (1994) preferred willingness as a prerequisite before any discussion because ripeness did not specify the degree or direction of the perceptions and dispositions of those involved. The groups may be hostile or willing to meet and talk. So a UN personnel goal may be to reduce hostility and let the local population initiate interactions and discussions if hostility will not be set aside. Generally, any group that will set aside hostility needs to be honor-bound and ethical.

Other factors like the nature and length of a rivalry affected how effective a UN mission will be. Grieg (2001 Dec.) studied how to aid conflict management between rivals. Five contextual factors were involved.

1. Cost and pain consequence
2. Need for each other for status quo
3. Level of threat
4. Internal changes within rivals
5. Belief a way out exists

Although Greig studied the mediation process specifically, the concepts extend to the ability to conduct face-to-face interactions that create bridges. This includes any moments possible despite the presence of violent conflict in a UN mission.

Both previous short term and long term rival disputes highly influenced face-to-face interactions between rivals (Greig, 2001 Dec.). When interventions occurred early before escalation created extreme harm or violence and hostility, short term prevention was accepted by the rivals. However, in long term disputes, the interventions only tended to reduce the severity of a dispute and prolong the time until the next use of force. When enduring rivals initiate discussions and mutual options, both long term and short term rivalries were more likely to sustain the results. The short term UN preventions in early stages of the conflict need to be initiated by the rival parties themselves even during peacekeeping missions.

Hancock (2001) reviewed many diverse definitions of ripeness and combined them to create a continuum of practices for Track I and Track II interveners. His study suggested that the motivation among those in conflict precedes the ripeness to meet and confront each other. In his framework, interventions away from the table by individuals, such as UN personnel, depended on the nature of the intervener and the scope of a possible action. Their efforts aimed at improving capacity relied on motivation by the local population to perceive ripeness for a relationship to change. Suggested activities to create ripeness included contact between opponents, cross-communal activities at grassroots levels, and problem-solving workshops with any potentially influential groups from both sides (Hancock).

Although UN personnel will probably defer to a negotiator for the formal negotiation activities, a team may elect to prepare the local population for peace through relation building opportunities in the moment amidst the confusion of a mission. The concept of ripeness supports the nonlinear nature of building peace and of providing the right intervention for the moment. The conflict, the culture, the individuals present, and the UN policy determine how to encourage capacity building whenever possible

5.2.9   Integrating the Eight Concepts

When the eight concepts are considered together, a creative, dynamic, and flexible system to build peace at any time during the peace process emerges. Yet, because each unique mission may differ in its scope and ability for capacity building supported by the local population, a UN worker may need to instinctively

intersperse lessons of peace during peacekeeping. When UN employees offer the right peace lessons amidst war and everyday conflict to meet the needs of the local people involved, the UN personnel insure that stakeholders can gain knowledge and skills to understand how to create peace of their own making.

6. Three Delivery Methods for Interventions Towards Peace

Formulation of a mission leads to a distinct strategic plan with tasks, supplies, and personnel. However, underlying the notion of building peace as a process is also the need to consider principles and their delivery method during the mission. For field leadership the movement from peacekeeping to peace-building involves actions to encourage alternatives to violence.

Delivery options include modeling behaviors, teaching lessons about peaceful actions to violence in the moment, and providing safe spaces for face-to-face discussions at the request of the local population, particularly those facilitated by an impartial neutral third party. The delivery method shift from behavioral modeling by UN personnel to teaching in the moment begins when the local population finds safe spaces to try alternative interactions towards peace, like those modeled or taught as simple lessons by the UN representatives. Sometime during peacekeeping, the leadership begins to create opportunities for the disputing local population to discover possibilities for future sustainable processes like electing leadership, conceptualizing procedural justice and self-policing, and exploring economic development options.

The content in this section explores how to employ actions and processes that lead to peace and self sufficiency for the local population. Three approaches explaining how knowledge from UN personnel may change from a perceptual recognition only to a cognitive understanding by the local population are explored.

1. Behavioral modeling
2. Curriculum based peace concept building
3. Discovery based peace concept building

6.1 Behavioral Modeling

Bandura worked with social cognitive theory and the modeling of behavior as early as 1963 (Grusec, 1992). The theory states that individuals cognitively absorb and incorporate information about social experiences from various sources. One

source is through behaviors modeled by others. Bandura suggested models teach a new behavior, influence the frequency of behaviors, and encourage forbidden behaviors (Grusec, 1992). Effective models needed to be competent and admired people who demonstrated behaviors that produced a desirable outcome.

