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Researching Peace Building Leadership

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PART I. CLARIFYING THE FRAME

In this part of the paper we clarify the key concept of the research: sustainable peace building, leader and leadership, and peace building as an adaptive challenge.

1. Sustainable peace building

Sustainable peace is not a mirage, but a political reality that can be created.¹ It is present in many countries and even in a few regions in the world. The European Union is a good example. In contrast to the first part of the 20th Century, Western Europe has become environment that has acquired all the attributes of a sustainable peace². Sustainable peace is characterised by:

- Absence of physical violence;
- Eradication of unacceptable forms of political, economic and cultural discrimination;
- Self-sustainability;
- High level of internal and external legitimacy or approval, and;
- Constructive management and transformation of conflicts.

The essential requirements or pre-conditions —cited in the peace research literature- for creating such a sustainable peace can be clustered into five peace building blocks: an effective system of communication, consultation and negotiation, peace-enhancing structures and institutions, an integrative political-psychological climate, a critical mass of peace building leadership and a supportive international environment. The underlying assumption is that these five peace building blocks are mutually reinforcing and therefore need to be present or installed simultaneously. The lagging of one of these building blocks can seriously undermine the stability or effectiveness of the entire peace building process.

The first building block focuses on the establishment of an effective communication, consultation and negotiation system at different levels between the conflicting parties or members. In contrast to the negotiation

¹ Reyckler, Luc, (1999), *Democratic Peace-Building and Conflict Prevention: The Devil is in the Transition*, Leuven University Press, Leuven, p. 24.

² The term “security community” was introduced by Karl Deutsch and refers to a group of countries that feel mutually secure. See Deutsch, Karl W., (1978), *The Analysis of International Relations*, Prentice-Hall Englewood Cliffs (N.J.), 312 pp.

styles used in most international organisations, the negotiation style, for example in the European Union, is predominantly integrative. Ample time and creativity is invested in generating mutually benefiting agreements. Without win-win agreements the Union would disintegrate.

The second building block emphasises the importance and nature of peace-enhancing structures. In order to achieve a sustainable peace, (conflict) countries have to install certain political, economic and security structures and institutions. The political-legal reform process should aim to establish consolidated democratic structures, based on the rule of law, and an independent and effective justice system. The economic reform process envisions the establishment of an economic environment which stimulates sustainable development and economic growth and reduces vertical and horizontal inequalities. The security structures should be able to safeguard and/or increase the population's objective and subjective security by effectively dealing with both internal and external threats. It is crucial to note that the transition from one state (e.g. non-democratic structures) to another (e.g. consolidated democratic environment) is not without difficulties: the devil is in the transition³.

The creation of an *integrative climate* is the third necessary building block for establishing a sustainable peace process⁴. This building block stresses the importance of a favourable political-psychological and social-psychological environment. Although the climate is less tangible and observable than the other building blocks, it can be assessed by looking at the consequences. An integrative or disintegrative climate can express itself in the form of attitudes, behaviour and institutions. Characteristic of an integrative climate are, for example, the expectation of an attractive future as a consequence of cooperation, the development of a we-ness feeling or multiple —loyalties and reconciliation.

The fourth building block is a supportive regional and international environment. The stability of a peace process is often crucially dependent on the behaviour and interests of neighbouring countries or regional powers. These actors can have a positive influence on the peace process by providing political legitimacy or support, by assisting with the demobilisation and demilitarisation process or by facilitating and stimulating regional trade and economic integration. However, these same actors can also inhibit the progress towards stability, for example, by supporting certain groups that do not subscribe to the peace process.

³ Reychler, Luc, (1999), *ibid.*, p. 58.

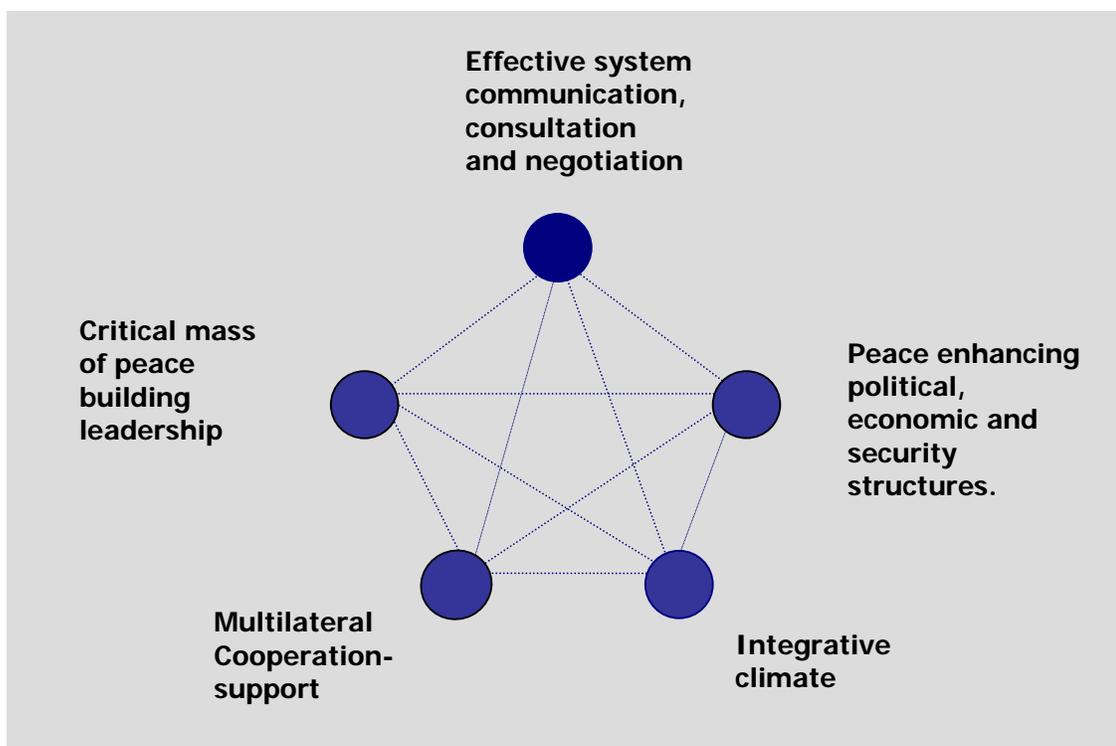
⁴ Reychler, Luc; Langer, Arnim, (2003), *The Software of Peace building*, Canadian Journal of Peace Studies.

Likewise, the larger international community plays a crucial role in most post-conflict countries. The international community by means of the UN agencies or other international (non-)governmental organisations often provide crucial resources and funding or even take direct responsibility for a wide variety of tasks such as the (physical) rebuilding process, humanitarian aid, development cooperation, third-party security guarantor, etc.

The fifth building block is the presence of a critical mass of peace building leadership. There are leaders in different domains: politics, diplomacy, defence, economics, education, media, religion, health, etc. Leadership can be situated at different levels: the elite, middle and grass root level⁵.

The way in which these different building blocks are established or are dealt with, will surely affect the outcome of a peace process (see exhibit 1). Important issues in this respect are for instance; the timing, the internal dynamics and progress, the sequence and prioritisation, and the mutually interdependence and interaction of the various building blocks. The design or *architecture* of these reforms or transformation processes is often the result of an ad hoc and to some extent technocratic decision-making process. Therefore, the collision of objectives and the negative or inhibiting influences of one building block on another are rarely anticipated and prevented. In order to improve the effectiveness and efficiency of peace building, we need to pay more (research) attention to the architecture of these peace processes.

⁵ Lederach, John Paul, (1997), *Building Peace: Sustainable Reconciliation in Divided Societies*, United States Institute of Peace Press, Washington, D.C.



In addition to the above mentioned peace building blocks, peace building also requires appropriate support systems and humanitarian aid. The installation of the building blocks needs to be backed up by the development of appropriate educational (media), legal, health and technological support systems. The humanitarian aid is indispensable during the conflict and in part of the post conflict phase. The aim is to provide help to people, who have been victims of man-made disasters (wars, conflicts, outbreaks of fighting) or structural crises (severe political, economic or social breakdowns). The focus is mainly on providing goods and services (e.g. food supplies, medicine, vaccinations, water conveyance, psychological support, minesweeping, clothes, shelter, rehabilitation).

2. Leaders and leadership

In conflicts there is never a lack of leaders. In fact, there are too many leaders competing for different, often incompatible kinds of peace. Ronald Heifetz divides the authority of leaders into two forms: formal and informal⁶. Formal authority is granted because the officeholder promises to meet a set of explicit expectations (job descriptions, legislated mandates), whereas informal authority comes from promising to meet expectations that are often left implicit (expectations of trustworthiness, ability, civility).

⁶ R.Heifetz, *Leadership without easy answers*, 1994, The Belknap Press of Harvard University Press, Cambridge Massachusetts.

Formal authorization brings with it the powers of the office, but informal authorization brings with it the subtle yet substantial power to extend one's reach way beyond the limits of the job description. Leadership is also exercised by people without formal authority. "These people —perceived as entrepreneurs and deviants, organizers and trouble makers — provide the capacity within the system, to see through the blind spots of the dominant viewpoint". All these types of leaders can lead or mislead. Therefore it's important to make a distinction between leaders and leadership. A leader is someone who leads. Leadership is the influencing process of leaders and followers to achieve objectives through change⁷. If you are not interested and not willing to be in charge, you better be a follower. However, good followers influence leaders. Leadership is about how people cope with political shocks⁸ (defeat in warfare, economic crises, withdrawal of political support or the loss of societal support for existing policies) or adaptive challenges.

3. Peace building is an adaptive challenge

Challenges, can be situated on a continuum with at one pole pure technical problems or challenges and on the opposite pole adaptive problems or challenges. When a problem is technical, an expert can provide a solution and the problem or challenge can be defined, treated, and managed on the basis (a) of using the expert's expertise, and (b) shifting the burden on the expert's shoulder. The people depend on the expert's know-how and the expert depends on the trust, satisfaction, and willingness to arrange remuneration of the people. In the middle of the continuum, we find situations, in which the problem is definable, but no clear cut solutions are available. In addition the solution requires cooperation of the people. The expert's authority still provides a resource to help the people to respond to the challenge, but beyond his/her substantive know-how, he/she⁹ needs a different kind of expertise —the ability to help the people to do the work that only they can do. At the other end of the continuum we find the most difficult situations, where the problem definition is not clear cut, and technical fixes are not available. Here learning is required both to define problems and generate and implement solutions. There are no standard operational procedures.

⁷ R.Lussier and C.Achua, *Leadership: theory, application and skill development*, 2004, Thomson, South-Western.

⁸ William Thompson (ed.) *Evolutionary interpretations of world politics*, 2001, Routledge, New York.

⁹ It goes without saying that anyone – man and woman – can be a peace building leader. When we use a masculine pronoun we are therefore not referring to men only.

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	 ← → Technical Adaptive		
Definition of the problem	Clear	Clear	Requires learning
Analysis causes - and attribution of responsibilities	Clear	Clear	Requires learning
Solution	Clear	No standard operational procedures (SOP) -requires learning	No SOP's Requires learning
Implementation	Clear	Requires learning	Requires learning
Primary locus of responsibility for the work	Expert/specialist	Expert and people	People > expert
Kind of work	Technical	Technical and adaptive	Adaptive

Exhibit 2: Peace building is an adaptive challenge.

4. A critical mass of leadership

To sustain the peace building process a critical mass of peace building leadership is needed. First, we need leadership at all the relevant levels: international and internal. At domestic level a distinction is made between top- middle-, and grass root level leadership. The top level comprises the key political and military leaders in the conflict. The middle-range leaders are not necessarily connected to or controlled by the authority or structures of the major opposition movements. They could be highly respected individuals or persons who occupy formal positions of leadership in sectors such as education, business, religion, agriculture, health, or humanitarian organizations. The grassroots leaders include people who are involved in local communities, members of indigenous nongovernmental organizations carrying out relief projects for local populations, health officials, and refugee camp leaders. Finally, there are external and internal leaders¹⁰. Second, we require leadership in different domains. Leadership is crucial for the installation of each of the peace building blocks: to facilitate (a) peace negotiations at different levels, (b) the democratic transition process, (c) development, (d) the establishment of a secure environment (e) the creation of an integrative climate, (f) international cooperation, etc.

¹⁰ Reyhler, Luc and Stellamans, Anton, (2002), *ibid.*, p. 2.

We can speak of a critical mass of peace building leadership when the influence of peace building leadership is greater than the influence of the spoilers of the peace building process. The critical mass of peace building leadership could be assessed by means of a force field analysis, in which the strength of the peace building leadership is compared with the peace inhibiting leadership. The leadership can be strong or weak. Indicators of strong leadership are: it is self confident and secure in its position, willing to risk popularity in order to achieve its ends, owning a clear view of the goals it wants to accomplish, it has good resource and popular support¹¹.

Several types of **spoilers** can be distinguished. First, there are the real conflict entrepreneurs -warmongers such as Hitler, Mussolini, Saddam Hussein, who escalate the conflict. Second, there are the spoilers of peace negotiation (Stephen Stedman). Third, there are the conflict profiteers or vultures, which do not start the violent conflicts, but profit from it (arms traders, mercenaries, drug dealers...). Fourth, there are decision-makers who pursue a peace (for example after the First World War) to end all peace¹². These people could be called peace quacks (in Dutch paxzalvers). Peace quacks are influential people who pretend to know-how to stop violence, to provide security and to contribute to build peace. These are leaders who pursue policies contrary to their own interests and the interest of the people they represent¹³. Fifth, there are a great number of leaders who have a negative impact on the conflict by doing nothing, by acting neutral or not intervening in the conflict effectively. They are passive spoilers who allow conflicts to escalate because of neglect or ineffective prevention of violence. There are also the demoralizers or leaders who drain peace, hope and happiness out of the air around them (Daniel Goleman: The New Leaders). Such attitudes have consequences. In asymmetric conflicts, they strengthen the might is right principle.

5. Identification and empowerment of manifest and potential peace building leadership

One of the major challenges in our research project is to distinguish peace building leadership from non-peace building leadership and to come up with suggestions about how to strengthen the peace building potential. A great deal of research has been done about the latter part: “How to strengthen the leadership potential?” Mary Anderson distinguishes material and moral supports¹⁴. There are plenty of books and programs about the

¹¹ Ashley Tellis, Anticipating ethnic conflict.

¹² David Fromkin, A peace to end all peace, 1989, A Phoenix Press paperback, London.

¹³ Barbara Tuchman, The march of folly, 1985, Sphere books, London.

¹⁴ Mary Anderson, Do no harm: How aid can support peace —or war, 1999, Lynne Rienner, Boulder, Colorado.

training and education of leadership. Despite a great deal of acquired knowledge, there still a lot to be learned. The wrong kind of empowerment can undermine the work of peace building leadership (think of Iraq). The second research challenge concerns the distinction between peace building leadership and non-peace building leadership. Our research went through the following phase's. First, we collected books and articles about people who were recognized as having contributed to peace building processes and people who were considered as warmongers. On the basis of these documents, a number of hypotheses were developed about the differences of their analytic styles, their change behavior and personality and motivation. To convey the differences between peace building leadership and peace inhibiting leadership it is helpful to make use of ideal types. These ideal types can be used as poles of a continuum between which leaders can be situated (see exhibit 3). The study focuses on four aspects of peace building leadership: values, analytic style, change behavior, and motivation and personality. For each of these aspects a number of hypotheses have been formulated which need to be validated. The behavior described in the second column is incomplete. This is caused by the fact that there are different types of spoilers or peace inhibiting leadership.

Peace building leadership inhibiting leadership	Peace
DEFINITION OF PEACE	
1. They attach a great deal of importance to the future. They envision a shared, clear and mutually attractive peaceful future for all who want to cooperate. The future is depicted as non-violent, inclusive and as a win-win situation. They know that extinguishing hope creates desperation.	They also attach a great deal to the future. Their future however is exclusive, privileges some at the expense of others. It is a win-loose situation.
2. Peace defined as more than the absence of physical violence; They use a broad definition of violence (physical, psychological, environmental and cultural).	They tend to define peace as the absence of the threat of violence. Violence is defined as the absence of war.
3. Peace is perceived as the result of reconciling competing values. Compromise is not considered cowardice.	Peace is perceived as the result of imposing certain values (such as security and development) at the expense of other values.
ANALYTIC STYLE	
4. They do everything to identify and get a full understanding of the challenge which they are confronted. This implies a willingness to ask for and confront the brutal facts..	They tend to define the challenge which they are confronted in a selective way.
5. They do not only focus on the	They are mesmerized by the past and the

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weaknesses and problems, but also at the actual and potential strengths.	problems. They try to exploit the weaknesses in order to strengthen their power base.
6. Reflective Adversarial	
<p>They frame the conflict in a reflexive way. Instead of:</p> <ul style="list-style-type: none"> -only blaming the other, they assume responsibility for changing the situation, -polarizing the conflict in terms of “we versus them “, they think how can “ we “ solve it, -attributing the negative behavior to the disposition of the other, they develop analytic empathy and contextual understanding. -projecting their own shadows/ faults on the other, they develop more self-awareness. <p>“ It was this penetrating comprehension of human nature that helped Lincoln possess the compassion necessary to issue many pardons.”¹⁵</p>	<p>They frame the conflict in an antagonistic way.</p> <ul style="list-style-type: none"> -They tend to blame the other for the problem. -polarize the conflict in terms if “we versus them”. -attribute the negative behavior of the other party to their character or disposition. They stereotype the other. -project all their own faults on the other. - They express a low level of analytic empathy.
CHANGE BEHAVIOR	
7. Adaptive	
a. They identify the adaptive challenges	They do not make a comprehensive analysis of the adaptive challenge.
b. They regulate stress	They manipulate fear and stress. They elicit negative emotions, particularly a mix of fear and anger, the threat to us from them, and the threat that they will take from us.
c. They maintain disciplined attention	They make use of distractions that prevent people from dealing with the challenges, such as: scapegoating, denial, focusing only on today’s technical problems, or attacking individuals rather than the perspectives they represent.
d. They give the work back to the people and empower them to take on their responsibilities.	They promise the people that they will solve the problem, that they are the saviors and tell them what to do.
e. They protect voices of dissidents and from below.	They repress dissident voices. They organize conformity pressures.
8. Integrative	
a. They look at the big picture, including the problems caused by the impact of the international system..	They tend to have a narrow or close minded perception of the problems with which they are confronted.

