

BASELINE STUDY

Women and Peacebuilding in BH



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SARAJEVO, 2012.

Contents

Foreword	7
On the project „Women, Peacebuilding and Reconciliation in Bosnia and Herzegovina“	7
An introductory note on peacebuilding	9
PART 1.	13
Methodology	13
Sampling	13
PART 2. RESEARCH RESULTS	15
2.1. An overview of socio-demographic variables	15
PART 3. WHAT IS PEACEBUILDING/PEACEMAKING?	19
3.1. Peacebuilding is... work on overcoming the conflicts	21
3.2. Peacebuilding is... conciliation of people	22
3.3. Peacebuilding is... helping other people/voluntary work	24
3.4. Peacebuilding is... understanding others	26
3.5. Peacebuilding is... accepting others as equal human beings	27
PART 4. PROVERBS ON PEACEBUILDING	29
4.1. Is there a proverb in your tradition advocating for peacebuilding or helping people?	29
PART 5. ENGAGEMENT IN PEACEBUILDING	33
5.1. Have you ever been involved in activities related to peacebuilding/peace making?	33
PART 6. PEACE ORGANISATIONS	37
6.1. Are you familiar with (an) organisation/s engaged in peacebuilding and connecting people in Bosnia and Herzegovina in the last twenty years?	37

PART 7. WOMEN PEACEMAKERS 41

- 7.1. Are you familiar with the women in your local community or in BH who have been engaged in peacebuilding through conflict resolution, connecting people or similar activities? 41
- 7.2. If your answer is Yes, please provide the name(s) and the place(s) in BH where they worked. 43
- 7.3. What are they known for? What did those persons do? 44

PART 8. WHO GIVES THE GREATEST CONTRIBUTION TO PEACE? 47

- 8.1. Politics contributes to peacebuilding. 47
- 8.2. In my view, international organisations contribute to peacebuilding in BH. 49
- 8.3. Religion contributes to peacebuilding in BH. 51
- 8.4. Do non-governmental organisations contribute to peacebuilding? 52
- 8.5. The media contribute to peacebuilding. 55
- 8.6. Peacebuilding and art 57
- 8.7. Peacebuilding and sport 59
- 8.8. Peacebuilding and the wider public 60
- 8.9. Peacebuilding and ordinary people 62
- 8.10. Peacebuilding and religious communities 64
- 8.11. Peacebuilding and local religious officials 67
- 8.12. Peacebuilding and local politicians 70

PART 9. FEATURES OF PEACEMAKERS 73

- 9.1. Human kindness 73
- 9.2. Openness towards people from different backgrounds 74
- 9.3. Compassion for others and readiness to help others 76
- 9.4. Tolerance 78
- 9.5. Readiness for cooperation: 80

Summary 83

Prilog/Appendix 1. reverse 85

Prilog/Appendix 2. reverse 87

Foreword

On the project „Women, Peacebuilding and Reconciliation in Bosnia and Herzegovina“

In April 2011, the TPO Foundation began the implementation of a project called „Women Peacebuilding and Reconciliation in Bosnia and Herzegovina“ whose aim was to unveil and record stories about women who were courageously heading numerous informal peace-building processes during and particularly after the war in Bosnia and Herzegovina. As women most frequently fail to record their stories and as their achievements are usually ignored by the state institutions, the media and the scientific institutions, hearing and recording the stories of women peacemakers in order to make the informal peace-building processes in Bosnia and Herzegovina available, visible and acknowledged, proved to be a matter of extreme necessity and importance, especially in the light of the UNSCR 1325.

Bearing in mind the importance of women’s contributions to peacebuilding, this project aims to contribute to the visibility and impact of women in the peacebuilding and reconciliation processes in BH as well as their role in implementing the UNSCR 1325. As a result of this project, the stories of prominent women peacemakers, gathered using the life-story research method, will be analysed and published and put to use for strengthening future generations in Bosnia and Herzegovina concerned with issues of peace and safety of all marginalised and unprivileged groups. At the beginning of the Projects’ implementation we became aware of the necessity to conduct a Baseline study on the field in order to determine what citizens knew about peacebuilding/peacemaking in Bosnia and Herzegovina, how they would define it and whom did they identify as women peacemakers in their respective communities.

There are a number of different understandings and definitions of peacebuilding depending on whether we are dealing with a scientific approach to this issue, the definitions of the International Community or approaches to peace as seen in local non-governmental organisations. As of the year 2000 when the UNSCR 1325 on Women, Peace and Security was adopted, there began the so-called decade of peace culture and non-violence. The culture of peace, according to a UN definition, implies views, values, behavioural patterns and a tradition based on the acknowledgment of the right to life and dignity of every person, promotion of non-violence, education for dialogue, human rights and freedoms, etc. However, the key issue for peace culture is for every citizen to realise how important it is to advocate for justice, liberty, valuation of diversity, democratic values and non-violent conflict resolution. The greatest support for peacebuilding in Bosnia and Herzegovina was provided by non-governmental organisations; women’s organisations in particular, are engaged in capacity building of individual men/women and institutions, education for dialogue and other transformative processes of the Bosnian-Herzegovinian society.