When a person perceived another's actions may be of value and relevant to his or her own life, modeling occurred because the person paid attention and cognitively retained the ability to reproduce the motor skills or verbal expressions like the models (Grusec, 1992). When modeled well, the effort reproduced a similar outcome as the outcome from the person observed. In a dispute setting, a person hoping to avoid being robbed or harmed was motivated to try alternate actions or words that avert the theft, if he or she had observed another admired individual avoid theft.

Grusec (1992) suggested that Bandura believes "competencies, self efficacy, beliefs, and self-regulatory capacities are acquired through experience, but they in turn determine the individual's experience in such a way that they are maintained" (p.783). Ozer and Bandura (1990) studied women who mastered self protection skills. The women tended to avoid becoming a victim of future assault. By controlling negative thoughts about a possible assault, the women were able to learn over time to dismiss more quickly the recurrence of any anxiety related to a previous or potential assault. Results from the study showed that when a woman who has been victimized gained an ability to protect herself, she also learned how to defend herself when necessary because she knew she could.

Any intervention behavior relies on a realistic and unbiased understanding of what another person knows. Intuitive or perceptual observations may sometimes provide a safe method for discovering new information amidst a conflict. If a local population member transfers the observed knowledge into a culturally friendly adaptation of a behavior that promotes peace instead of violence, other members of the culture may begin to resist a violent act, too. Whereas, the wrong directed lesson method might be misinterpreted, a modeled behavior may be observed and passed along without a negative reaction.

Since 1998, the UN has requested personnel to carry a copy of Ten Rules Code of Personnel Conduct for Blue Helmets (Nations, 1998) as a guide for behaviors to model during a mission. The ten item code follows.

Figure 4: Ten Rules Code of Personal Conduct for Blue Helmets

1. Dress, think, talk, act and behave in a manner befitting the dignity of a disciplined, caring considerate mature, respected and trusted soldier displaying the highest integrity and impartiality. Have pride in your position as a peacekeeper and do not abuse or misuse your authority.
2. Respect the law of the land of the host country, their local culture, traditions, customs and practices.
3. Treat the inhabitants of the host country with respect, courtesy and consideration. You are there as a guest to help them and in so doing will be welcomed with admiration. Neither solicit nor accept any material reward, honor, or gift.
4. Do not indulge in immoral acts of sexual, physical, or psychological abuse or exploitation of the local population or United Nations staff, especially women and children.
5. Respect and regard the human rights of all. Support and aid the infirm, sick and weak. Do not act in revenge or with malice, in particular when dealing with prisoners, detainees, or people in custody.
6. Properly care for and account for all United Nations money, vehicles, equipment and property assigned to you and do not trade or barter with them to seek personal benefits.
7. Show military courtesy and pay appropriate compliments to all members of the mission, including other United Nations contingents regardless of their creed, gender, rank or origin.
8. Show respect for and promote the environment, including the flora and fauna, of the host country.
9. Do not engage in excessive alcohol or any consumption or trafficking of drugs.
10. Exercise the utmost discretion in handling confidential information and matters of official business which can put lives into danger or soil the image of the United Nations.

The comprehensive list not only provides insight into how to act but also gives the professional peacekeeping employee self-efficacy and support to avoid negative role modeling. The code enables personnel to model behaviors which promote peaceful changes in the relations between the local disputants

6.2 Curriculum Based Peace Concept Building

Essentially, in the field, the peacekeeper acts as a trainer for alternate interactions for violence. Lederach (1995) suggested that a trainer needs to learn about self, the culture's tendencies for conflict, and causes for the conflict which may suggest when to intervene. When the trainer presented a set of interventions from the appropriate theory model, the advantage was that specific direction and correction led to positive results. If it is not an appropriate theory model, an intervention may do harm.

6.2.1 Training for Appropriate Interventions in a Culture

For Lederach (1995) a disadvantage of a prescriptive approach is that it "assumes universality of both the basic social function and the more particular form

created to fulfill the need" (p. 53). He proposed a prescriptive model presumed some universal concept and transferable common understanding between a teacher and a learner. This over generalized fallacy tended too often to focus quickly on inadequate specific techniques.

When UN personnel seek training to interact with a culture employing an unfamiliar structure for learning, an instructor from the local population may be a better teacher. An approach may be to wait to be asked for help while observing and documenting the local population's interactions. When the mission mandate is developed, the field leadership needs to include personnel familiar with the culture, provide training for all who will be part of the mission, and explore possible methods to communicate with and offer assistance to the local population amidst confusion.