¹⁵ Donald Phillips, Lincoln on Leadership, p. 34.

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<p>b. They favor effective communication, consultation and integrative negotiation methods. They try to find peace agreements which satisfy the needs and concerns of the major stakeholders.</p>	<p>They try to control the information, do not consult and opt for hard bargaining. They are not concerned with the own needs and interests.</p>
<p>c. They believe that democracy is the best political system.</p>	<p>They believe in strong leadership and authoritarian political systems.</p>
<p>d. They favor a economic system that stimulates development and reduces discrimination and gross inequalities.</p>	<p>They favor a centralized or a pure free marker economy that inhibits development or the reduction of discriminations and gross inequalities.</p>
<p>e. They tend to opt for a cooperative security system</p>	<p>National — non cooperative security.</p>
<p>f. They try to establish an integrative climate, characterized by: -hope or the expectation of a better future -multiple loyalties -reconciliation -trust -human security -the absence of senti-mental walls.</p> <p>They believe that the past should not be forgotten and be dealt with in a way that heals and restores the vitality of the society. This implies balancing or reconciling competing values, such as truth, justice, security, compensation, development, mercy..</p>	<p>They create an disintegrative climate characterized by: -hope for some/ despair for others -exclusive loyalties -retributive justice and revenge -distrust -human insecurity -senti-mental walls</p>
<p>g. They prefer multilateral cooperation in different field (security, economic, political, environmental..)</p>	<p>They don't engage into multilateral cooperation.</p>
<p>9. Flexible</p>	
<p>a. Depending on the situation they skillfully switch between various leadership styles: visionary, coaching, affiliative, democratic, pacesetting and commanding. The latter two however are applied with caution¹⁶. b. They are able to cope with conceptually complex problems, psychological ambiguity and difficult ethical questions. Their tolerance of uncertainty is high.. They know that the fog of peace and frictions in the peace building process are caused by an inability to forecast external events bought about by intelligent and</p>	<p>a. They tend to have a preference for the pace setting and commanding styles of leadership. b. They tend to be uncomfortable with complexities and ambiguities. c. They tend to be less flexible and defend their positions.</p>

¹⁶ Daniel Goleman, The New Leaders, p. 53-69.

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resourceful opposition. They are not ideologists. Theories are considered an aid to judgment, and judgment must be free to determine whether or not they are suitable. c. They create space for creativity in order to generate alternative options for resolving the conflict or the problem.	
10. selecting the right people	
They spend a great deal of their time selecting the right people involved.	They also spend a great deal of their time selecting loyal people, to implement the policies of the great leader.
11. Skills	
-Relational skills which sustain interconnections among people -Mediation skills which turn conflicts into opportunities -Wisdom skills which increase understanding, such as imagination, judgment, innovation, paradoxical problem-solving. -Elicitive skills which motivate people to act, such as involving others, building coalition, facilitating, coaching, nurturing talent, and empowering leadership.	
12. Time	
Time is everything (Lincoln). They can be patient but know that time can make the difference between life and dead. Frequently they slow down in order to speed up. ¹⁷	They believe that time will solve the problem; they prefer the short-long approach of conflict management.
13. Violence.	
They are well acquainted with non-violent methods. They find robust and workable alternatives to violence as a means of resolving disputes. This does not exclude the use of violence. They do not condemn those who fight the just fight ¹⁸ .	They tend to look at the world in terms of power and power balances. They believe that, military power can solve many problems.
14. Ethics.	
They use a mix of intentional and consequential ethics. They insist on using objective and fair criteria for evaluating options.	The decisions tend to be influenced by intentional ethics and the “might is right” principle. They believe in pressure.
PERSONALITY AND MOTIVATION	
15. Motivation	
Several sources of motivation could drive	The prime driver of their behavior are

¹⁷ Daniel Goleman, The New Leaders, p. 219.

¹⁸ Helena Cobban, The moral architecture of worldpeace, p. 44.

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their activities (anger, frustration, religious inspiration...) but they use these sources of emotional energy constructively. But most important is a sense of purpose or the capacity to find the values that make the efforts and risk taking meaningful. They never loose faith.	negative motivations, which are turned into destructive policies..
16. Personality	
a. courage. They are courageous men and women; encouraging other people. They risk their lives and careers.	a. some spoilers have courage, some spoil the process because of a lack of courage.
b. humility. They demonstrate a compelling humility, shun public adulation and are never boastful. When successful, they tend to apportion credit to other people.	b. tend to build a personality culture and claim all the credits for themselves and attribute the failures to others..
c. hardiness factor. They draw positive energy from painful experiences in their life.	c. no hardiness factors. Painful experiences lead to negative energy.
d. sense of humor. Humor can be used to relieve the strain.” I always believed that a good laugh was good for both the mental and physical digestion.” ¹⁹	d. are stuck into their seriousness and feel threatened by laughter.
e. personal integrity. Being congruent and true to one’s values.	e. lack of integrity.

Exhibit 3: Contrasting different aspects of leadership between peace building leadership and non-peace building leadership.

In the third phase, field research was done in Kosovo. The purpose was to get feedback on the study from leaders, to get a better understanding of how to assess a critical mass of leadership, and to gather suggestions about empowerment. In the fourth phase a systematic study was made of ten peace building leaders. Finally, a questionnaire has been developed to code the leadership style of a great number of peace builders and peace spoilers. The results will be analyzed during the summer of 2004.

¹⁹ Donald Phillips, Lincoln on Leadership, p. 158.

PART II. PEACE BUILDING LEADERSHIP

We would like to start this part of the article with a warning. It is a risky enterprise to label someone as a peace builder or a peace spoiler. First of all because you may fall into the trap of believing that once someone is a peace spoiler/builder, he or she will always be a peace spoiler/builder. There is an abundance of examples of people who were considered to be spoilers/builders at one time, but who turned into being builders/spoilers later on in the conflict process. Second, because you make a political statement by calling someone a peace builder or peace spoiler. If this terminology would be used in an international report, the adversarial party could use this label to prove their just cause. This is why we urgently stress the importance to talk about peace building leadership as being a quality of an intervention initiated by a person, rather than the inherent quality of that individual!

In order to learn more on the nature of peace building leadership, we undertook an intensive case study of ten leaders. These people have been selected on the basis of their peace building interventions. They have been of crucial importance in ending the conflict and/or building peace. However, our readers may rightly contest that this or that individual is a peace builder. It has however not been our goal to praise the endeavours of this or that person. Our interest is more general: understanding peace building leadership.

Daw Aung San Suu Kyi (1945 -)

Since 1988, Aung San Suu Kyi has been the leader of the struggle for human rights and democratization in Burma/Myanmar. She was born in 1945. Her father, General Aung San, who was a national hero because of his struggle for Burmese independence, was assassinated when she was three years old. After living in India, she studied in Oxford, where she met her future husband Michael Aris. She returned to Burma in 1988 to take care of her dying mother. While she was there, popular revolt broke out against the political repression and economic decline. Aung San Suu Kyi became one of the most effective and articulate leaders of the movement. She was co-founder of the National League for Democracy which won the elections in 1990. The transfer of power however never took place, and Aung San Suu Kyi has been placed under several banning orders. She was awarded several peace prizes as the Sakharov Prize for Freedom of Thought by the European Parliament and the 1991 Nobel Peace Prize.

Frederik Willem de Klerk (1936 -)

FW de Klerk was the president of South Africa between 1989 and 1994. He was born in Johannesburg in 1936 in a family of conservative nationalists. He studied law but opted for a political career within the Nationale Party. He held several minister posts under the Prime Ministers Vorster and Botha. In February 1989, de Klerk was elected leader of the National Party and in September 1989 he was elected State President. In his first speech after assuming the party leadership he called for a nonracist South Africa and for negotiations about the country's future. He lifted the ban on the ANC and released Nelson Mandela. He paved the way for the transformation of apartheid into a multicultural democracy. He received the Peace Prize in 1993 jointly with Nelson Mandela for his role in bringing about the end of apartheid.

Nelson Mandela (1918 -)

Mandela was born in 1918 in a small village in the eastern Cape of South Africa. His father, a counselor to the Thembu royal family, died when Nelson Mandela was nine. He joined the African National Congress in 1943, first as an activist, then as the founder and president of the ANC Youth League. A qualified lawyer, he opened a law practice in Johannesburg with Oliver Tambo. After the massacre of Sharpeville, Mandela launched a campaign of sabotage against the country's economy. Arrested, he was sentenced for life in prison in 1964. In 1990, after the end of the Cold War, President FW de Klerk lifted the ban on the ANC, and Mr. Mandela was released from prison. The ANC and the National Party began talks about forming a new multi-racial democracy for South Africa. In 1993, Mr. Mandela and Mr. de Klerk were awarded the Nobel Peace Prize. Mr. Mandela was elected president in the first free elections in 1994. In 1999 he stepped down in favor of Mr. Mbeki.

Jean Monnet (1888-1979)

Remembered as the 'Father of Europe', Monnet was the creator and instigator of what became the European Union. He left school when he was 16 to work for the Cognac company of his father as a traveling salesman. During the Great War, he proposed a plan for coordinating the French war resources. In 1919, Monnet participated in the foundation of the League of Nations. Frustrated with the paralyzing effect of the states' right to veto, he returned to the family firm, before starting a career in international banking. During the Second World War Mr. Monnet offered his services to Prime Minister Churchill, President de Gaulle and President Roosevelt.

After the War, he was responsible for the economical reconstruction and modernization of France. When Germany became the principal stake in the early years of the Cold War, Mr. Monnet proposed to bind France and other countries to Germany in a common understanding in order to create a European-wide territory of prosperity and peace. He presented the plan to place the entirety of the coal and steel production of both France and Germany under a common High Authority to Robert Schuman, the Foreign Affairs Minister. This would lead to the European Community of Coal and Steel (CECA), the forerunner of a European Federation. As president of the High Authority, Mr. Monnet established the first European institution with supranational authority.

John Hume (1937 -)

John Hume was born in 1937 and started out as a Civil Rights activist in 1968. He was co-founder of the Social Democratic Labour Party in 1970 and was the leader of this party from 1979, the year he became European Member of Parliament. He played a crucial role in helping to broker the IRA ceasefire of 1994, which came after six years of talks with Gerry Adams. He was awarded the Nobel Peace Prize together with David Trimble in 1998 for his role in the peace process which led to the Good Friday Peace Agreement of April 1998.

Gerry Adams (1948 -)

Born in 1948, he has been the undisputed leader of the republican movement through war and the peace process. In 1972, aged 24, he was released from jail to join the IRA delegation that met the British government in London. To this day he denies ever having been a member of the IRA. Many specialists however argue that it would have been impossible for him to have risen to the presidency of Sinn Fein if this would not have been the case. Security force assessments contend he has held a number of senior positions within the IRA, including membership of its ruling army council. He has been the key strategist in moving republicans from Armalite to ballot box, telling them as early as 1979 that victory could not be achieved solely by military means. The hunger strikes of the early 1980s brought electoral gains which began to twist the focus. Since 1983 Mr. Adams is the president of Sinn Fein. From 1988 on, there were secret talks between him and Mr. Hume. The "Hume-Adams process" eventually delivered the 1994 IRA ceasefire which ultimately provided the relatively peaceful backdrop against which the Good Friday Agreement was brokered.

Ibrahim Rugova (1944 -)

Ibrahim Rugova was born in western Kosovo in 1944. His father and grandfather were assassinated by the Yugoslav communists after the war. After studies of philosophy and linguistics at the Sorbonne, he became a professor of Albanian literature and a writer. Mr. Rugova was drawn into politics in 1989 when he was elected head of the Kosovo writers' union, which became a breeding ground for opposition to the Serbian authorities. This hardened after Belgrade stripped Kosovo of its autonomy later that year, and led to the establishment of Mr. Rugova's party, the Democratic League of Kosovo or LDK. Referring to the conflicts in Croatia and Bosnia, Mr. Rugova argued that open rebellion against Serbian domination would have been disastrous. His passive pacifism which involved a boycott of Serbian institutions and the establishment of a parallel ethnic Albanian government, administration of schools, hospitals and taxation, gradually frustrated some members of the LDK who allied with the student's movement that organized a more active pacifism. Their activism was however soon to be taken over by the Kosovo Liberation Army's violent struggle. During the Rambouillet peace talks Mr. Rugova was pushed aside by the international community, in favor for the young leaders of the KLA. After the NATO bombardments resulting in the end of the violent conflict, Mr. Rugova and the LDK managed to win the subsequent presidential and municipal elections.

Abdul Ghaffar Khan (Badshah Khan) (1890 – 1988)

Mr. Khan was born in what is now the North-West Frontier Province of Pakistan, in 1890. His absolute commitment to nonviolence, explains his nickname: the Frontier Gandhi. He toured endlessly through his country speaking about nonviolence, social change, more equitable land distribution, women's rights, and religious harmony. Eluding at least two assassination attempts and surviving three decades in prison, he remained committed to nonviolence to the day he died in 1988 at the age of ninety-eight. Mr. Khan founded a nonviolent movement in 1929 called the Khudai Khidmatgar, the servants of God. This movement, which eventually involved more than 100,000 Pashtuns, was dedicated to social reform and to ending the rule of the British in then-undivided India. The British reacted with ferocity to the Khidmatgar desire for independence from British rule, subjecting Khidmatgar members throughout the 1930s and early 1940s to mass killings, torture, and destruction of their homes and fields. Khan himself spent fifteen of these years in prison, often in solitary confinement. With his commitment to Hindu-Muslim unity, Ghaffar Khan was firmly opposed to the creation of Pakistan. After Pakistan's creation, he was

accused by the Pakistani authorities of anti-national activities. Badshah Khan was imprisoned again for more than a decade and the Khidmatgar were banned. Mr. Kahn stressed the compatibility of Islam and nonviolence. He interpreted Islam as a moral code with pacifism at its center.

Halit Ferizi

Mr. Ferizi is president of the association of paraplegics and children with impairment, Handikos, which he established in 1983. He uses a wheelchair himself, since he had a traffic accident in the seventies. Although people with an impairment suffered hard during the war, Mr. Ferizi turned the misfortunes of the war in Kosovo into an opportunity to make the world more accessible for people with an impairment. In Ferizi's logic, it is not the impairment which handicaps people, it is rather the maladjustedness of the world around us that excludes people with an impairment from taking part in ordinary life. Mr. Ferizi fights for the accessibility of every public building for people who use wheelchairs; and against the traditional paternalizing attitude towards what he refuses to call "people who suffer from a handicap". As a prominent member of the civil society he is very active in the transition process in Kosovo, and keeps watch over the human rights (democratic rights, education, etc.) of people with an impairment.

Dr. Don Lush Gjergji (1949 -)

Like Mr. Ferizi, Don Lush Gjergji is another prominent figure in the civil society in Kosovo. He is an Albanian Catholic priest and president of the Mother Theresa Association, which provides medical care to people in Kosovo. He took over the presidency of this humanitarian organization after the death of the previous president, the famous anthropology professor Anton Cetta. Together the latter Don Lush took part in a large scale campaign to abolish the tradition of the blood feud in Kosovo. He was born in 1949, near the Macedonian border in Kosovo, and studied philosophy, theology and psychology (PhD) in Rome. He has written several volumes which have been translated into several languages.

In a way, every case is idiosyncratic. Our case examples are working at different levels, sectors; different kinds of conflicts; adopted alternative approaches to conflict management; had to deal with different cultures, traditions and times. It goes without saying that we would lose a lot of valuable information if we would be looking for the 'essence' or the 'greatest common denominator' of all our case studies. This would not allow us to learn from our case studies. Instead of narrowing down our

conception of peace building leadership to what is common to all our case studies, we wanted to maintain the richness of our subject. Wittgenstein saw himself confronted with a similar problem when he tried to define the word ‘game’²⁰. Everybody knows what a game is, but it is impossible to give a satisfying definition of game. There are different kinds of games: board-games, card-games, ball-games, Olympic Games, chess, noughts and crosses, games you can win or lose competitive games, party games, etc. Wittgenstein observes that some of these games have hardly anything in common with other games. Still we consider them as games. He uses the analogy of a family: everybody is member of the family, but not everybody has the same features. A child can have the father’s nose, mother’s hair, Uncle Charlie’s chin, etc. His brother can have the father’s hair, mother’s chin, etc. Although they are fairly different, they are connected through their family resemblances. The same holds true for our case studies: they do not share the same set of features, they may only share a few of them, and differ on other issues. This allows us to nuance our hypotheses on peace building leadership. Some of them can share the same future vision and differ in the way that they consider violence a legitimate means to reach that goal. Rather than defining peace building leadership, we wanted to unveil the family resemblances of peace building leaders. Consecutively we looked at their analysis, change behaviour and their personality and motivation.

