

The Eight Principles for Peace

SUBSIDIARITY

Decisions and actions are taken at the most local level possible, with higher levels of government and international organizations only stepping in when necessary.

HYBRID AND INTEGRATED SOLUTIONS

Peacemakers are open to using a variety of approaches and methods, including traditional and non-traditional approaches, to build peace.

PLURALISM

Peacebuilding is inclusive and responsive to the diversity of societies and cultures. Pluralistic outcomes are necessary to address the causes and consequences of conflict.

ACCOUNTABLE SECURITY

Accountable people-centred security and justice provision is required to end hostilities and reduce risk of cyclical violence. Regulatory oversight ensures that security is provided as a public good.



ENHANCING LEGITIMACY

Building the legitimacy of governments, institutions, and processes, as well as concrete changes beyond the political level are essential for sustainable peace.

DIGNITY

Peacebuilding respects the dignity of all people and is inclusive and responsive to the needs of marginalized groups.

HUMILITY

Peacemakers approach their work with humility, recognizing that they do not have all the answers and that local communities and actors often have the best solutions.

SOLIDARITY

Peacemakers work in solidarity with local communities and actors to build peace from the ground up.

The Principles for Peace as a Diagnostic Tool

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| LEGITIMACY <ol style="list-style-type: none"> 1. Inclusion: Is the peace process inclusive of all relevant groups in society? Has it accommodated the perspectives of minorities and the conflict “losers”? How can they be involved? 2. Peace dividends: Is the peace process ensuring that conflict-affected communities have more economic opportunities and equitable access to public goods, services, security, and justice? | ACCOUNTABLE SECURITY <ol style="list-style-type: none"> 1. Accountability: What mechanisms ensure that security is provided as a public good for the whole population? How is civilian oversight of security forces ensured (including respect for human rights and rule of law)? 2. Trust: Do proposed security approaches and measures ensure the equal treatment of all different communities? 3. Representativeness: How does the peace process ensure that the composition of the security forces, including recruitment and leadership, reflects a diverse range of backgrounds and perspectives within the society, including underrepresented groups? |
| PLURALISM <ol style="list-style-type: none"> 1. Inter-group dialogue: Are mechanisms envisioned to facilitate dialogue and to promote mutual understanding and respect between different social groups? 2. Representation in peace process: Does this peace process ensure the representation of diverse perspectives, especially from marginalised communities? 3. Inclusive outcomes: What measures are planned to promote inclusive institutions and to ensure equitable access to resources and opportunities? | SUBSIDIARITY <ol style="list-style-type: none"> 1. As local as possible as global as necessary: Are the key decisions and solutions in the peace process made as close to the those affected by them as possible? 2. Local leadership: Is there a sufficient balance between local autonomy and national/global accountability mechanisms? 3. Feedback: What channels are in place to allow local actors to influence international institutions and donors? How are international actors kept accountable for delivering on their pledges and commitments? |
| HYBRID AND INTEGRATED SOLUTIONS <ol style="list-style-type: none"> 1. Building on local institutions: Does international support to the peace process strengthen existing institutions? 2. Contextual awareness: How are local norms and customs accounted for and addressed or complemented by international actors supporting the peace process? 3. Flexibility and Adaptation: Are the peace process provisions sufficiently flexible to adapt to diverse beliefs and practices? Is there space for compromise on contentious issues? | HUMILITY <ol style="list-style-type: none"> 1. Self-reflection: What are the assumptions of international actors regarding what drives violence and what is required for building peace? Do they differ from local understandings? 2. Feedback: Are there mechanisms institutionalised in the peace process to ensure that relevant feedback can modify a pre-established course of action in a timely and effective manner? 3. Risk mitigation: What mechanisms are in place to evaluate and account for the potential risks or the unintended negative consequences of interventions? What systems are in place to minimise harm? |
| DIGNITY <ol style="list-style-type: none"> 1. Definition within Communities: What does dignity mean to the affected communities? Do the provisions and outcomes of the agreement restore and promote the dignity of those affected? 2. Integration of Cultural Values: How are these core cultural and societal values identified and incorporated into the peace process to ensure that the dignity of affected communities is recognised, accounted for, and respected? 3. Power Dynamics: How does the peace process ensure that consultations and the inclusion of minority and marginalised voices account for power imbalances, and create an environment where those in vulnerable positions can freely express their views? | SOLIDARITY <ol style="list-style-type: none"> 1. Burden-sharing: Are the responsibilities associated with the peace process shared between national and international actors? 2. Solidarity with national actors: How can international actors promote burden-sharing, including financial and technical support, with national and local peace actors to address the needs of conflict-affected communities? 3. Solidarity among peace actors: How does the peace process foster greater collaboration and mutual support, rather than competition, between all peacemaking actors? |