Training local security forces has become commonplace in peacekeeping and peace-building. According to a BBC World News story, President Karzai of Afghanistan, the U.S., and the U.K. have reinforced troops to provide security for women, children, politicians, and farmers who do not grow poppies (Afghan challenges for President Karzai, 2009). To Karzai and the supporting nations, safe spaces will encourage governmental and educational progress for the country.

However, moderate Taliban supporters will not lay down their arms without believing that a national security force will keep them safe. Training needs to provide safety protocols, law enforcement methods to combat drug lords and poppy cultivation, and a climate to insure consensus builders from diverse groups will not be at high risk. If the Afghan security force makes drug dealing and poppy growing for drugs unprofitable, illegal, and undesirable, then the Taliban will lose its high yielding financial support source. The moderate Taliban supporters look to the government to address cultural and religious respect from the security forces for the long term, even while those forces combat the current conflict conditions.

6.2.2 Designing Culturally Meaningful Mission Interventions

Most learners who have attended a school or training have encountered a structured program, often determined by curriculum guidelines and taught by a teacher. Learning to teach curriculum or individual lessons, typically directed by the teacher in its delivery, requires that the teacher understands both the lesson and how to teach it to a specific group. In addition in UN work, the local population needs assistance from a teacher who can accurately interpret the local population's ability to process any information during interactions. The content is successfully

communicated using a common view of the world and a recognized oral message or written text. Typically in a classroom setting, a teacher may prepare by eliminating distractions, adding learning aides, and expecting prerequisites.

However, in the field, UN workers must accept conditions as conflicts or miscommunications arise. Although it may be desirable and possible to limit violent interactions and outside interference, the confusing condition for applying lessons prevail. Therefore, UN teachers in the moment must understand possible lessons, act authentically, and insure the safety of any participants for alternative actions to violence initiated by local dyads or groups.

Another divergence from scheduled classes or training in some Non-Western cultures relates to the definition and expectations for literacy. Literacy is the basis for benchmarks or documentation of possible lessons. A generally identifiable definition of a literate person is one who processes and transfers information cognitively through interaction of his or her knowledge of the world and the information presented, according Margaret Meek of the Education Institute in the United States.

For UNESCO, literacy is a basic tool for learning in school and out of school. To participate in social, cultural, political, and economic activities, an individual must be literate about the culture's expectations and norms. That is why the UN SG made the following statement on August 24, 2009 on International Day (SG/SM/12423).

> Literacy is not just about reading and writing; it is about respect, opportunity and development. On this International Day, I urge all partners to strengthen their commitment to promoting global literacy and to back this support with the resources needed to achieve real progress.

Yoruba served as an example of a culture where oral school curriculum is centered on cultural specific cognitive lessons on how to successfully preserve their environment, culture, communication system, and economic self sufficiency (Akinnaso, 1992 Jan.). The culture did not rely on a written system of documents, preferring apprenticeship training and a series of initiations upon completion of formal oral based lessons.

On August 28, 2009, Olade (2009) of the Guardian Newspaper in Britain wrote about some of the Yoruba Academy's more recent developments, particularly pertaining to a cultural exhibition in Britain. Mr. Kunle Famoriyo, a Yoruba

Academy Committee Member, spoke of how the group planned to integrate the past with the present to insure cultural survival. For the exhibition in Britain, the Yoruba Academy wanted to preserve its identity as a people and its educational process using its own language.

By typing Yoruba Culture into a Google search, the results produced a number of You Tube videos to demonstrate an integration of modern technology to spread Yoruban culture across countries and oceans. Topics for the videos included songs, language lessons, history stories, and musical presentations. While You Tube may not have been an expected way to help the Yoruban culture survive, it may enable the members of Yoruban culture to reach out to one another by using language and image to interconnect from distant points. It offers an economically efficient way to integrate the current technology with the traditional Yoruba academic process. Exhibits in Britain for a remote audience and You Tube may also make a UN representative realize that the Yoruban culture and Western culture have something in common: both seek to educate their children.

The Yoruban culture is not the only culture with an alternate concept for organizing how children learn. The variance from traditional lesson planning for teachers has sometimes caused UN workers to become confused about where to begin a response for the local population because the alternative interactions may not easily be observed or cognitively understood by some outside the culture. Yet, by providing technology and knowledge requested by the local population, the culture may prosper and develop its own adaptation for the tools or information.

A second confusion arises when the lesson offered does not provide any meaning for the local population. Wierzbicka (Wierzbicka, 1986 Sep.) found that some emotions that signal changes in the West may not be present in some cultures. Therefore, a word or cognition for that emotion did not exist. Rituals and behaviors relied on in the West were absent in the culture. UN trainers may need special instructions on how to observe, respond, and document lessons for cultures with unique and different training structures. The same bias training applies for Easterners working in the West.