1. PREFERRED FUTURE
1.1 Preferred future
2. ANALYSIS
2.1 Definition of the current and expected situation.
2.2 Causal analysis attribution of responsibility
2.3 Strategic approach <ul style="list-style-type: none"> • Communication, consultation and negotiation • Peace enhancing structures • Integrative climate • Multilateral co-operation
3. CHANGE BEHAVIOR
3.1 Adaptive work <ul style="list-style-type: none"> • Regulate stress • Maintain disciplined attention • Return responsibility • Protect dissent voices

²⁰ Ludwig Wittgenstein, *Philosophical Investigations*, §67, Blackwell, 1991, p. 32.

3.2 Integrative conflict transformation
3.3 Leadership skills <ul style="list-style-type: none"> • Relational skills • Mediation skills • Practical wisdom • Elicitive skills • Flexibility
3.4 Use of violence
3.5 Use of time
4. PERSONALITY AND MOTIVATION
4.2 Personality <ul style="list-style-type: none"> • Humility • Courage • Cope with stress & complex situations • Hardiness factor • Personal integrity • Sense of humor
4.1 Motivation

1. Preferred future

Peace building leadership attaches a great deal of importance to the future. They envision a shared, clear and mutually attractive peaceful future for all who want to cooperate. The future is depicted as non-violent, inclusive and as a win-win situation. They know that extinguishing hope creates desperation. Peace spoilers also attach a great deal to the future. Their future however is exclusive, privileges some at the expense of others. It is a win-loose situation. Jean Monnet described his work as the “preparation of the future”²¹ In his way of working he determined first how the preferred future would look like and then he asked himself which steps should be taken to get there. “Such reasoning implicated a change in the British mindset, but not in the United States, where people never feared to consider what is necessary before assessing what is possible. What is necessary has to be possible.”²²

For Don Lush Gjergji it is important to acknowledge the pain and the hatred of the people that suffer from a conflict. But there is a moment where the stories about this grief should make place for a future oriented discourse. “You have to tell people that the war is over, that the time of

²¹ Jean Monnet, Mémoires, p. 273.

²² Jean Monnet, Mémoires, p. 20.

antagonisms lies in the past. Now is the time to take up responsibility for the future of Kosovo. “What happened happened and we should not let the history be repeated. Those who sacrificed their lives are heroes. Let the God bless them. They made a piece of history which we should read and keep to ourselves, but we should look ahead to a better future, to the future of new generations.”²³

Peace builders are aware that fear for an uncertain future can be an obstacle for a transition towards a more peaceful future. Aung San Suu Kyi, John Hume and Nelson Mandela illustrate this in the following observations. Aung San Suu Kyi said that “fear is rooted in insecurity and insecurity is rooted in lack of metta [loving kindness]. If there’s a lack of metta, it may be a lack in yourself, or in those around you, so you feel insecure. And insecurity leads to fear.”²⁴

John Hume observed the fear of the Unionists in Northern Ireland: “Unionists fear that they would be culturally and racially overwhelmed by the Catholic Nationalist majority if they were to join with the rest of the island. But would they? This is the challenge to Irish nationalism, to Dublin, to the Nationalist minority in Northern Ireland, and to the friends of Irish nationalism around the world.”²⁵

Nelson Mandela joined the choir when he said: “A number of obstacles to the creation of a non-racial democratic South Africa remain and need to be tackled. The fears of whites about their rights and place in a South Africa they do not control exclusively are an obstacle we must understand and address. I stated in 1964 that I and the ANC are as opposed to black domination as we are to white domination.”²⁶

It is important for peace building leaders to be very clear about the future they want to achieve. They do not want to mislead their audiences with vague future perspectives. But this does not mean that a leader will make the image of the future too concrete. It is a future which should be developed together with other leaders and their audiences, not imposed in detail by the leader. The peace building leader does not present a blueprint of the peace he wants to achieve. His peace is sufficiently vague for others to be able to find their peace in this future perspective. At the same time, the peace building leader will set a minimum condition for this future.

²³ OSCE Mission in Kosovo Newsletter, Vol. 3, Nr. 1, 2003, p 4.

²⁴ Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 23.

²⁵ John Hume, *A New Ireland*. Politics, Peace, and Reconciliation, p. 80.

²⁶ Nelson Mandela’s address to rally in Soweto 13 February 1990. He continues: “We must accept however that our statements and declarations alone will not be sufficient to allay the fears of white South Africans. We must clearly demonstrate our goodwill to our white compatriots and convince them by our conduct and arguments that a South Africa without apartheid will be a better home for all.”

During the negotiations at the end of the Apartheid regime, Nelson Mandela fought for a free, democratic and multicultural South Africa. How this would look like would depend on the negotiations. At the same time he had very clearly defined what the minimum conditions were for his visions on the future of South Africa: a unitary state without homelands, non racial elections on the basis of one man one vote.²⁷

Aung San Suu Kyi also used a very broad definition of peace: “Peace is (...) one of the basic necessities of life. In fact one could say that peace is life itself because a life without peace is hardly worth living. (...) What do we mean actually by peace? I suppose basically we mean a sense of inner security that will give us the strength to work for others and for the community, to work for progress and development. Without a sense of inner security we cannot work for progress.”²⁸

A peace builder’s vision of the future is inclusive, i.e., he or she looks for a better future for all. Peace spoilers tend to be mesmerized by the past. They are unwilling to deal with the problems, make vague promises, propose unsound solutions, or present an attractive future for one exclusive group. With the exception of Jean Monnet, all our leaders are affiliated with a religious, political or civil society organization. This does not prevent them to looking for an inclusive peace even with those who are considered to be oppressor. Nelson Mandela’s quote is illustrative: “I would not mince words about the horrors of apartheid, but I said, over and over, that we should forget the past and concentrate on building a better future for all.”²⁹

For Monnet, peace and prosperity are by definition inclusive. The co-operation between peoples can only succeed when countries leave behind their sovereignty and organize themselves in a new union. Peace can only come through unification on a higher level. “If all the Countries of Europe will protect themselves once again against each other, the constitution of large armies will again be necessary.”³⁰

Aung San Suu Kyi echoes: “We do not think that this union can be built by the Burmese alone – it has to be built by all the ethnic groups. (...) We want a genuine national convention that allows all the ethnic people to participate freely and fully (...). On such a solid foundation we want to build a true relationship with the ethnic people of Burma.”³¹

Reconciliation and overcoming differences, characterizes Don Lush Gjergji’s vision on the future. Family feuds and ethnic hatred will be

²⁷ Nelson Mandela, Long Walk to Freedom, 605-606, Policy documents, ANC.

²⁸ Aung San Suu Kyi, Speech, May 12, 1999, <http://www.dassk.com>.

²⁹ Nelson Mandela, *idem*, p. 737.

³⁰ Jean Monnet, *Mémoires*, p. 263.

³¹ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 196.

overcome. He believes in the possibility of a multi-ethnic society characterized by a respect for difference, “a unity in diversity.”³²

A better future for all also implies gender issues. One of Abdul Ghaffar Khan’s endeavors was the equality of men and women. “God makes no distinction between men and women. If someone can surpass another, it is only through good deeds and morals. If you study history, you will see that there were many scholars and poets amongst women. It is a grave mistake we have made in degrading women.”³³

Peace builders present a positive definition of peace, not only a negation of the present state of affairs. Peace means more than the absence of present day problems: no violence, no suppression, etc. Sustainable peace entails more than solving problems. For Don Lush Gjergji, peace means the absence of violence in the broadest sense of the word. Absence of war, physical violence, badness, hate, division, poverty, disease, etc. Of course he knows that this is an unrealistic goal. Therefore, in his opinion a truly peaceful society is characterized by the care of people for each other. People have to help each other to overcome their misery.³⁴

Aung San Suu Kyi stresses that peace is more than the period between two conflicts. An armistice between the government and some rebel fractions is no solution. “These are not real ceasefires. These groups have continued to hold on to their arms. So it is quite clear that these ceasefires are not permanent peace settlements. What we would like to achieve is a permanent peace settlement that will apply to the whole of the country. The only way we can bring this about is to create a framework within which all the ethnic minorities can voice their hopes, their aspirations, their dissatisfactions without fear.”³⁵

Abdul Ghaffar Khan goes in the same direction when he says: “There are two objectives in view: to liberate the country and to feed the starving and clothe the naked.”³⁶ Peace for the Pathans does not only exist in the termination of the British occupation. A positive interpretation of peace is self respect, self government, living non-violently and the integration of women in society.³⁷

For John Hume, peace means “the accommodation of difference.”³⁸ Differences between people only lead to conflict when they are being

³² Interview with Don Lush Gjergji, Binçë, Kosovo, 21 October 2002.

³³ Eknath Easwaran, *Nonviolent soldier of Islam*, p. 133.

³⁴ Don Lush Gjergji, *Mother Theresa*, passim. Interview with Don Lush Gjergji, Binçë, Kosovo, 21 October 2002.

³⁵ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 195-196.

³⁶ Eknath Easwaran, *Nonviolent Soldier of Islam*, p. 133.

³⁷ Eknath Easwaran, *Nonviolent Soldier of Islam*, passim.

³⁸ John Hume, *A New Ireland*, p. 49.

perceived as threatening. The solution lies in rendering this difference harmless by an absolute respect for human rights: “The basis of peace and stability, in any society, has to be the fullest respect for the human rights of its entire people.”³⁹

Halit Ferizi points out that peace also means the ability to live in a satisfactory way. Ferizi strives for equal rights for people living with a handicap: “Peace for our minority of handicapped people is accessibility of buildings, education, social welfare and social participation. This is the basis of inclusion of the people. The result is participation in politics.”⁴⁰

When one studies the way in which peace builders present their ideas on peace, it remarkable that they all consider peace as an ongoing process, not as a definite state. “Did I make it sufficiently clear,” stated Jean Monnet, “that the Community we have created is not an end in itself? It is a process of transformation. (...) While living in separate states in the past, the people of Europe will have to learn to live together under freely consented rules and institutions, if they want to obtain the necessary dimensions for their progress and if they want to stay in control of their proper destiny. The sovereign nation states of the past provide us no longer the format wherein we can resolve the problems of the present.”⁴¹ Aung San Suu Kyi: “By peace I do not mean a life of passivity. I do not mean a life without action because sometimes we have to act a lot to bring about peace.”⁴²

2. Analysis

2.1. Description of the situation and expectations for the future

Our hypothesis is that peace building leaders do an effort to grasp the problem fully. They are reality testers. They do not shy away from the difficulties at hand, nor will they manipulate or censor information. They do everything to identify and get a full understanding of the challenge which they are confronted. This implies a willingness to ask for and confront the brutal facts. A peace building leader looks ahead and is critical about future consequences if the current policies are not changed. A spoiler analyses the future for possible future threats to his own power or interests. They tend to define the challenge which they are confronted in a selective way. They tend to be mesmerized by the past and the problems. They try to exploit the weaknesses in order to strengthen their power base.

³⁹ John Hume, Nobel Lecture, Oslo, 10 December 1998.

⁴⁰ Interview with Halit Ferizi, Prishtina, Kosovo, 24 October 2002.

⁴¹ Jean Monnet, *Mémoires*, p. 616-617.

⁴² Aung San Suu Kyi, Speech, May 12, 1999, <http://www.dassk.com>.

Although F.W. de Klerk believed that his government possessed sufficient economical, political and military power to uphold the Apartheid regime for another ten years, he realized that this could only lead to disaster in the long run. He told a journalist: “We could not go on the way we did before. No matter how difficult things may be now, they would have been far worse had we not made the change we did.”⁴³ His country was confronted with a worldwide boycott and chaos rose in his country. He realized that sustainable change could not come from his Nationalist Party alone. This had been tried before by his predecessor P. W. Botha, but every change he proposed led to more dissatisfaction among the colored people.⁴⁴ The ANC and the other parties of the opposition had to be involved in the process. On February 2nd, 1990, he announced the unconditional release of the world’s most famous prisoner and cleared the way for negotiations on grounds of equality.

Nelson Mandela was certainly not a naïve optimist. He never underestimated the power of his enemies or the difficulties the ANC faced. His strategy was not only based on his analysis of the government, but also on a critical stance towards the weak spots within his own ANC.

Jean Monnet and John Hume regard the conflict itself as the most fundamental problem. Both of them see no reason why people should fight each other. Conflicts are relics from the past. A solution can only be brought about by transcending this destructive heritage. Both Monnet and Hume offer historical analyses of the conflicts they are confronted with. The predominant theme in Monnet’s analyses is the competition between states, which leads inevitably to war: “Looking back on the extraordinary disaster the Europeans have caused themselves, we are literally shocked. Meanwhile, the cause of it is simple: during this century, everybody chased down their own destiny and applied its own rules.”⁴⁵ In his *Mémoires* Monnet said that there would be “no peace in Europe if the nations re-established themselves on the basis of their national sovereignty, including its politics of prestige and economical protection. If Europe’s countries would protect themselves again from one another, the deployment of vast armies will once again be necessary.”⁴⁶

“All conflict is about difference,” said Hume when receiving the Nobel Peace Prize, “whether the difference is race, religion or nationality. The European visionaries decided that difference is not a threat, difference is natural. Difference is of the essence of humanity. Difference is an

⁴³ Quoted in David Welsh, Jack Spence, F.W. de Klerk, *Enlightened Conservative*, in Martin Westlake, (ed.), *Leaders of Transition*, p. 48.

⁴⁴ David Welsh, Jack Spence, F.W. de Klerk, *Enlightened Conservative*, in Martin Westlake, (ed.), *Leaders of Transition*, p. 33.

⁴⁵ Conférence, Bruxelles, 30 juin 1953. Quoted in *Discours de Jean Monnet*, www.jean-monnet.net/menu02/page3fr.html.

⁴⁶ J. Monnet, *Mémoires*, p. 263.

accident of birth and it should therefore never be the source of hatred or conflict. The answer to difference is to respect it. Therein lies a most fundamental principle of peace - respect for diversity.”⁴⁷

A peace building leader focuses not only on details, but sees the big picture. As a member of the European Parliament, John Hume was able to adopt a distant view on the conflict in his home country. He read international newspapers that did not focus solely on the troubles in Northern Ireland. This gave him a broader picture on the economical and military evolutions on the international scene and made him realize the conflict in Northern Ireland is an “out-of-date quarrel.”⁴⁸ Hume: “The main reason given by the IRA for their campaign is that Britain is in Ireland to defend her own interests, by force, those interests being economic and military. Is there anyone today who seriously believes that Britain is in Northern Ireland defending economic interests? Does anyone in modern nuclear Europe really believe that Britain has a strategic interest in a military presence in Ireland? The reasons no longer exist. The fundamental nature of British-Irish relationships has changed in today’s new Europe.”⁴⁹ These are times of global interdependence, “We cannot live in isolation.”⁵⁰

F.W. de Klerk’s advises: “If you really want to understand what is happening at this moment, than you have to adopt a clinical approach. Look at the situation objectively and without emotion. Look holistically to the picture and not only at isolated aspects. Look at the direction and the great drive of the process instead of incidents. When you look at it that way, the new South Africa is firmly on track.”⁵¹

A peace building leader is capable of making an appreciative inquiry of what still works in the society. They do not only focus on the weaknesses and problems, but also at the actual and potential strengths.

Despite all the difficulties that emerged after the signing of the Good Friday Agreement Gerry Adams said: “If you measure the progress in the last five years, against the previous five years, or the five years before that, then of course it’s been quite remarkable the advances that have been made. And if you measure the Irish peace process against for example the situation in the Middle East, then it’s day and night of a difference.”⁵²

⁴⁷ John Hume, Nobel Lecture, Oslo, 10 December, 1998.

⁴⁸ John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 155.

⁴⁹ John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 95-96.

⁵⁰ John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 146: “interdependence has become more important than independence. We cannot live in isolation.”

⁵¹ F.W. de Klerk, *De rol van politiek leiderschap*, p. 4.

⁵² Gerry Adams talks to *The Guardian*, *The Guardian*, Friday, January 24, 2003.

A peace building leader is also able to reconsider his analysis. This flexibility allows him to make his decisions not on the basis of past perceptions. Mandela's perception of the conflict is characterized by continuity and change. His rejection of an undemocratic, racist and inhuman apartheid regime remained constant. The way in which Mandela interpreted the situation changed thoroughly. In the beginning of his political activity Mandela was an ardent supporter of extremist African nationalism. In this period, around 1944, he considered the white man to be the problem. During the 1950s his perspective changed. He began to support the ANC's pursuit of an multicultural South-Africa. In the Freedom Charter, which Mandela supported is written: "South Africa belongs to all who live in it, black and white, and no government can justly claim authority unless it is based on the will of all the people."⁵³

A peace building leader is aware of the risks of group think, a situation where the leader only listens to his close advisors which leads to a one-sided portrayal of the events.⁵⁴ He will therefore also listen to and protect dissent voices. Mandela warned his successor Thabo Mbeki for the dangers of group think: "There is a heavy responsibility for a leader elected unopposed. He may use that powerful position to settle scores with his detractors, to marginalize or get rid of them, and surround themselves with yes-men and women. His first duty is to allay the concerns of his colleagues to enable them to discuss freely without fear within internal structures. (...) A leader must keep forces together: but you can't do that unless you allow dissent (...) people should be able to criticize the leader without fear or favor."⁵⁵

2.2. Causal analysis and attribution of responsibility

The hypothesis is that peace building leadership is capable of framing the conflict in a reflexive way. Instead of only blaming the other, they assume responsibility for changing the situation, instead of polarizing the conflict in terms of "we versus them", they think of ways how we can solve it. Instead of attributing the negative behavior to the disposition of the other, they develop analytic empathy and contextual understanding, and instead of projecting their own shadows/faults on the other, they develop more self-awareness. A spoiler tends to frame the conflict in an adversarial way. They tend to blame the other for the problem; polarize the conflict in terms if "we versus them"; attribute the negative behavior of the other party

⁵³ The Freedom charter, voted by the Congress of People in 1955.

⁵⁴ I.L. Janis, L. Mann, *Decision making: a psychological analysis of conflict, choice, and commitment*, Free Press, New York, 1977.

⁵⁵ Anthony Sampson, *Mandela*, p. 544.

to their character or disposition/ they stereotype the other, and project all their own faults on the other/they express a low level of analytic empathy.

Grassroots leaders Don Lush Gjergji and Halit Ferizi put a great deal of the responsibility for the war in Kosovo in the hands of the political leaders both in Prishtina and in Belgrade. They were very critical towards the post conflict leadership. Ferizi: “They have dragged us into the war and now they want to get us into peace.” Both of them plead for a greater responsibility and involvement of the civil society. “Politics should not be left to politicians alone”.⁵⁶

John Hume commented on the extremist republicans: “The Provisional IRA have often been dismissed as mindless, as criminals, as gangsters. I do not dismiss them as such. I believe, in spite of my profound disagreement with and unequivocal condemnation of their methods, that they actually believe in what they have done. That is why I entertained the hope that sooner rather than later they would respond to the unanswerable case that exists against their campaign, and transfer their considerable energies and organization to totally peaceful means of achieving their political objectives. They might reflect that, during their twenty-five-year-old campaign, their so-called “mistakes” ... were not in fact exceptions, but were direct consequences of the very nature of their campaign and because of that, irrespective of other arguments, rendered their campaign totally unjustifiable. Fifty-five per cent of all people who died in the troubles in the North were innocent civilians — people killed by “mistake,” or in tit-for-tat revenge killings by Loyalist paramilitaries. It was clear, therefore, that at least one of every two people who died was totally innocent, because that was the pattern that derived from the very nature of their campaign. There could be no justification in statements of regret or apology, because they knew in advance that that was specifically what would happen.”⁵⁷

Several leaders identify past attitudes as the cause of the conflict. A reflexive analysis of the causes and responsibilities also entails the capacity of self-criticism. Abdul Ghaffar Khan realized that some of the problems the Pathans faced were not caused by the British colonial occupation. He reproached his people with a lack of awareness concerning socio-political affairs, their lack of education and a complete ignorance regarding their rights. In Khan’s eyes the only solution could come from better education.⁵⁸ Besides this, the Pathans also have to give up their long

⁵⁶ Interview with Halit Ferizi, Prishtina, Kosovo, 24 October 2002.

⁵⁷ John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 94.

⁵⁸ P.S. Ramu, *Khudai Khidmatgar and National Movement*, S.S. Publishers, Delhi, India, p. 4.

tradition of violence and vengeance. As long as the British are capable of dividing the Pathan among themselves, the Pathans won't be able to fight the colonial system: "All the horrors the British perpetrated on the Pathans had only one purpose: to provoke them to violence."⁵⁹ "Take a look at ourselves! We have hardly learned to stand on our own feet yet. (...) If we are on the road to ruin, it is because we have neither the true spirit of religion, nor the true spirit of patriotism nor love for our nation."⁶⁰

Rugova illustrated the same kind of self-criticism when he said: "In order to denounce the mechanisms of Serb nationalism, we had to criticize the Albanian nationalism. (...) If you want to criticize one nationalism, one has to acknowledge one's own."⁶¹

John Hume fought against the tradition of violence in Ireland: "As you are probably aware, there's a very long tradition of guns and bombs in Ireland. What do guns and bombs do? (...) They deepen the divisions and make the problem much more difficult to solve and when one side uses them, the other side replies – what Mahatma Gandhi called the old doctrine of an eye for an eye which leaves everybody blind. So the change to that mindset had to be as well: if it's people that are divided, it's agreement that brings solution so lay down your bombs and guns and come to the table and reach an agreement."⁶²

Halit Ferizi said that the traditional 'medical charity' attitudes towards handicapped people had to be changed into a 'human rights model' of disability. Instead of seeing disability as a medical problem of an individual, he interprets it as a societal problem. The society is not fit to guarantee full access to people with an impairment. "The [traditional] medical and charity model of disability views disability as an individual affliction that can be cured (...) Thus disability has historically been regarded predominantly as a health and welfare issue and state intervention has, therefore, largely been channeled through medical and welfare institutions. The professional orientation, is primarily a technical one which sees the problem as belonging to the individual which a disability and which needs to be clinically 'repaired' or fixed, rather than seeing the primary source of exclusion and discrimination as being based outside the person with a disability. (...) Organizations for people with disabilities are (...) concerned with creating a more 'caring environment for different groups of persons with disabilities. Their aim was usually to provide treatment, (...) The philosophy was that disabled people were not to be hated or feared, but rather to be pitied or helped as part of the 'deserving

⁵⁹ Eknath Easwaran, *Nonviolent Soldier of Islam. Badshah Khan, A Man to Match His Mountains*, p. 125.

⁶⁰ Eknath Easwaran, *Nonviolent Soldier of Islam. Badshah Khan, A Man to Match His Mountains*, p. 108.

⁶¹ Carlen, Duchêne, Ehrhart, Ibrahim Rugova. *Le frère colosse du Kosovo*, p. 70.

⁶² John Hume, *Contribution to the Nobel Symposium — Peace: "The Conflicts of the 20th Century and the Solutions for the 21st Century*, Oslo, 7 December, 2001, transcription of online video.

poor'. Generally, ordinary needs for equal respect, treatment and dignity were not taken into account! The social attitudes that resulted from the perception of disability as a health and welfare issue have invaded all areas of society. The 'need for specialist care' has resulted in disabled people and their families being isolated from their communities and mainstream activities. Dependency on state assistance has disempowered people with disabilities and has seriously reduced their capacity and confidence to interact on an equal level with other people in society. This has prevented them from accessing fundamental social, political and economic rights."⁶³

2.3. Strategic approach

A peace building leader understands that peace building comprehends efforts in different domains and layers within society, (cf. the building blocks of sustainable peace in Part I). It is obvious that a leader cannot orchestrate all these endeavors nor that he could exercise influence on all these sectors. Yet a peace building leader will support the initiatives taken within these fields, and set up networks with other leaders who are active on other levels and domains within society. Trying to do all these things alone or neglecting one or more of these building blocks is a sign of irresponsible leadership. Prioritizing national over human security, a strong control over the civilians, obscurity over transparency, etc., would be a sign of power wielding, not of leadership. Peace building is perceived as the result of reconciling competing values. Compromise is not considered the same as cowardice. Spoilers perceive peace as the result of imposing certain values (such as security and development) at the expense of other values.

Communication, consultation, negotiation

To Hume's opinion, resolving conflicts can "only be accomplished by serious all-inclusive negotiation, conducted in good faith by all parties. This process will, naturally, involve substantial disagreement, tactical maneuvering and periodic crises. No one pretends that finding agreement will be easy. But it is essential that the negotiators, while arguing their respective cases as vigorously as possible, pursue their work with their eyes fixed on the ultimate aim of securing agreement."⁶⁴ His willingness to talk is characteristic for Hume's approach to peace building: "Politics is about dialogue. I'll talk to anyone about it but that doesn't mean that I approve for what they stand for. When I talk to Ian Paisley that doesn't mean I approve of what he stands for, but I hope that the dialogue in which I am

⁶³ Disability Task Force, Comprehensive Disability Policy Framework, 3 dec. 2001, p. 6.

⁶⁴ John Hume, A New Ireland. Politics, Peace, and Reconciliation, p. 171-172.

engaged will bring the sort of peace that anybody wants. (...) I will continue with these discussions until I reach what I hope will be a positive conclusion. And that is my view, no matter what anybody says. I don't give two balls of roasted snow about what anybody tells me about these talks, I will continue with them until I reach what I hope to be a positive conclusion.”⁶⁵

For Don Lush Gjergji is an advocate of interethnic communication: “We have chosen the agenda of communication, but communication in a wider sense. We think that if there is no interaction, if there is no dialogue and communication than the parties part more and more from each other. A gap will be created between people and superstitions will be our servitude.”⁶⁶

Peace enhancing structures

John Hume and Jean Monnet stressed the absolute necessity to institutionalize positive changes in society, although institutions should not become “goals in themselves”⁶⁷ because they have to be sufficiently flexible to adapt themselves to new contingencies. The spirit of reconciliation and international co-operation which emerged through the despair that followed the Second World War had to be consolidated in institutions. “Nothing is possible without people,” said Monnet, “yet nothing is sustainable without institutions.”⁶⁸ In a speech delivered before the General Assembly in Strasbourg Monnet said: “Our tragic experiences will probably have made us wiser, but people go and others will come to replace us. What we can leave them is not our personal experiences that will perish together with us. We can leave them institutions. The life time of institutions is longer than that of people. Well construed institutions can accumulate and transmit the wisdom from one generation to another.”⁶⁹

Peace builders prefer a kind of social free market system, but not necessarily a copy of the Western structures. When asked if she envisioned a capitalistic form of democracy for her country, Aung San Suu Kyi replied: “We've never thought of it as a capitalist democracy as such. We do not see why democracy should be made a part of capitalism or vice versa. We think that democracy means the will of the people. It means certain basic freedoms, which will have to include basic economic freedoms that could allow for capitalism. But that does not mean that the

⁶⁵ BBC, John Hume Profile, http://news.bbc.co.uk/1/hi/northern_ireland/903511.stm, transcription of online video.

⁶⁶ OSCE Mission in Kosovo Newsletter, Vol. 3, Nr. 1, 2003, p 4.

⁶⁷ Jean Monnet, *Mémoires*, 616-617.

⁶⁸ Quoted in *Jean Monnet, een boodschap voor Europa*, p. 10.

⁶⁹ Discours de Jean Monnet à l'Assemblée commune à Strasbourg le 10 janvier 1953.

state would not have the responsibility for other aspects of the nation, such as education and health.”⁷⁰

“If the nation prospers,” said Abdul Ghaffar Khan, “it will affect everyone. Every man, woman, and child will benefit. Do not think that by acquiring riches for yourselves your country will become prosperous. It will not. If you want your country and your people to prosper you must stop living for yourselves alone. You must start living for the community. That is the only way to prosperity and progress.”⁷¹

For de Klerk change was inevitable, whether the white population in South-Africa liked it or not. He chose not to wait until it was too late and tried to get as many guarantees for his people as possible. The Convention for a Democratic South Africa started its activities in 1991. The goal was to negotiate an agreement regarding the elections, the constitution and a transition government. A government of national unity was set up for a period of five years. De Klerk certainly did not get all the guarantees he wanted, but remained determined to build the future of his country on democratic principles.

The solution Monnet proposed is to overcome this competition through co-operation. This co-operation is not an option a country can take as long as it is profitable. The countries should renounce their sovereignty over the domains of co-operation.

For Hume dealing with conflicts can be summed up in three words: “Accommodation of difference.”⁷² He finds inspiration in the EU model: “The peoples of Europe then created institutions which respected their diversity (...) but allowed them to work together in their common and substantial economic interest. They spilt their sweat and not their blood and by doing so broke down the barriers of distrust of centuries and the new Europe has evolved and is still evolving, based on agreement and respect for difference. That is precisely what we are now committed to doing in Northern Ireland. Our Agreement (...) creates institutions which respect diversity but ensure that we work together in our common interest.”⁷³ According to Hume, the basic principles of the peace in Europe are: “Principle nr. one: respect for difference among the peoples of Europe. No victory for either side. Principle nr. two: institutions which respect those differences. The council of ministers, one from every country, the European commission, civil servants all drawn from every country, a European parliament, drawn from every country. And the third principle, and the most important principle of all: working together in their common interests, which is, to come back to our title, promoting economic

⁷⁰ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 111.

⁷¹ Eknath Easwaran, *Nonviolent Soldier of Islam. Badshah Khan, A Man to Match His Mountains*, p. 110.

⁷² John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 49.

⁷³ John Hume, *Nobel Lecture*, Oslo, 10 December, 1998.

integration, and free trade; working the common ground, working the areas of agreement, not the areas of disagreement (...). The fourth principle of course (...) was that the last word, once the agreement was reached, was not with the politicians but with the people, put to them in a referendum North and South, just as the countries of Europe in joining the Union did the same.”⁷⁴

Security

Providing security – national and human security – is a central aspect of peace building. For Don Lush Gjergji, there can be no talk about peace for as long as there are people suffering from conflict: “The security of Serbians is threatened. As long as even one citizen of Kosovo is threatened, I personally feel threatened. Because, as a Catholic cleric, as a writer, as an intellectual, I am on the side of the little people, the persecuted, the devastated.”⁷⁵

Aung San Suu Kyi is an ardent advocate of non violent peace building. Yet she sets great store by the army: “I have a great affection for the armed forces founded and nurtured by my father.”⁷⁶ “The armed forces are meant for this nation and this people, and it should be such a force having the honor and respect of the people. If instead the armed forces should come to be hated by the people, then the aims with which this army has been built up would have been in vain. (...) May the army be one that the people can support and trust and may it be an army which protects and upholds the honor and dignity of our nation.”⁷⁷

Security also entails human security. According to Aung San Suu Kyi: “Everybody understands the fundamental human desire for freedom and security. What we want in Burma is both security and freedom, freedom from want and freedom from fear, freedom to be allowed to pursue our own interests – obviously, without harming other people’s interests. At the same time we want the security that allows us to pursue these interests without fear of other people’s interference. Real freedom cannot exist without security. An insecure person is never really free.”⁷⁸

Integrative Climate

⁷⁴ John Hume, Contribution to the Nobel Symposium — Peace: “The Conflicts of the 20th Century and the Solutions for the 21st Century, Oslo, 7 December, 2001, transcription of online video.

⁷⁵ Jolyon Naegele, Serbia: Coexistence Tense in Ethnically Mixed Village in Kosovo, Radio Free Europe, <http://www.rferl.org/nca/features/2000/06/F.RU.000616131520.html>.

⁷⁶ Open Society Institute, Burma Backgrounders, <http://www.soros.org/burma/crisis/index.html>.

⁷⁷ Open Society Institute, Burma Backgrounders, <http://www.soros.org/burma/crisis/index.html>.

⁷⁸ Aung San Suu Kyi, The Voice of Hope. Conversations with Alan Clements, p. 68.

During his long years in prison Nelson Mandela changed his perception on the situation in South Africa. Rather than seeing the black people as the sole victims of an inhuman regime, he came to see the white people as prisoners of their own system. The occupier has to be released. “It was during those long and lonely years that my hunger for the freedom of my own people became a hunger for the freedom of all people, white and black. I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man’s freedom is a prisoner of hatred, he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else’s freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity.”⁷⁹

Aung San Suu Kyi also showed compassion towards the ‘oppressor’: “I read somewhere that it is always more difficult for the perpetrator of a cruel deed to forgive the victim, than for the victim to forgive his tormentor. (...) The victim can forgive because he has the moral high ground as it were. He has nothing to be ashamed of. Of course he may be ashamed if he had behaved in a very bad way, or if he had groveled. Then he may acquire a hatred towards his tormentor, based not really on what the tormentor had done to him, but on what he had done to himself. It was Shcharansky who said that when he was in prison he had to keep reminding himself, ‘Nobody can humiliate me but myself.’ I think if you haven’t done anything that is shameful then you can forgive your tormentor. But the tormentor finds it difficult to forgive the victim because he knows that he has committed an act of shame. And every time he sees his victim he is reminded of his shame. That makes it hard for him to forgive.”⁸⁰

Hume criticized the ‘peace lines’ in Northern Ireland. Walls built between either sides of the conflict in order to protect the citizens: “I always argue that those walls have been an indictment of us all, because what they represented, and what they are built by, are our past attitudes.”⁸¹ The solution lies in the reversal of these attitudes: “a challenge to all of us to change those past attitudes.”⁸²

Ferizi: “Disabled people need each other no matter which ethnic background they have.”⁸³ “One of the greatest hurdles people with disabilities face when trying to access mainstream programmes and create

⁷⁹ Nelson Mandela, *Long Walk to Freedom*, p. 617.

⁸⁰ Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 173.

⁸¹ John Hume, Contribution to the Nobel Symposium — Peace: “The Conflicts of the 20th Century and the Solutions for the 21st Century, Oslo, 7 December, 2001, transcription of online video.