6.2.3 Documenting Interventions

In the field amidst confusion, a UN representative must be involved with the people and offer an intervention quickly which is not difficult to understand. This intervention must also avoid presuming to direct the disputants towards actions that will not fulfill their long term needs. Simultaneously, the UN personnel need to

report and document events in the field. Therefore, the tendency is to rely on a familiar model from a mission and accept its options as close enough and fail to document interventions adequately for inclusion in a mission's evaluation.

When actions go unreported, two problems arise. The first problem is that the intervention may not be one requested by the local population. The UN prefers a requested or recognized intervention specific for a mission. The second problem is that the intervention may not be evaluated. If it is a good action, the personnel will not know. If it is not good, the correction does not occur for future UN personnel to modify the intervention for a specific culture.

Lederach (2002) found that the short term solution to insure appropriate interventions approved only a narrow set of interventions. The long term goal is to use the cultural survey to provide better insights for training personnel about the conflict and the culture. That would then expand a set of options for interventions during a mission.

In Papua, New Guinea, Young (1998) used a primarily prescriptive approach and training materials to teach human relations skills to enlighten the Enga people as to why violence hinders development in education and health. Young began to incorporate culture based interchanges and face-saving for dispute resolution. He had changed his focus from universally accepted techniques and a prescriptive approach towards a culturally specific and elicitive approach. The participants, however, tended to teach each other by using prescriptive tactics and asked for more guidelines. Apparently, the Papua, New Guinea learners were not confident that the training would be sufficient. Among themselves, tribal fights occurred because of a cultural tradition to seek payback.

Protracted conflict ended recently after the United Nations Development Program (UNDP) worked in Bouganiville to encourage reconciliation and nation building, particularly to improve the region's ability to respond and rebound from natural disasters as a unified people. Additionally, a report posted online December 12, 2009 by the UNDP announced Papua New Guinea ratified the Convention on the Elimination of Discrimination Against Women in conjunction with New Zealand on November 4, 2009. The convention offered a higher standard of understanding for fair treatment of women accepted by the tribes in agreement with the outside world. Therefore, the training by Young may not have been trusted until a reliable and enforceable standard for interactions was introduced.

6.3 Discovery Based Peace Concept Building

One UN goal for peacekeepers is to encourage the local population to initiate requests which build their capacity towards peace (Ki-moon, 2009). A UN worker who encourages nonviolent capacity building alternatives first listens and observes before elaborating on salient choices for those in conflict (Boulding, 2001). As the dyad or group discovers how to relate differently towards each other, they begin to understand ways to find commonalities that will improve the peace-building process later. Yet learning how to create the environment and lessons in the moment for the conflicting groups may not be obvious or easy to those outside the local culture.

Peacekeepers who build nonviolent cognitive interactions for others need to learn what causes the conflict and how to let those in conflict recognize a mechanism to explore alternatives for violence that is acceptable within the culture. Cultural roles define norms and expectations for behavior in different ways for different cultures. The teacher acts as a facilitator, not as an expert, according to Lederach (1995). He or she helps those in conflict explore how to deal with each other and the conflict in the moment of the interaction. The UN personnel need to find a means to act as a facilitative teacher by setting up culturally acceptable conditions in the environment and a potential for a mutually beneficial outcome by those in conflict.

Rigalo (2002) attended an African Peacebuilding Institute API in 2001. She had recently completed a master's degree in conflict transformation. Some of the other participants in the class came from rival sides in violent conflict in Africa. As Rigalo participated in the training, she began to understand her role as facilitator rested on her ability to promote a process for participants to exchange information within their contextual realities. By learning she could be a teacher and a student simultaneously, she began to recognize how a safe environment promoted healing and comfort in African peace-building: it happened participant to participant.

The Peace Development Program (PDP) in the Magdalena Region of Columbia (Columbia- Peace and development amid conflict, 2009) functioned amidst the violence as an operation by a community to develop economic growth, conflict resolution, and humanitarian aid. The private sector, civil society, and a church sought to prevent armed conflict by designing inclusive farm production markets and by promoting peace-building activities. One of the activities for building peace involved cultural arts activities. Another action was to protect vulnerable groups. The program demonstrated that even in extreme conflict dedicated civil societies can make a difference if they work together. The program now operates in 18 zones of Columbia.

Lederach (1995) suggested Five Guiding Principles as a framework for a UN peacekeeper to learn how to act as a facilitator in the moment for the local population amidst the conflict.