⁸² John Hume, Contribution to the Nobel Symposium — Peace: “The Conflicts of the 20th Century and the Solutions for the 21st Century, Oslo, 7 December, 2001, transcription of online video.

⁸³ Interview with Halit Ferizi, Prishtina, 24 October 2002.

new approaches are uninformed experience and negative attitudes. It is these “fears, myths and stereotypes” that lead to the social exclusion and marginalisation of people with disabilities. The changing of attitudes is not something that happens automatically or spontaneously, rather it is a complex process.”⁸⁴

Being asked how she was able to feel affection towards tyrants, Aung San Suu Kyi replied: “It just happens. I never imagine scenes where I’m oppressing them or getting my own back, or giving them a nasty time and making them miserable. Such thoughts give me no satisfaction, nor are they images that I see as particularly pleasant and desirable. What I do imagine is a time when all this animosity has been washed away and we can be friends.”⁸⁵

F.W. de Klerk: “The past cannot be undone. The future presents tremendous challenges. It is time to end sterile debates and degrading and divisive reproaches about the past. It is time to focus all our energy and resources on the solution of the problems of today and tomorrow.”⁸⁶ The ANC backbenchers protested loudly because certainly in the light of de Klerk's reluctance to co-operate with the Truth and Reconciliation Committee, they interpreted his speech as a call to forget the past.

Trust is an important ingredient of an integrative climate. Aung San Suu Kyi noted: “In our country, there are many races living together, but we have not been able to live together in peace because the situation does not exist where we can trust each other. So trust is a basic element for peace. Unless we can trust each other, unless we can be sure that we will receive justice, and that we also have to give justice, we can not achieve peace.”⁸⁷

Working together on common interests is a key to an integrative climate according to Hume: “Once these institutions are in place and we begin to work together in our very substantial common interests, the real healing process will begin and we will erode the distrust and prejudices of our past and our new society will evolve, based on agreement and respect for diversity. The identities of both sections of our people will be respected and there will be no victory for either side.”⁸⁸ Elsewhere he said: “It was not the land of Ireland that was divided; it was the people of Ireland. The line on the map was geographical, but the real border was in the minds and hearts of the people and that could not be resolved in a week or two. A resolution could only be achieved by consensus, and not by any form of

⁸⁴ Disability Task Force, Comprehensive Disability Policy Framework, 3 dec. 2001, p. 11.

⁸⁵ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 158.

⁸⁶ Geciteerd uit eigen archief door David Welsh and Jack Spence, F.W. de Klerk: *Enlightened Conservative*, in Martin Westlake, (ed.), *Leaders of Transition*, p. 46.

⁸⁷ Aung San Suu Kyi, Speech May 12, 1999, <http://www.dassk.com>.

⁸⁸ John Hume, Nobel Lecture, Oslo, 10 December, 1998.

coercion. A healing and evolutionary process is the only way to break down the barriers of history, and our challenge is to create the institutions within which that process will take place.”⁸⁹

Rugova: “In the Balkans, everybody is small, also the Serbs. There are about 6 to 7 million Albanians, 6 to 7 million Serbs, 9 million Bulgarians, and 10 million Greeks. We have to understand that we all are small numbered. We have to work together, become friends tomorrow and integrate. This is not a tragic thing to do.”⁹⁰ “I adopted another philosophy than a lot of others in the Balkans, who accuse; I love to create connections, friendships.”⁹¹

Gerry Adams acknowledge the need for truth: “There is a need for processes of truth; there is no doubt of that. I think the worst kind of grief is unacknowledged grief. There is a very long wound in the nationalist community because of the number of people who have been killed by British soldiers. If the truth and reconciliation process had happened in South Africa before the settlement, there might not have been a settlement because it’s so traumatic. It happened after the settlement, and was part of developing a process of closure, and a new beginning. There is still too much unfinished business in the north and anyway, forgiveness cannot simple be a political construct, it has to be on a personal basis.”⁹²

Aung San Suu Kyi says regarding to the issue of a truth and reconciliation commission for her country: “I think in every country which has undergone the kind of traumatic experience that we have had in Burma, there will be a need for truth and reconciliation. I don’t think that people will really thirst for vengeance once they have been given access to the truth. But the fact that they are denied access to the truth simply stokes the anger and hatred in them. That their sufferings have not been acknowledged makes people angry.”⁹³

Don Lush Gjergji stresses the role of the media in reconciliation: “Last ten or even twenty years media were the biggest promoters of hate, war and many other bad things. Maybe now they are not the same but are a chronicler of that what happened in the past. I would like to see media taking a leading role in fostering and preparing better times.”⁹⁴

⁸⁹ John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 37.

⁹⁰ Ibrahim Rugova, *La question du Kosovo. Entretiens avec Marie-Françoise Allain et Xavier GAlmiche*, Fayard, Paris, 1994, p. 39.

⁹¹ Carlen, Duchêne, Ehrhart, Ibrahim Rugova. *Le frère colosse du Kosovo*, p. 60.

⁹² Simon Hattenstone, *The survivor*, *The Guardian*, Monday April 30, 2001.

⁹³ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 32.

⁹⁴ OSCE Mission in Kosovo Newsletter, Vol. 3, Nr. 1, 2003, p 4.

Multilateral co-operation

The basic principle of Jean Monnet's approach to peace building was "creating unity". He preferred supranational structures above international co-operation between different nations: "Far too often I have witnessed the limits of co-ordination. It is a method that favors discussions, not decisions. It does not permit to transform the relations between the people and the countries there where unity is necessary. It is the expression of national power, unable to create unity."⁹⁵

Hume said that the troubles did not limit themselves to the borders of Northern-Ireland. There were three international dimensions to the conflict: "In dealing with the problem we got down to making clear that the problem wasn't just a simple Northern Ireland problem. It was about the relationships with one another in Northern Ireland; the relationship with the rest of Ireland and the relationship with Britain. The two identity factors, and those three relationships were the agenda at our talks, and we reached agreement on all of these three, modeled on the European Union."⁹⁶

3. Change Behavior

3.1. Adaptive work

Dealing with conflicts requires more than following standard operational procedures. There is no "trouble shooting manual" that will guide leaders through a conflict. When conflicts problems and conflicts arise, a peace building leader will have to guide his people to a change process. Either the problem must be tackled, or people will have to learn to live with it, and adapt to this new reality. People will for example have to learn to accept the presence of a minority in their country, rather than to continue wishing they might leave the country one day. Ronald Heifetz distinguishes several characteristics of adaptive work.⁹⁷ Leaders must pay attention to the stress a conflict or a transformation process arouses in the population. Regulating stress is one of the tasks of peace building leadership. Leaders must also insure to maintain disciplined attention on the peace process and avoid getting astray on unconstructive side paths. In order for the people to overcome their resistance to change, leaders should return responsibility to the people who are best suited to deal with the problem. He should empower them. They protect the voices of dissidents and listen to them. Spoilers on the other hand do not make a comprehensive

⁹⁵ J. Monnet, *Mémoires*, p. 35.

⁹⁶ John Hume, Contribution to the Nobel Symposium — Peace: "The Conflicts of the 20th Century and the Solutions for the 21st Century, Oslo, 7 December, 2001, transcription of online video.

⁹⁷ Ronald Heifetz, *Leadership without easy answers*, Harvard University Press, Cambridge, Massachusetts, 1994.

analysis of the adaptive challenge. They manipulate fear and stress. They elicit negative emotions, particularly a mix of fear and anger, the threat to us from them, and the threat that they will take from us. They make use of distractions that prevent people from dealing with the challenges, such as: scapegoating, denial, focusing only on today's technical problems, or attacking individuals rather than the perspectives they represent. They promise the people that they will solve the problem, that they are the saviors and tell them what to do. They repress dissident voices and organize conformity pressures.

Dealing with stress

When the negotiations between the National Party and the ANC got stuck, the tension rose considerably among the black people in South Africa. Mandela used this distress to increase his power at the negotiation table but at the same time was careful and tried to keep it under control and offered the possibility to his ANC supporters to vent their frustration in peaceful demonstrations and strikes. However, when a clash between ANC and Inkatha supporters left several casualties, Mandela had to prevent an escalation of violence. Mandela: "At the rally, I saw signs that read, 'Mandela give us guns' and 'Victory through battle not talk'. I understood such sentiments; the people were frustrated. They saw no positive results of the negotiations. They were beginning to think that the only way to overthrow apartheid was through the barrel of the gun. (...) There were those who said, 'Why did we abandon the armed struggle? (...) I gradually realized that there was no alternative to the process. (...) But it was time to cool things down. Mass action in this case was a middle course between armed struggle and negotiations. The people must have an outlet for their anger and frustration, and a mass action campaign was the best way to channel those emotions.'"⁹⁸

After the murder of the popular leader of the South African Communist Party, Chris Hani, several experts feared that this could trigger the outbreak of a civil war. Mandela — and not president de Klerk — addressed the nation that evening in a SABC broadcast. He said: "Tonight I am reaching out to every single South African, black and white, from the very depths of my being. A white man, full of prejudice and hate, came to our country and committed a deed so foul that our whole nation now teeters on the brink of disaster. A white woman, of Afrikaner origin, risked her life so that we may know, and bring to justice, this assassin. ... Now is the time for all South Africans to stand together against those who wish to destroy

⁹⁸ Nelson Mandela, *Long Walk to Freedom*, p. 596.

what Chris Hani gave his life for – the freedom of all of us.”⁹⁹ The tension dropped.

Being asked what fears are prevalent among the Burmese, Aung San Suu Kyi answers: “I think most people are afraid of loss. They’re afraid of losing their friends, their liberty, their means of livelihood. Basically they are afraid of losing what they have or losing the opportunity to be able to get something they need in order to live decent lives. What people want is freedom from that sort of fear.”¹⁰⁰

A key to the successful reconciliation project of Don Lush Gjergji in Kosovo was his capacity to listen to people and to acknowledge their distress. After the war he started to work for reconciliation in his community. But before he started to engage in a multi ethnic project, he went around his diocese to find out what the direst problems were. He found that 55 Albanian families suffered the loss of a husband. In these circumstances, the tradition requires that the bride returns to her family of origin, leaving her children behind, who will remain in the family of the father. This was a great source of sufferance for a lot of people. He understood that this problem should be dealt with before he could start working on reconciliation with the Serbians in the community. After all, these people held the Serbians accountable for their grievances. Don Lush managed to get each family of the father together with the original family of the mother. At these meetings the families all agreed that the mother could stay with her children. Only then did he start his multi-ethnic school, which turned out to be a success. “This personal reconciliation was a precondition for inter ethnic reconciliation. You can’t ask people to reconcile when their personal problems are too terrible. Only after this process they can start forgiving the Serbian widows because they share the same pain. Shared grief creates solidarity.”¹⁰¹

For a great deal of the nineties Rugova managed to guide the Kosovo Albanians, who have a reputation of being tolerant to violence, on the path of nonviolence. Unfortunately, Rugova’s patience was bigger than that of other Albanian leaders.¹⁰² During the second half of the nineties, the cry for a more active form of resistance grew stronger. The students were demanding active non violent actions.¹⁰³ Rugova was afraid however that he would not be able to prevent an escalation of violence if the strategy

⁹⁹ Nelson Mandela, *Long Walk to Freedom*, p. 600.

¹⁰⁰ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 69.

¹⁰¹ Interview with Don Lush Gjergji, Binçë, Kosovo, 21 October 2002.

¹⁰² Tim Judah, *Kosovo. War and Revenge*, New Haven, p. 94.

¹⁰³ Interview with Albin Kurti, Prishtina, Kosovo, 14 November 2002.

would change from passive to active nonviolence.¹⁰⁴ History proved him right. After a couple of months of student protest which were crushed violently by the Serbian security forces, a lot of the Kosovo Albanian people joined the Kosovo Liberation Army.

Maintain disciplined attention

During the eighties and early nineties, Don Lush Gjergji was one of the leaders of an anti blood feud campaign. Together with the eminent professor Anton Cetta he tried to focus the people's attention on the real problems at hand. In their argumentation they said: "Don't you see that this is a kind of suicide?", "Don't you have other problems?", "Aren't you aware of the situation?", "Isn't it important for us to have our population living and united?", and "If we want to become part of Europe, do you think Europe will accept such barbaric and medieval traditions?"¹⁰⁵

Rugova's critics said that his non violent approach did not amount into anything. "People are disillusioned, but they recognize that the LDK has managed to avoid conflict... they are disillusioned by the results. People are simply asking for more. They are saying we need to see more action, not through provoking possible conflict but with a more realistic approach. No one is challenging the non-violent peaceful approach but, given that it has resulted in not much but avoiding conflict, they would like to see a more realistic approach to negotiations with relevant factors, including Belgrade. People are coming to realize that Belgrade is one of the key players and you cannot simply ignore it saying you have your own independent what not republic."¹⁰⁶ In defense of Rugova it should be stressed that the Rugova's international diplomatic offensive was of crucial importance in the development of the conflict and that his policy of nonviolence failed because the international community turned a deaf ear to the dire situation of the Albanian people in Kosovo.

Returning responsibility

A peace building leader returns the responsibility for the problem at hand to those who are best placed to deal with it. He or she stimulates the activities of those who are afflicted by the problem. "I challenged them," said Mandela, "I did not patronize them: 'If you want to continue living in poverty without clothes and food, then go and drink in the shebeens. But if

¹⁰⁴ Interview with Ibrahim Rugova, Prishtina, Kosovo, 12 November 2002.

¹⁰⁵ Howard Clark, *Civil Resistance in Kosovo*, p. 62.

¹⁰⁶ Gazmend Pula, urbane head of the Kosova Helsinki Committee, quoted in: Tim Judah, *Kosovo. War and Revenge*, New Haven, p. 94.

you want better things, you must work hard. We cannot do it all for you; you must do it yourselves.”¹⁰⁷

Don Lush Gjergji: “Peace is something that has to emerge from the bottom up. The creation of institutions is necessary but not sufficient. The international community and the local government have to engage in a dialogue with the people instead of patronizing them top down.”¹⁰⁸

Halit Ferizi: “Civil society means taking control of your own life. We are ready to assume our responsibility. They cannot make democracy without us.”¹⁰⁹ “We don’t only need good leadership but also strong citizenship. People have to take their own responsibility and should be able to say no.”¹¹⁰

Aung San Suu Kyi: “I keep telling the people that I cannot do it alone. Everybody who really wants democracy has to do his or her own bit. (...) I have never pretended that I could do it alone and I do not believe in assuming unnecessary burdens.”¹¹¹ “What democracy means is government of the people, by the people, and for the people. If you want democracy, you’ll have to work for it. You’ve got to join in. The more people are involved the quicker we’ll reach our goal.” “I remind the people that karma is actually doing. It’s not just sitting back. Some people think of karma as destiny or fate and that there’s nothing they can do about it. It’s simply what is going to happen because of their past deeds. This is the way in which karma is often interpreted in Burma. But karma is not that at all. It’s doing, it’s action. So you are creating your own karma all the time Buddhism is a very dynamic philosophy and it’s a great pity that some people forget that aspect of our religion.”¹¹²

Hume stresses that it is important that leaders receive the mandate of the people to build peace. That is why the last word belongs to the people. They will have to choose whether they endorse the agreement or not: “The people of Ireland, in both parts of the island, have joined together to passionately support peace. They have endorsed, by overwhelming numbers in the ballot box, the Good Friday Agreement. They have shown an absolute and unyielding determination that the achievement of peace must be set in granite and its possibilities grasped with resolute purpose. It is now up to political leaders on all sides to move decisively to fulfill the mandate given by the Irish people: to safeguard and cherish peace by establishing agreed structures for peace that will forever remove the

¹⁰⁷ Nelson Mandela, *Long Walk to Freedom*, 605.

¹⁰⁸ Interview with Don Lush Gjergji, Binçë, 21 October 2002.

¹⁰⁹ http://www.advocacynet.org/cpage_view/kosovo_halitferizi_3_48.html.

¹¹⁰ Interview with Halit Ferizi, Prishtina, 24 October 2002.

¹¹¹ Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 63.

¹¹² Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 166.

underlying causes of violence and division on our island. There is now, in Ireland, a passionate sense of moving to new beginnings.”¹¹³

Badshah Khan was able to touch a central nerve his audience: their honor. He rendered every single one responsible for their fate. He pulled the Pathan out of his passivity and submission: “O Pathans! Take a look at the developed countries of the world. Do you think their prosperity has just dropped from the sky? It has not, no more than our prosperity will drop from heaven! The secret of their prosperity is that they have men and women who sacrifice their luxuries, their pleasures, and their comfort for the sake of the prosperity of the nation. We do not have such men among us. We look only to our self-interest and let the country go to the devil! In other communities, people have learnt that no man is an island. But in our country everyone lives in a dream world of his own — like the animals. Any animal can find a place to live, find a mate, rear its young. Can we call ourselves the crown of creation if we do just that and nothing more?”¹¹⁴

Halit Ferizi: “In Kosovo we have authoritarian bosses, who show no leadership. Leadership is a partnership with and recognition of the people.”¹¹⁵ “The international community takes the wrong approach. They never look at the specific reality and are too abstract: they try to imply abstract models. Politicians need to learn from the situation and have to respect the civil society as think tank. When the International Community will leave Kosovo there won’t be much sustainability. They work too much from the top down. Let us do it on our own manner and do not try to copy the political system of Italy or the United States of America. Now’s the time to tap into the potentiality of people in the society to give a counterbalance to the International Community and the Kosovan government”¹¹⁶

3.2. Integrative work

Integrative work covers several aspects of leadership. In contrast to the integrative approach to peace building we discussed under the heading ‘strategic approach’, here we use the term integrative in the relational sense of the word: building peace together with the other. This other can refer to other leaders, the audience of the leader and the adversarial parties. For a peace builder, there is no room for victory in peace building. Peace cannot consist of the victory of one group over another. Peace is seen as a victory over a conflict, an ultimate win win for all parties.

¹¹³ John Hume, Nobel Lecture, Oslo, 10 December, 1998.

¹¹⁴ Eknath Easwaran, *Nonviolent Soldier of Islam*. Badshah Khan, A Man to Match His Mountains, p. 109.

¹¹⁵ Interview with Halit Ferizi, Prishtina, Kosovo, 24 October 2002.

¹¹⁶ Interview with Halit Ferizi, Prishtina, Kosovo, 24 October 2002.

After the German capitulation in 1945, Jean Monnet warned for a repetition of the disastrous Versailles Peace Treaty, where the victorious parties imposed their demands and conditions on the defeated. “It was founded on discrimination (...) I came to understand that equality is an absolute precondition in the relationship between peoples. Nothing good could ever come about from an unequal peace.”¹¹⁷

At the press conference after agreeing on the Good Friday Peace Agreement, John Hume said: “This process is not about victory our defeat, for nationalism or unionism. It is about something much greater than that. Today we can take a collective breath and begin to blow away, let’s hope, the cobwebs of the past.”¹¹⁸ Elsewhere he wrote: “Victories are not solutions in divided societies.”¹¹⁹

Don Lush Gjergji: “We have common enemies. Our common enemies, or the worse dictators of humanity, are hate, anger, separation, division, loneliness, incurring of life instead of rejoicing it. All those people who are sad and suffering are our friends. Therefore, our energies, intellectual, spiritual and political energies should be invested in helping these people so that they can live a decent life. We should also help them to value and honour the innocent who died, as they are the heroes of freedom and democracy.”¹²⁰

Halit Ferizi: “There is a need for a more global approach to peace building in Kosovo. Today a myriad of local and international governmental and non governmental initiatives are taking place, often working against each other or spoiling each other’s initiatives. They should engage themselves in a more global plan.”¹²¹

Halit Ferizi also pleads for the involvement of the target group in the development of the policies which concern them: “The collective determination and wisdom of persons with disabilities must be used to inform the strategies of the government. In recognizing this principle, the government acknowledges the role of organizations of persons with disabilities and their representatives in the decision-making processes. This will ensure that decisions taken and implemented will be appropriate for persons with disabilities.”¹²² Further: “The Social and Human Rights Model of Disability proposes a more central role for disabled people in the planning, development, implementation and monitoring of rehabilitation

¹¹⁷ Jean Monnet, Mémoires, p. 113.

¹¹⁸ BBC, John Hume Profile, http://news.bbc.co.uk/1/hi/northern_ireland/903511.stm, transcription of online video.

¹¹⁹ John Hume, A New Ireland, p. 124.

¹²⁰ OSCE Mission in Kosovo Newsletter, Vol. 3, Nr. 1, 2003, p 4.

¹²¹ Interview with Halit Ferizi, Prishtina, Kosovo, 24 October 2002.

¹²² Disability Task Force, Comprehensive Disability Policy Framework, 3 dec. 2001, p. 10.

services. There will, in other words, be a shift in power away from professionals towards people with disabilities. This implies service delivery that meets the expressed needs of people with disabilities in a holistic manner. Community-based rehabilitation should, therefore, form the basis of the rehabilitation strategy.”¹²³

3.3. Leadership skills

Peace building leaders have relational skills which sustain interconnections among people. They are skillful mediators and possess the necessary mediation skills to turn conflicts into opportunities. They have wisdom skills which increase understanding, such as imagination, judgment, innovation, paradoxical problem-solving. They are also equipped with elicitive skills which motivate people to act, such as involving others, building coalition, facilitating, coaching, nurturing talent, and empowering leadership. They are good communicators.

When Jean Monnet tried to convince leaders that the common interest should be preferred over the national interest, he relied on his mediation skills: “Creating confidence is much simpler than one would believe. It is precisely through simplicity that one achieves it. When delegates were very suspicious, they gradually noticed that we didn’t have anything to hide.”¹²⁴ “I had to rely on the intelligence and the good will that exist in every decent man and which comes about when confidence is created.”¹²⁵

Aung San Suu Kyi stresses the importance of listening: “If we got to the dialogue table, the first thing I would like to say is, “You tell us what you have to say.” I would like to listen to them first. Why are you so angry with us? What is it that you object to? Of course, they may say, we object to your criticisms. But we’ve always pointed out that we’ve been very careful not to attack anybody personally. But criticize we have to, that is part of our duty. Otherwise how can we hold our heads up as a political party that represents the interests of the people? We have to point out whichever is against the interests of the people. If we know that something is detrimental to the good of the people and we don’t say anything about it, that would be sheer cowardice.”¹²⁶

Flexibility. Depending on the situation they skillfully switch between various leadership styles: visionary, coaching, affiliative, democratic,

¹²³ Disability Task Force, Comprehensive Disability Policy Framework, 3 dec. 2001, p. 13.

¹²⁴ J. Monnet, *Mémoires*, p. 385-386.

¹²⁵ J. Monnet, *idem*, p. 385.

¹²⁶ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 24.

pacesetting and commanding. The latter two however are applied with caution¹²⁷. Aung San Suu Kyi: “I don’t think one can afford to be dogmatic in politics. Dogmatism is one of the greatest dangers in politics.”¹²⁸ “I’ve always said that one works according to a changing situation. You cannot have one fixed policy for all time.”¹²⁹

3.4. Use of Violence

Distinguishing peace building leadership from peace spoiling leadership merely on the issue of the use of violence would exclude people like Nelson Mandela from the category of peace builders. But peace builders will agree that a solution for a conflict will never come from a military victory over the other party. Within our case studies we distinguish four groups. The first is non violent by principle. They hold that peace building can only come through non violent action and that the use of violence would only encourage others to reach their goals through violence. Examples of this group are Aung San Suu Kyi, John Hume, Don Lush Gjergji and Badshah Khan. The second group, consisting only one leader, Ibrahim Rugova, opted for nonviolence for the simple reason that violence was no option. He feared that the conflict would escalate if the Albanians would take up their arms. On the other hand he said that violent resistance to one of the strongest armies of Europe would mean suicide. A third group says that violence is a legitimate means to defend the peace process or the society. Here we could name Jean Monnet and F.W. de Klerk. A fourth group defends the use of violence as a legitimate means to build peace. Here we find leaders like Nelson Mandela, who used to be the chief of staff of the military wing of the ANC, and Gerry Adams, who is said to be a former member of the IRA leadership. Of course distinctions should be made between the nature and intensity of the violence, the targets they chose, the strategy they adopted (terrorism, guerrilla, sabotage, etc.)

Monnet was strictly speaking not a pacifist. He approved the use of violence in the struggle to “defend freedom against totalitarianism.”¹³⁰ He was very active in the organization of the military logistics during the First and the Second World War and convinced Roosevelt to give up the United States’ neutrality and to increase their weapon production. Monnet was also one of the advocates for a European Defence Community.¹³¹

¹²⁷ Daniel Goleman, *The New Leaders*, p. 53-69.

¹²⁸ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 155.

¹²⁹ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 105.

¹³⁰ J. Monnet, *Mémoires*, p. 21.

¹³¹ P. Fontaine, *Jean Monnet. Grondlegger en architect van Europa*, p. 22.

Not only in South Africa, but also on the international forum, Mandela was for a long time considered as a terrorist and not a freedom fighter. He was the man within the ANC who decided to take up arms and founded the Umkhonto we Sizwe. Mandela gave two reasons for taking this turn. First, he took a very pragmatic stance on the question of nonviolence: “Over and over again, we had used all the non-violent weapons in our arsenal (...) all of no avail, for whatever we did was met by an iron hand. A freedom fighter learns the hard way that it is the oppressor who defines the nature of the struggle, and the oppressed is often left no recourse but to use methods that mirror those of the oppressor. At a certain point one can only fight fire with fire.”¹³²

Mandela’s second argument use violence was that the call for violent struggle was growing louder and louder. For Mandela, it was inadmissible that other organizations than the ANC would take the lead in the violent struggle. He wanted to take the lead in order to control it. “Violence would begin whether we initiated it or not. If we didn’t take the lead now, we soon would be latecomers and followers in a movement we did not control.”¹³³

During the Rivonia trial in 1964, Mandela defended the use of violence: “The ANC heritage of non-violence and racial harmony was very much with us. We felt that the country was drifting towards a civil war in which Blacks and Whites would fight each other. We viewed the situation with alarm. Civil war could mean the destruction of what the ANC stood for; with civil war, racial peace would be more difficult than ever to achieve. (...) The avoidance of civil war had dominated our thinking for many years, but when we decided to adopt violence as part of our policy, we realized that we might one day have to face the prospect of such a war. (...) Four forms of violence were possible. There is sabotage, there is guerrilla warfare, there is terrorism, and there is open revolution. We chose to adopt the first method and to exhaust it before taking any other decision. In the light of our political background the choice was a logical one. Sabotage did not involve loss of life, and it offered the best hope for future race relations. Bitterness would be kept to a minimum and, if the policy bore fruit, democratic government could become a reality. (...)”¹³⁴

Perhaps the most important message of Aung San Suu Kyi is that you cannot install democracy by means of violence. Aung San Suu Kyi: “I do not believe in an armed struggle because it will perpetrate the tradition that he who is best at wielding arms, wields power. Even if the democracy movement were to succeed through force of arms, it would leave in the

¹³² Nelson Mandela, *Long walk to freedom*, p. 194.

¹³³ Anthony Simpson, *Mandela*, p. 150.

¹³⁴ Nelson Mandela’s statement from the dock at the opening of the defence case in the Rivonia Trial, 20th of April 1964.

minds of the people the idea that who-ever has greater armed might wins in the end. That will not help democracy.” (...) Non-violence means positive action. You have to work for whatever you want. You don’t just sit there doing nothing and hope to get what you want. It just means that the methods you use are not violent ones. Some people think that non-violence is passiveness. It’s not so.”¹³⁵ She stands for absolute nonviolence in the struggle against dictatorship, because she wants to break the circle of violence: “I do not want to encourage and to perpetuate this tradition of bringing about change through violence. Because I’m afraid that if we achieve democracy in this way we will never be able to get rid of the idea that you bring about necessary changes through violence. The very method would be threatening us all the time. Because there are always people who do not agree with democracy. And if we achieve it through violent means, there will be the hard core of those who have always been against the democracy movement who will think, ‘It was through violence that they changed the system and if we can develop our own methods of violence which are superior to theirs, we can get back the power.’ And we’ll go on in this vicious cycle. For me it is as much a political tactic as a spiritual belief, that violence is not the right way. It would simply not assist us in building up a strong democracy.”¹³⁶ On the other hand, she believes that a state needs an army to protect its national security.

John Hume has always been a fierce opponent of violence. “You cannot unite people at the point of a gun.”¹³⁷ “Too many lives have already been lost in Ireland in the pursuit of political goals. Bloodshed for political change prevents the only change that truly matter: in the human heart.”¹³⁸ “Force in a divided society only drives people further apart.”¹³⁹ “My commitment to non-violence is very fundamental. The most fundamental right of all is the right to life and therefore there is no way that you can be involved in any activity designed to achieve civil or human rights if your method undermines the most fundamental human right of all.”¹⁴⁰ Needless to say that he was very severe towards the IRA’s use of violence: “There is not a single injustice in Northern Ireland today that justifies the taking of a single human life. If I were to lead a civil rights campaign today, the major target of that campaign would be the IRA.”¹⁴¹

¹³⁵ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 25.

¹³⁶ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 152.

¹³⁷ John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 67.

¹³⁸ John Hume, *Nobel Lecture, Oslo, 10 December, 1998*.

¹³⁹ John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 89.

¹⁴⁰ *Soul Searching*, John Hume talks, <http://www.soulsearching.ie/srjohnhume.shtml>, spring 1999.

¹⁴¹ BBC, John Hume Profile, http://news.bbc.co.uk/1/hi/northern_ireland/903511.stm, transcription of online video.

Hume and Rugova see nonviolence as a means to build coalitions. Hume: “Don’t retaliate, let the world see who the real aggressor is — that was our fundamental message to our fellow marches when we were attacked by baton-wielding police.”¹⁴² Rugova: “In our history we have fought several wars and took part in many battles but now we never were able to win in the end, because we were not organized politically. This time we created a strategy of making friends and getting international sympathies. With a peaceful philosophy you are more likely to win the sympathy of the other.”¹⁴³

Rugova often asked not to be honored with the epithet “Gandhi of the Balkans”. First of all he pleaded repeatedly for military intervention by the international community, and second, he said that he did not have another option than the one of nonviolence. He feared that the use of force would escalate the conflict and that the Albanians would be no match against the armed power of Serbia. “Nonviolence was an option for survival.” Howard Clark wrote: “The strategy of nonviolence was somehow self-imposed as the best, most pragmatic and most efficient response to Serbian aggressive plans.”¹⁴⁴ As Rugova wrote in 1992: “We are not certain how strong the Serbian military presence in the province actually is, but we do know that it is overwhelming and that we have nothing to set against the tanks and other modern weaponry in Serbian hands. We would have no chance of successfully resisting the army. In fact the Serbians only wait for a pretext to attack the Albanian population and wipe it out. We believe it is better to do nothing and stay alive than to be massacred.”¹⁴⁵ “Unfortunately the hardliners wanted to speed up the process (...) and decided to take up arms. It broke out as a spontaneous reaction against the Serbian repression. (...) We had always known that an escalation would be inevitable if nothing would be done, but hoped that the international community would intervene in time to prevent it.”¹⁴⁶

What Gandhi called Satiagraha, was Sevagram for Badshah Khan, the way to live in a non violent way. He taught people how nonviolence would lead them to a more just society. He learned how the proud Pathans could renounce violence. A hard task because nonviolence “lacked the glamour of fighting. Peace would always be less compelling than war. Perhaps that was why there was so little of it in the world.”¹⁴⁷ Kahn set up

¹⁴² John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 32.

¹⁴³ Interview with President Ibrahim Rugova, Prishtina, Kosovo, November 2002.

¹⁴⁴ Howard Clark, *Civil Resistance in Kosovo*, p. 66.

¹⁴⁵ Miranda Vickers, *Between Serb and Albanian: A History of Kosovo*, London, 1998, p. 246, quoting Rugova from *Impact International*, 10 April — 7 May 1992, p. 10.

¹⁴⁶ Interview with President Ibrahim Rugova, Prishtina, Kosovo, November 2002.

¹⁴⁷ Eknath Easwaran, *Nonviolent Soldier of Islam. Badshah Khan, A Man to Match His Mountains*, p. 160.

a non violent army, the Khudai Khidmatgar or the Servants of God. Khan: “I am going to give you such a weapon that the police and the army will not be able to stand against it. It is the weapon of the Prophet, but you are not aware of it. That weapon is patience and righteousness. No power on earth can stand against it. When you go back to your villages, tell your brethren that there is an army of God and its weapon is patience. Ask your brethren to join the army of God. Endure all hardships. If you exercise patience victory will be yours.”¹⁴⁸ Their motto was freedom, their aim, service. Since God himself needed no service, they would serve his people. Or as is stated in the solemn oath the Kudai Khidmatgar took: “I am a Khudai Khidmatgar; and as God needs no service, but serving his creation is serving him, I promise to sever humanity in the name of God. I promise to refrain from violence and from taking revenge. I promise to forgive those who oppress me or treat me with cruelty. (...)”

In 1985 Badshah Khan said: “Today’s world is traveling in some strange direction. You see that the world is going toward destruction and violence. And the specialty of violence is to create hatred among people and to create fear. I am a believer in nonviolence and I say that no peace or tranquility will descend upon the people of the world until nonviolence is practiced, because nonviolence is love and it stirs courage in people.”¹⁴⁹

Abdul Ghaffar Khan went one step further than Gandhi in nonviolence when France was overrun by the German Blitzkrieg. The Indian Congress party deliberated on what they would do if the United Kingdom would be attacked. Gandhi and Khan argued that this was not the question. Nonviolence was not a means for them but a way of life. It could not be discarded for pragmatic reasons. India would not prove itself to be ready to fight for its independence in a non violent way if it would support any kind of war.¹⁵⁰ The Congress party however voted against the advice of the two leaders of nonviolence. Unlike Gandhi, Khan refused to be part of an organization that accepted the use of violence and left the Congress party. Khan: “It is difficult for me to continue in the Committee, and I am resigning from it. I should like to make it clear that the nonviolence I have believed in and preached to my brethren of the Khudai Khidmatgars affects all our life, and only that has permanent value. The Khudai Khidmatgars must, therefore, be what our name implies — servants of God and humanity — by laying down their own lives and never taking any life.”¹⁵¹

¹⁴⁸ Eknath Easwaran, *Nonviolent Soldier of Islam*. Badshah Khan, *A Man to Match His Mountains*, p. 117.