1. Conflict resolution models for dealing with conflict are already present and practiced by groups in the culture.
2. Peacemakers exist within the culture to help UN personnel.
3. The local population can know what the conflict is and can find ways to resolve it.
4. Previously successful conflict resolution methods can be reused if they are modified for the current conflict and cultural conditions.
5. UN personnel need to act as a facilitator for the local population, not as an expert trainer.

UN personnel may be offering interventions that contribute to later peace-building missions when the interventions encourage the local population to initiate the change in relations among themselves during peacekeeping. Working with good theory models offers many diverse kinds of interventions and calls upon UN personnel to observe patterns of positive exchanges the local population values. Thus, personnel may provide time and space for more frequent safe interactions. By understanding the conflict, personnel may avoid exacerbating negative confrontation and promote preliminary economic participation to dampen the interest in violence.

7. Summary and a Caveat

Increasingly, UN peacekeeping missions are asked to encourage sustainable processes towards economic, social, and political capacity building for self-sufficiency of the local population. At the planning level, field leadership can improve the mission's potential for success by recruiting and training team members for a specific culture's needs. Additional empowerment comes by incorporating a cultural survey administered at the same time as a technical survey. The more the planning reflects the current status of the people involved in conflict, the more likely the UN representatives will be prepared to provide the right kind of intervention at the right time.

Before arriving at the mission site, the UN team needs to anticipate preventive measures by gathering possible cultural awareness and humanitarian aid sources, and by insuring the sources availability during the mission. Instead of leaving training about a culture until arrival at the geographic site, the UN mission

leadership may assign individual mission members to participate in trainings or read and offer suggestions for possible gaps in information planning. An online blog or secure chat room may initiate an understanding among team members and provide answers to difficult questions.

After reviewing three delivery methods for lessons in the moment amidst the conflict, a UN mission member may be able to select the right kind of intervention. Modeling behaviors that reflect the Ten Rules Code of Personal Conduct for Blue Helmets promote peace instead of violence by allowing members of the local population to select which alternatives to violence best fit within the local culture. Culturally aware personnel can empower the local population by building peace as a process and offering cognitive understanding for nonviolent alternatives in the midst of long term violence. When the local population initiates nonviolent options supported by the UN representatives as an impartial third party, the face-to-face interactions may contribute to later peace-building missions.

The UN Organization and the specific mission may affect what kinds of interventions may be used. A list of caveats for UN personnel to consider before selecting an intervention concludes this section.

1. Gain leadership approval for interventions.
2. Acquire equipment, supplies, and back up when planning interventions.
3. Look beyond the current situation before acting.
4. Remain vigilant for all those present.
5. Offer the right level and delivery of interaction or intervention.
6. Document any actions and outcomes.
7. Make room for all present.

8. Conclusion

The peacemakers included in this thesis suggest that the right intervention comes from a person who listens to individual voices first and then encourages those in conflict from all levels to talk face-to-face to try to understand each other. For UN personnel, the wise advice from education and training must then blend into a combination of cultural knowledge, conflict understanding, and thoughtful actions about how to intervene authentically. Good decision making under pressure relies on good preparation and adequate support for moments of conflict among the local population.

The UN has sponsored missions in Northern Ireland since the 1990s. Recently, tensions and violent outbreaks have erupted at a critical moment that could severe

the peace. However, some quotes from a few members of the Northern Ireland population in an online BBC World News article entitled "Walls Remain in Divided Belfast" (Strain, 2009) were collected at a peaceline on Lanark Way, one of 42 interface barriers in Belfast.

Andrea Maskey, a local, said of the walls, "I don't really think there is a need for them any more, they should be taken down. Everybody else in the world has taken theirs down, so why can't we?

John Peacock from Youth Link said, "Throughout the province the barriers are really in people's hearts and minds, there are the physical barriers in Belfast, but throughout the country we are divided. In different places people are seeing that it is now the time to have that conversation about bringing down the walls. It might take a generation but we can begin the conversation now."

Patricia Lewsley, the Northern Ireland Commissioner for Children and Young People, said of the young people, "They can make a difference, because they are not carrying the baggage or the myths that are around this, they want to make a difference and want to work together as young people – very often when you give them ownership you'll see them delivering."

Lord Mayor of Belfast Naomi Long said, "When you have got young people that have this sort of hope, imagination, and courage to tackle very difficult issues you can't help but have hope for the future."

The collected remarks may resemble remarks a peacekeeper will need to listen for in a conflict. When UN personnel hear them, it would be wise to be prepared to provide some options through interventions and not miss the make or break moments for making peace.

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