¹⁴⁹ Eknath Easwaran, *Nonviolent Soldier of Islam*. Badshah Khan, *A Man to Match His Mountains*, p. 7.

¹⁵⁰ Eknath Easwaran, *Nonviolent Soldier of Islam*. Badshah Khan, *A Man to Match His Mountains*, p. 167 — 168.

¹⁵¹ Eknath Easwaran, *Nonviolent Soldier of Islam*. Badshah Khan, *A Man to Match His Mountains*, p. 167 — 168.

Some of his critics say that Gerry Adams bombed his way to the negotiation table. He acknowledged violence as a legitimate means during the troubles. He would argue: “Well, tell me about George Washington. Tell me about Kenyatta. Tell me about Nelson Mandela. Tell me about Yasser Arafat.” Adams would say that he belongs to a political tradition where the politically oppressed have no other means than the means of their own violence to get to the negotiating table.”¹⁵² Gerry Adams: “For many people the issue of force is an academic one, since they rarely find themselves in situations where they have serious choices of this kind to make. (...) The big decisions are generally made by others and most people accept, even reluctantly, that in (...) circumstances [of self-defence] force is justifiable. There are those who are against all violence as a matter of both principle and practice, but for the majority it is a measure of last resort.”¹⁵³

3.5. Use of Time

Peace building leaders can be patient, but know that time can make a difference between success and failure. Frequently they slow down in order to protect the peace process. They prefer evolution over revolution. Peace spoiling leadership believes that time will solve the problem or expect immediate results from their decisions.

Mandela: “Many people felt life would change overnight after a free and democratic election, but that would be far from the case. Often, I said to crowds, ‘Do not expect everything to be driving a Mercedes the day after the election or swimming in your own backyard pool.’ I told our supporters, ‘Life will not change dramatically, except that you will have increased your self-esteem and become a citizen in your land. You must have patience. You might have to wait five years for results to show.’”¹⁵⁴

The same insistence on patience is characteristic of Don Lush Gjergji: “we can not expect to plant and harvest at the same time.”¹⁵⁵

Ibrahim Rugova prefers to focus on long term objectives instead of short term success. He has always been more patient than his colleagues in the LDK, and certainly is more patient than the young Turks of the more extremist parties that filled in the gap after the Kosovo Liberation Army was demobilized. Rugova: “Some people demanded that things would go faster, but in these circumstances, it’s better to stay prudent. We are going

¹⁵² Paul Arthur, Frontline, The IRA and Sinn Féin, Online source.

¹⁵³ Gerry Adams, Before the Dawn, p. 172.

¹⁵⁴ Nelson Mandela, Long Walk to Freedom, 605.

¹⁵⁵ OSCE Mission in Kosovo Newsletter, Vol. 3, Nr. 1, 2003, p 4.

to continue on the track of nonviolence because it is the only way in which we will assure our future.”¹⁵⁶

Gerry Adams: “I think that when people decide to do things they will find ways of doing it. The demand on the IRA at the moment to disemband, you might as well howl at the moon. You need to look at it in the big picture sense. I want to live in the future and that has to be a future free of all the armed groups. In terms of the project the way to make it work is not to howl at the moon but to go about the systematic process of making change that has been the modality that has taken us to where we are at the moment.”¹⁵⁷

4. Personality and Motivation

4.1. Personality

In our hypotheses on peace building leadership we included the following characteristics:

- Courage: they are courageous men and women; encouraging other people.
- Humility: they demonstrate a compelling humility, shun public adulation and are never boastful. When successful, they tend to apportion credit to other people.
- Hardiness factor: they draw positive energy from painful experiences in their life.
- Sense of humor: humor can be used to relieve the strain.
- Personal integrity: being congruent and true to one’s values.
- Ability to cope with personal stress and complex situations.

Humility

Mandela and Gandhi became such icons of peace building leadership that people tend to believe that you really need saints to overcome conflict. This opinion stands in contrast with what these people say about themselves: they refer to their humble backgrounds and say that the situations rather than their will forced them to take on a leadership role.

People called Badshah Khan the “Frontier Gandhi”, but he didn’t like this name: “Do not add the name of Gandhi to my name. I am not fit for the praise you have showered on me. The praise is due to the non

¹⁵⁶ Quoted in Carlen, Duchêne, Ehrhart, Ibrahim Rugova. *Le frêle colosse du Kosovo*, p. 76, speech of August 7, 1995.

¹⁵⁷ Gerry Adams talks to The Guardian, The Guardian, Friday, January 24, 2003.

violent method, which has changed the nature of our people. (...) Nor did he like this “Badshah” — he was a servant of the people, not their king. But all this was no use. The Badshah could say what he liked; these people knew a true saint when they saw one.¹⁵⁸

Aung San Suu Kyi said: “In fact, it still surprises me that I’m supposed to be an important person. I don’t see things that way at all. I don’t feel any different now that I’m in politics compared to what I felt before. (...) Things may appear big and important at times but I realize they are small when I consider the fact that we’re all subject to the law of anicca [impermanence]. To put it in more blunt terms, I do contemplate my death. Which means to me an acceptance of the principle of change. And by reflecting upon your own death some of the problems which seem significant to you just shrivel into nothingness. (...) If you contemplate your own death, in a sense it means that you accept how unimportant you are. It’s a way of stepping back from the present, from the immediate concerns of the world in which you’re engaged, realizing just how insignificant you are within the whole scheme of things – within this swirl of samsara. And yet, you are essential in your place, even if you may not be of great importance. Everybody is essential. But it is a matter of having a balanced view of your place in the world. Having enough respect for yourself to understand that you too have a role to play and at the same time, having enough humility to accept that your role isn’t as important as you of some people may think it is.”¹⁵⁹

Monnet was as a leader of leaders, who remained relatively unknown to the public. This ‘unpopularity’ was not due to a timid personality. He preferred to work behind the scenes and granted all success and fame to others. The advantage of working behind the scene is that he didn’t have to deal with the short term problems. “Because they bear the risks, they need the laurels. In my work you have to forget about the laurels. I do not have a particular preference for the shade, but if it is better for the efficiency, I prefer to stay in the shade.”¹⁶⁰

Courage

All our case studies showed courage and self-sacrifice. “The brave man”, Mandela writes, “is not he who does not feel afraid, but he who conquers that fear.”¹⁶¹

¹⁵⁸ Eknath Easwaran, *Nonviolent Soldier of Islam. Badshah Khan, A Man to Match His Mountains*, p. 130-131.

¹⁵⁹ Aung San Suu Kyi, *The Voice of Hope. Conversations with Alan Clements*, p. 84.

¹⁶⁰ J. Monnet, *Mémoires*, p. 273.

¹⁶¹ Nelson Mandela, *idem*, p. 748.

It took a lot of courage for John Hume to enter into secret talks with Gerry Adams. It certainly did not win him universal admiration. But across the community in Northern Ireland there have been many more prepared to accept that the SDLP leader had taken a risk to try to end the violence. The Good Friday Agreement, they would argue, more than justified his efforts.”¹⁶²

Mandela concluded his statement from the dock at the Rivonia Trial, where he risked the death penalty: “I have fought against white domination and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.”¹⁶³

Dealing with Stress

Hume: "Quite often I was under threat from both sides. I never had a guard. I lived in the middle of the Bogside and anyone guarding me would have been killed. I wouldn't put anyone's life at risk like that. Also, I was preaching non-violence, so I had to practice it. Our house was picketed and painted by IRA supporters. I had two cars destroyed. In 1985 we had a very serious firebomb attack on the house. Pat and the kids (he has five children) were inside. That makes one more determined.”¹⁶⁴

Don Lush Gjergji finds his inner peace in his religion. Commenting on his stay in Rome he wrote: “Mother Theresa became to me, in a certain sense, an indispensable part of my life. Her home in Rome became a spiritual oasis, a refuge in the tempests and temptations of the world for an easy, comfortable, artificial life, without a cross to bear, without sacrifices. That part of the city became so dear to me, so near, together with the poor, their families, the children in the neighborhood. Not even today can I forget it.”¹⁶⁵

Hardiness Factor

Hume recalls his mother saying: “If you are reared in your bare feet, you will never get pneumonia in the snow.” The SDLP had been in their political bare feet since the start. When the snows and the storms of conflict

¹⁶² BBC, John Hume: Midwife to the peace process, Tuesday, March 16, 1999.

¹⁶³ Nelson Mandela's statement from the dock at the opening of the defence case in the Rivonia Trial, 20th of April 1964.

¹⁶⁴ New Statesman, Interview with John Hume, 09/19/97, Vol. 126 Issue 4352, p20.

¹⁶⁵ Don Lush Gjergji, Mother Theresa, p. 16.

came, we did not get pneumonia, but we met the challenge and sought to overcome.”¹⁶⁶

Badshah Khan: One learns a good deal in the school of suffering. I wonder what would have happened to me if I had had an easy life, and had not had the privilege of tasting the joys of jail and all it means.¹⁶⁷

“Halit also found that international agencies were often insensitive to the needs of disabled. He was unable to attend meetings of the UNHCR's community officers because they were held on the second floor of a building whose elevator was broken. But true to form, Halit tried to turn this to advantage. He argued that ramps should be built into every public building constructed in Kosovo under the U.N. program. If this could be done early enough, it would cost no extra money.”¹⁶⁸

Adams: “I have been shaped by many influences and many intense experiences; There have been occasions which have been turning points for me as an individual, and there have been times which have been turning points not only for me but for an entire people. When with the advantage of distance the history is written of Ireland in the years in which I lived, I know that an Everest amongst the mountains of traumatic events which the Irish people have experienced will be the republican hunger strikes of 1980-81.”¹⁶⁹

Mandela: “I have always believed that to be a freedom fighter one must suppress many of the personal feelings that make one feel like a separate individual rather than part of a mass movement. One is fighting for the liberation of millions of people, not the glory of one individual. I am not suggesting that man become a robot and rid himself of all personal feelings and motivations. But in the same way that a freedom fighter subordinates his own family to the family of the people, he must subordinate his own feelings to the movement.”¹⁷⁰

Aung San Suu Kyi: “You can turn anything into a strength, if you know how to go about it. Most people know that when somebody loses his sight his sense of hearing can become acute. But I think he’s got to work at it. If somebody just sits there feeling glum because he’s blind, he’s not going to help himself in any way. But if he takes an interest in sounds and

¹⁶⁶ John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 101.

¹⁶⁷ Eknath Easwaran, *Nonviolent Soldier of Islam. Badshah Khan, A Man to Match His Mountains*, p. 87.

¹⁶⁸ http://www.advocacynet.org/cpage_view/kosovo_halitferizi_3_48.html.

¹⁶⁹ Gerry Adams, *Before the Dawn*, p. 286.

¹⁷⁰ Nelson Mandela, *Long walk to freedom*, p. 627-628.

develops sensitivity of touch, then his weakness will not turn into a strength as such, but will help him to develop other strengths to compensate for the weakness. However, there has to be endeavor. You can't just sit there and hope that things will happen. You've got to work at it. I am a great believer in action, endeavor and effort."¹⁷¹

Monnet: "Rien n'est jamais perdu, sauf quand on est mort."¹⁷² He expressed his approval of Ibn Saoud's motto: "Pour moi, tout n'est qu'un moyen, même l'obstacle."¹⁷³ On the eve of the German invasion, a moment where most people only felt despair, Monnet keeps his head cool: "When the decisive moment comes, everything is simple, because necessity does not leave any room for doubt."¹⁷⁴

"I was audacious because I knew no taboos, and did not have any notion of the importance of official functions. Just like the Americans I had learned that everybody has the right to react whenever he found it necessary to change something."¹⁷⁵

"Optimism is not a feature of my character. I am only determined. Can one say, for example, that something is impossible when one didn't even try it?"¹⁷⁶

Integrity

Adams: "I'd prefer that I wasn't involved in political struggle. I can think of numerous things that I could do with my life, and I enjoy life hugely. Even a year off would be something, but somebody has to do it. If I wasn't doing it, somebody else would be."¹⁷⁷

On Adams: "He stresses and re-stresses there is nothing unusual about him. Whenever anyone enters the office, as they often do, he tells me how much longer than him they spent in jail."¹⁷⁸

Aung San Suu Kyi: "I think most of the people I know who have not become corrupt have a real sense of self-responsibility. While those who become corrupt either cannot see, or do not accept, that they are responsible for the consequences of their actions. (...) It's self-deception. Basically it's an issue of honesty. If you accept responsibility for your

¹⁷¹ Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 56

¹⁷² J. Monnet, *Mémoires*, p. 29.

¹⁷³ J. Monnet, *Mémoires*, p. 468.

¹⁷⁴ J. Monnet, *Mémoires*, p. 36.

¹⁷⁵ Geciteerd in G. Howard, *Leading Minds*, p. 269.

¹⁷⁶ J. Monnet, *Mémoires*, p. 29.

¹⁷⁷ Simon Hattenstone, *The survivor*, *The Guardian*, Monday April 30, 2001.

¹⁷⁸ Simon Hattenstone, *The survivor*, *The Guardian*, Monday April 30, 2001.

actions, whether they are right or wrong, that's honesty. You're prepared to accept that your actions may have certain consequences. You may not be aware of all of them and your assessment of the consequences may not be correct. Nevertheless, you do try to see things honestly for what they are."¹⁷⁹

A sense of humor

This enthusiasm is critical to Halit's success as an advocate. Instead of snubbing international officials, he sympathizes with their frustration. While everyone else predicts doom and gloom, Halit Ferizi's face is wreathed in smiles. He would come bounding out to meet visitors, if only he could walk. So, from his wheelchair, Halit does the next best thing. He embraces them and makes them feel important.¹⁸⁰

Being asked how the people from the NLD ban out feelings of vindictiveness, Aung San Suu Kyi answers: "It's partly because we have a sense of humor. We've always had a great laugh over all the problems we've had to face, and all the injustices and abuses that have been heaped on us."¹⁸¹ "I have to admit that I have always had a sense of humor. I can always see the ridiculous side of things and this helps me a lot, because I can laugh at my own situation. (...) We've never had a single meeting where there haven't been at least some laughs."¹⁸²

4.2. Motivation

Several sources of motivation could drive their activities (anger, frustration, religious inspiration.) But most important is a sense of purpose or the capacity to find the values that make the efforts and risk taking meaningful. They never loose faith.

Nelson Mandela was motivated by his belief in the good of ordinary men and women. He was not driven by hatred: Mandela: "Those who thrive on hatred destroy their own capacity to make a positive contribution."¹⁸³ "I never lost hope that this great transformation would occur. (...) Because of the courage of ordinary men and women of my country. I always knew that deep down in every human heart, there was

¹⁷⁹ Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 91.

¹⁸⁰ http://www.advocacynet.org/cpage_view/kosovo_halitferizi_3_48.html.

¹⁸¹ Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 40

¹⁸² Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p.156-157.

¹⁸³ Address by President Nelson Mandela to Parliament, 5 February 1999.

mercy and generosity. No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite. Even in the grimmest times in prison, when my comrades and I were pushed to our limits, I would see a glimmer of humanity in one of the guards, perhaps just for a second, but it was enough to reassure me and keep me going. Man's goodness is a flame that can be hidden but never extinguished."¹⁸⁴

John Hume: "We have a choice. We can live together or live apart. We have lived apart for too long and we have seen the bitter consequences. Or we can live together with all the painful readjustments that this will require. It is the only road to peace and stability, for whatever happens we will be sharing the same piece of earth for a long, long time."¹⁸⁵ "The challenge now is to grasp and shape history: to show that past grievances and injustices can give way to a new generosity of spirit and action. I want to see Ireland - North and South - the wounds of violence healed, play its rightful role in a Europe that will, for all Irish people, be a shared bond of patriotism and new endeavor. I want to see Ireland as an example to men and women everywhere of what can be achieved by living for ideals, rather than fighting for them, and by viewing each and every person as worthy of respect and honor. I want to see an Ireland of partnership where we wage war on want and poverty, where we reach out to the marginalized and dispossessed, where we build together a future that can be as great as our dreams allow."¹⁸⁶

Rugova refused to consider the faith of Kosovo and its inhabitants as determined forever. His consciousness of freedom, of a future that belongs to those that take it into their hands, motivates Rugova to devote himself to promote the values of democracy.¹⁸⁷

Monnet's sense of purpose comes from a desire to bring people together: "It seems to me that I have always followed the same guideline in any circumstance: bring people together, unir les hommes, settle the problems that divide them by confronting them with their common interest. (...) I have always been driven towards unity, towards collective action. I would not be able to tell you why I do this; nature must have made me like this."¹⁸⁸

¹⁸⁴ Nelson Mandela, *Long walk to freedom*, p. 749.

¹⁸⁵ John Hume, *A New Ireland. Politics, Peace, and Reconciliation*, p. 52.

¹⁸⁶ John Hume, Nobel Lecture, Oslo, 10 December, 1998.

¹⁸⁷ Carlen, Duchêne, Ehrhart, Ibrahim Rugova. *Le frère colosse du Kosovo*, p. 51-52.

¹⁸⁸ J. Monnet, *Mémoires*, p. 262.

When asked how she's able to cope with all the difficulties she faces, Aung San Suu Kyi answered: "I think what really sustains us, is the sense that we are on the side of right (...). And the metta [loving kindness] between us keeps us going."¹⁸⁹ She also referred to Vaclav Havel's notion of the 'power of the powerless': "I think power comes from within. If you have confidence in what you are doing and you are shored up by the belief that what you are doing is right, that in itself constitutes power, and this power is very important when you are trying to achieve something. If you don't believe in what you are doing your actions will lack credibility. However hard you try, inconsistencies will appear."¹⁹⁰

Hope is also a source of motivation for Aung San Suu Kyi: "I think hope has to be accompanied by endeavor. Hope is different from wishful thinking. Just sitting and saying, 'Oh, I wish this or that would happen.' That sort of attitude is too wish-washy to deserve the term hope. If you are working for something, you have the right to hope that you'll be successful. But if you're not doing anything, then I don't think you have the right to say, 'I'm hoping for democracy.' That's just sheer wishful thinking."¹⁹¹

She is not driven by anger: "I have never felt vindictive towards SLORC. Of course, I have been very angry at some of the things they've done. But at the same time I can sense their uneasiness – their lack of confidence in good, as it were. And I think it must be very sad not to believe in good."¹⁹²

Khan had given up eating meat, stopped drinking tea, ate little and wore homespun clothes. He renounced his land; turning ownership over to his three sons. All this is unheard for a Pathan. Ghaffar Khan: "The Holy Prophet Mohammed came into this world and taught us: "That man is a Muslim who never hurts anyone by word or deed, but who works for the benefit and happiness of God's creatures. Belief in God is to love one's fellowmen."¹⁹³

Desai describes Khan's spiritual temperament: "The greatest thing in him is his spirituality — or better still, the true spirit of Islam — submission to God. He has measured Gandhi's life all through with this yardstick and his clinging to Gandhi can be explained on no other ground. It is not Gandhi's name and fame that have attracted him to Gandhi, nor his political work, nor his spirit of rebellion and revolution. It is his pure and ascetic life and his insistence on self-purification that have had the greatest

¹⁸⁹ Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 175.

¹⁹⁰ Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 159.

¹⁹¹ Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 184.

¹⁹² Aung San Suu Kyi, *The Voice of Hope*. Conversations with Alan Clements, p. 29.

¹⁹³ Eknath Easwaran, *Nonviolent Soldier of Islam*. Badshah Khan, A Man to Match His Mountains, p. 55.

appeal for him, and his whole life since 1919 onwards has been one sustained effort for self-purification.¹⁹⁴

Don Lush Gjergji finds much of his motivation in his religion: “Providence assists and helps us with positive signs which at least make us hope, believe, pray and wait.”¹⁹⁵ His sense of purpose is derived from his love for all people: “We are not doing this only for the Serbs or for the Albanians, neither are we doing it for the international community, but for the grace and freedom of all the people. I pray for a real freedom. In order to achieve this we should be able to forgive and reconcile, to love and coexist as good neighbors. Therefore, I continue to hope and live for the grace and freedom of my people, but I also pray for the grace and freedom of all the other peoples.”¹⁹⁶

¹⁹⁴ Eknath Easwaran, *Nonviolent Soldier of Islam. Badshah Khan, A Man to Match His Mountains*, p. 143.

¹⁹⁵ Don Lush Gjergji, *Mother Theresa*, p. 29.

¹⁹⁶ OSCE Mission in Kosovo Newsletter, Vol. 3, Nr. 1, 2003, p 4.

PART III. OBSERVATIONS MADE BY EXPERT GROUP

This report is the result of (a) comments provided to the document on peace building leaders and spoilers, and (b) the responses to the following questions by the following panel of experts on leadership in conflict and transition countries:

Prof. Miriam Coronel Ferrer, University of the Philippines
Dr. Paul Komba, Democratic Republic of Congo, University of Cambridge.
Prof. Daniel Lieberfield, Colgate University, U.S.A.
Dr. Marc Michielsen, Belgian Embassy in Moskou
Bernedette Muthien, Cape Town University, S.A.
Prof. Dadhih Naresh, University of Jaipur, India.
Dr. Winny O'Toole, Harvard University, U.S.A.
James Okemwa, Kenya, University of Leuven.
Dr. Wafula Okumu United Nations University, Tokyo
Dr. Brigitte Piquard, UCL, Louvain.
Dr. Tadjbakhsh Shahrbanou, UNDP, New York.
Eric Vermeiren, Vrienden kring van de Balkan en Kosovo.

Each participant of the international workshop was asked to respond to the following questions.

1. How important do you consider the role of peace building leadership in transition processes or in peace building processes?
2. Who are/where the main peace builders and spoilers in your conflict?
3. Do you consider the distinction between peace builders and spoilers useful?
4. What are the main characteristics of effective peace building leaders?
5. Could you comment on the preliminary list of characteristics of peace building leaders?
6. What could be done to empower actual and potential peace building leadership?
7. Would the organisation of peace building leadership education and trainings be useful to strengthen peace building leadership? If, yes, how would you organize such a leadership training (participants, trainers, substance, methods, place, etc).
8. Could you also discuss the gender issues related to leadership?

Importance of leadership?

All the respondents considered the role of peace building leadership and spoilers as very important in the transformation of conflicts and peace building processes. An identification and assessment of the peace building leadership is necessary to understand and influence the conflict dynamics. The leadership can be located at different levels (grassroots’-, middle- and elite-level); within different domains (intellectual, economic, criminal, political, military commanders and warlords...) and within and outside the country (internal and external leadership). Attention should not be solely focused on individual-, but also focus on collective leadership.

Why pay attention to leadership?

To cope with the *leadership deficit*. In many conflicts peace building is undermined by a vacuum left by the deaths of paramount chiefs, lack of civil authority, and the usurpation of power. Since 1968, the government in power in Sierra Leone, had systematically destroyed those with leadership qualities or incorporated in the corrupt system (Okumu).

To prevent *leadership denial*. Identifying potential leadership is the first important step in the rehabilitation of the society. Some external interveners have the propensity to perceive the people in conflict areas as powerless victims and to overlook the local peace potential.

To *empower peace building leadership* more effectively in the transition process. Without effective peace building leadership exercising the political will, the peace process will not be sustained, because many forces both within and outside the two contending parties work against any change in the status-quo (Ferrer).

Do you consider the distinction between peace builders and spoilers relevant?

Most respondents consider the distinction between peace building leadership and spoilers as very relevant, but at the same time they warn us about the possible misuse of labelling the parties as the good or bad.

Very relevant	Caveats
<p>Enhances analysis of conflicts. -the distinctions of different types of leadership helps to clarify complex</p>	<p>-There is no size to fit all peace building leaders. There are different kinds of peace</p>

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<p>situations.</p> <ul style="list-style-type: none"> -the criteria can be used for unmasking warmongers and deceptive perceptions of pseudo peace makers. - It is especially useful for labelling real spoilers and during the peace negotiation / reconciliation process. 	<p>builders (Michielsen).</p> <ul style="list-style-type: none"> -In some conflicts, as in Tajikistan, the distinction between a peace builder and a spoiler is a matter of opportunities. Opportunities create incentives, shape personalities and brings new skills. -The conflict is about the distribution of economic and political opportunities: leaders, who where not included into the redistribution process mobilized networks for inciting unrest until their demands were met.
<p>Enhances normative analysis.</p> <ul style="list-style-type: none"> -It reminds people that conflicts do not only generate costs, but also benefits (political, economic or psychological).. ---Conflicts could be escalated, to force an incumbent power to make an end to political, economic or cultural exclusion. --Some actors make use of the chaos of war to make personal profits. There are many people who have more benefits from the continuation of the conflict, than from ending it (Piquard). 	<ul style="list-style-type: none"> -The typology puts parties into either/or camps or factions, and attaches positive and negative values to each. This is especially a problem in a conflict, for example in Rwanda, where both parties have historical grievances. -There is the irony that violence may offer opportunities for peace building (Okemwa). -Labelling can be used deceptively and unduly polarise views. It can be used to divide the opposition. The National Party in South Africa opposed all negotiations with the ANC, whom it labelled terrorists. Secretly however the NP engaged Mandela and the exiled ANC leadership in negotiations..(Lieberman).
<p>Enhances anticipation of developments.</p>	<ul style="list-style-type: none"> -One should be aware of stigmatisations. People, their perceptions and roles can change over time. -A person can be a spoiler or peace builder in different phases of the conflict.
<p>Enhances management of conflicts</p> <ul style="list-style-type: none"> -Naming and shaming could be used to influence behaviour. It can stimulate people to become peace builders instead (Ferrer). 	<ul style="list-style-type: none"> -One should resist frames that define the other as the opposite and focus instead on the opportunity to address the contrasting emotions and values inherent in times of transition. Such frames can stimulate splitting and projection, and thereby constrain forward movement. Black and white perceptions can blind one to the possibilities of working through alliances or make one fail to see subtle shifts in policies (Ferrer).

What are the main characteristics of effective peace building leaders?

Most of the respondents considered all the characteristics associated with peace builders in “Peace building leaders and spoilers” as critical. The comments made related to (a) the change of some terms, such as ‘exclusive peace makers’, (b) the existence of overlapping characteristics, (c) the wish to reduce the long list into a shorter list, (d) suggestions to characterize the spoilers more systematically, and (e) express reservations about the list of personal characteristics, especially if applied to elite — level leadership. “All leaders depict themselves as servants. They have the advantage if they are good speakers. Courage!. It is true that some leaders don’t have it. But more important is courage to do what? Real politic can make minced meat of all the laudable personal characteristics of a peace negotiator or leader “(Ferrer). Mandela call himself “an ordinary man who became a leader because of extraordinary circumstances” (Lieberfeld). With respect to the organisation Ferrer suggested to cluster the characteristics into a KAVS framework (Knowledge, Attitudes, Values and Skills). There was a great deal of consensus about the following peace building leadership behaviour:

- Project a clear and attractive common future for all who want to cooperate. Keep a strategic view and allows it not to be not muddled by tactical pressures
- Convince the conflicting parties that the past should be dealt with in a way that heals and restores the vitality of the society.
- Focus attention to the actual and potential strengths of the society on which to build the future.
- Consider the peace building (negotiating) process is to be inclusive and integrative.
- Have a productive approach to problems.
- Favours the installation of a democratic system and a gradual and controlled democratisation process that increases the chances of progressive transition.
- Prefer an economic system that promotes growth and that is just and equitable.
- Tend to establish good relations with outside donors and understand economics based on national interests within an interdependent world.
- Define security not only as national security, but above all as human security. They are not pacifists. They make judicious use of political power to rally everyone to the project. Insofar as figures like Mandela or

Xanana Gusmao of East Timor did undertake campaigns of sabotage or guerrilla warfare, they cogently argued that they did this as last resort, having exhausted non-violent options in accord with just war principles.

- Have a high capacity for dealing with complexity and for analytic empathy. Nobody is considered all good or bad..
- Projects personal integrity.

O'Toole suggested paying more attention to the behaviour of peace builders. She recommended the work of Ronald Heifetz, who directs the leadership education project at the University of Harvard. In his book "Leadership without easy answers" (1994), he defines leadership as influencing the community to face its own problems. Progress on problems is the measure of leadership; leaders mobilize people to face problems, and communities make progress because leaders challenge them and help them to do so. If something goes wrong, the fault lies with both leaders and the community. This type of leadership he calls "adaptive leadership". Adaptive leadership respects five strategic principles:

- Identifies the adaptive challenges. Diagnoses the situation in light of the values at stake, and unbundled the issues that come with it.
- Keeps the level of stress within a tolerable range for doing adaptive work. Keep the heat up without blowing the kettle.
- Focuses attention on ripening issues and not on stress-reducing distractions. Identifies which issues can currently engage attention; and while directing attention to them, counteract avoidance mechanisms like denial, scapegoating, externalising the enemy, pretending the problem is technical, or attacking individuals rather than issues.
- Gives the work back to the people, but at a rate they can stand. Places and develops responsibility by putting the pressure on the people with the problem.
- Protects voices of leadership without authority. Give cover to those who raise hard questions and generate distress-people who point to the internal contradictions of the society. These individuals often will have the latitude to provoke rethinking that authorities do not have.

Leading with formal and informal authority gives a array of capabilities: First, it provides holding environment for containing the stresses. Second, one can command and direct attention. Third, one has access to information. Fourth, one has control over the flow of information. Fourth, it gives power to frame the issues. Sixth, one can orchestrate conflict and

contain disorder. Seventh, authority can choose the decision-making process. Leading without authority has the following advantages. First, the absence of authority enables one to deviate from the norms of the authoritative decision-making. One has more latitude for creative deviance. Second, leading without permits focussing hard one a single issue. Third, operating with little or no authority places one closer to the detailed experiences of some of the stakeholders in the situation. One has frontline information.

Leaders and authority figures get attacked, dismissed, silenced, and sometimes assassinated because they come to represent loss, real or perceived, to those members of the community who feel they have gotten, or might get, the bad end of the bargain. Even if people hope for a positive —sum outcome, fear provokes defence, particularly if the stakes are high. At times, taking authority itself is risky, whether or not one exercises leadership with it. One risks job, reputation, and perhaps life. To cope with these stresses without loosing one's effectiveness or collapsing under strain, Heifetz, suggests: (1) get on the balcony, (2) distinguish the self from the role, (3) externalise the conflict, (4) use partners, (5) listen, using oneself as data, (6) find a sanctuary, (7) preserve a sense of purpose.

Another useful source to understand leadership is: Albert Vicere and Robert Fulmer “ Leadership by design” (1997). They contributed to the understanding of leadership development by Identifying stages/ cycles of leadership. Strategic leadership development is seen as a continuous effort to identify, develop, and harmonize a critical mass of leaders capable of performing these above described roles.

- Prophet: is a visionary, a zealot driven by an ideal, typically embodying a new and different way to deal with the world and some of its opportunities.
- Crusader/Barbarian: is a person who develops the organisation/ structure capable of making the ideal a reality.
- Explorer/builder: is someone who takes care of the development /growth of the organisation.
- Administrator: provides greater efficiency and control.

1. What could be done to empower actual and potential peace building leadership?

Most of the respondents stress that peace building leadership tends to be vulnerable and frequently unsure about their relevance (Tadjbakhsh). Leaders must therefore be empowered to ensure that the peace building efforts are fruitful. There are several ways that this empowerment can take place.

- The creation of an enabling environment in which leaders can interact with the people and with each other in the peace building process.
- Offering means to support their peace building activities:
 - moral support (recognition and respect)
 - spiritual support (a sense of purpose)
 - political support (involving them in the negotiations /giving them external legitimacy/ empower them to make decisions)
 - financial support (transport, setting up meetings, build organizational infrastructure: capacity to implement peace agreements)
 - security support
 - communication-negotiation support (mediation facilities)
 - technical support (provide them with expertise..)
- Provide skills and education. Helping them to learn and acquire knowledge.

Learning is the capacity to gain insight from one's experiences and experience from others and to modify the way one functions according to such insight. Learning is to be turned into knowledge, a permanent part of the leader's intellectual repertoire as well as an integrated element of the organization's collective knowledge base. In conflict and transition countries there is a great deal of maintenance and shock learning. Maintenance learning discovers better ways of doing what one already knows how to do. This type of learning often misses important clues about a changing environment or emerging challenges. Shock learning at best is reactive... shock responses can aggravate the problems they are attempting to solve. Learning that takes place under the stress of a crisis is unlikely to adequately address the long-term consequences of present actions. There is a great need of anticipatory learning. This type of learning addresses both the long-term consequences of present actions and the best ways to deal with a future environment. Effective anticipatory learning is participatory and future-oriented. Learning can be enhanced by:

- Self study, through reading books from leaders in similar situations, such as biographies of leaders in conflict areas. F. Ramos, Break not the peace, the story of the GRP-MNLF Peace negotiations, 1992-1996 (1996).
- Involvement in participatory research of peace building leadership would allow leaders/potential leaders to reflect on their roles, decisions, policies and hopefully motivate them to strengthen their peace building leadership capacity.
- International self-help workshops for policy-shapers and makers who are confronted with similar problems.
- Systematic debriefings (personal and in group) of the experiences of people with rich field experience.
- Training. The goal of training is to develop specific skill sets, such as effective oral presentations, chair meetings, active listening, negotiation and mediation, running problem solving workshops, stress management, etc.
- Education. Education focuses on conceptual thinking: the ability to think in terms of relative emphases and priorities among conflicting objectives and criteria; relative tendencies and probabilities rather than certainties; and rough correlations and patterns among elements, rather than clear cut cause and effect relationships. The subjects in the conceptual part include: peace building architecture, theory of transition in different sectors, adaptive leadership, ethics of peace building, possibilities and limitation of tools for conflict prevention and peace building, the role and limitation of external actors..
- Personal growth approaches. This would include: personality identification profile, self-development, analysis of behavioural styles, motivation, exploring spiritual aspects of peace building engagement, overcoming personal bitterness. Traditional underdogs cannot reconcile with top dogs unless they heal their internalised oppression at the hands of the top dogs, and without this healing they will merely, as in the Middle East, seek to replace the top dogs with themselves and effect similar oppression (Muthien).

Empowering is to a great extent creating conditions for learning to take place, realizing that you cannot control the learning but can try to manage the learning process that optimally results not only in a set of skills, but also a change of consciousness (O'Toole). The old saying that 'experience

is the best teacher ‘ is especially true when it comes to leadership. It is than also very important to link the learning and education to their experiences.

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