We would like to use this opportunity and thank all our partner organisations: Medica Zenica, Lara Bijeljina, Forum žena Bratunac, HcA Banja Luka, Krajiška suza Sanski Most, Udruženje građanski Bosansko Grahovo, Li-Woman Livno, Cure Foundation Sarajevo for helping us carry out our survey in 15 towns in Bosnia and Herzegovina and distribute information on the web survey.

Our special thanks go to the UN Women Office for providing financial support for this project .

Authors

An introductory note on peacebuilding

As a universally acknowledged value, peace is in fact a state craved for by all people. However, regardless of various activities and a growing number of organisations and academic communities pursuing this concept, the paradigm of world peace is nowadays perceived as Utopia. In fact, peace is nowadays regarded as a concept which is considerably elaborated in the academic discourse, but extremely difficult to sustain in the field.

The academic discourse does not define peace as the absence of war only. In order to achieve ultimate peace it is required that much more than that be accomplished – it is necessary to work towards elimination of injustice and inequality as well as settling of war causes. *Peace, therefore, cannot be achieved by ending a conflict and concluding peace accords; peace is an ongoing process directed towards the elimination of wars and war causes.*¹

Agenda for Peace, a UN document published in 1992, classified the peacebuilding processes into three segments – preventive diplomacy, peacebuilding and peace-keeping.² Additionally, this document introduced the concept of post-conflict peacebuilding which implied building of infrastructure, disarmament and destruction of arms, repatriation of refugees, etc. The years that followed saw an expansion of this concept through various documents and, subsequently, resolutions. Nowadays, peacebuilding processes can be divided into formal and informal peacebuilding.³ Formal peacebuilding processes are the processes addressed by the public sector – e.g. prevention of conflicts, diplomacy, etc., whereas the informal peacebuilding processes encompass the processes related to direct activism and participation of the civil sector – e.g. protests, dialogues, promotion of tolerance, strengthening of civil society, etc. Women usually take part in the latter and their contribution to peace-building in post-conflict societies is almost always directed towards the provision of basic sustenance, shelter building, trauma treatment – or in short, creating a safe space.

As I will demonstrate repeatedly, how many women understand peace processes differs from the norm – typically it includes attending to practical material needs that further a sense of security. It is hard to feel secure if you are starving, your shack has been destroyed or your water source polluted.⁴

Until very recently, women's *grass root* activism and the overall peacebuilding activism has neither been recognised nor included in the definition of peacebuilding. It is extremely important to identify peacebuilding in each of its forms, whether in food or shelter provision or simply, communication with neighbours. On the other hand, it is equally important to distinguish the peacebuilding discourse from social rhetoric prone to exclusion such as ethnonationalism, narrow-minded religious dogmas, political fundamentalism, etc.⁵

The role of women in peace establishment and peace preservation processes is often neglected in conflict and post-conflict societies. Together with their children, women are usually treated as civil war victims and used as objects in the war and post-war discourse so as to achieve various objectives. They are rarely consulted either about their participation in social processes or their fate during and after

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- 1 Dračo, Ivana i Čaušević, Jasmina, *Rodna ravnopravnost – pravni okvir in l'vjernice i građanke*, Spahić-Šiljak, Zilka i Anić, Rebeka Jadranka, TPO fondacija i CIPS Univerziteta u Sarajevu, Sarajevo 2009. page 32
 - 2 United Nations. General Assembly. *An Agenda for Peace: Preventive diplomacy and related matters*. United Nations, 1992. web 18th October 2011 <http://www.un.org/documents/ga/res/47/a47r120.htm>
 - 3 Porter, Elisabeth, *Peacebuilding: Women in International Perspective*, Routledge, London and New York, 2007. page 25
 - 4 Ibid. page 25
 - 5 Ibid. page 77

conflicts. It was only in the latter half of the previous century that people began writing and talking about the necessity to include women in peace and security processes. On an international level, that instance was formalised when in 2000, the United Nations adopted the 1325 Resolution on Women, Peace and Security which provided the basis for the requirement that women be included in all aspects of peace and security. On the one hand, the discussion about the inclusion of women in peacebuilding processes is based on a general discourse among international organisations concerned with gender equality whose principles advocate for an equal participation of women in all social processes. As the equality of women is a difficult and slow process in almost every country working on *gender mainstreaming* - Bosnia and Herzegovina included – it is likely that the equal inclusion of women in peace and security issues will also be a slow process because it is of primary importance that women start occupying decision-making and authority positions. On the other hand, the need for women to be included in peacebuilding processes is often justified with the women's peace potential stereotype which is in accordance with oppressive binary categories of peace-loving women and violent men.⁶ Biological explanations have long been (and are still) used to associate men with wars and women with peace. Such explanations are critical since they are simultaneously used to keep women away from places where serious decisions about the destiny of society are made and where women are counted on in the context of ethics of care, i.e. in the private sphere, as nurses and home keepers. It is precisely such theses that identify sex with gender and provide deterministic overviews of male and female behaviour and their performance potential that many women theoreticians oppose. Elise Boulding claims that, contrary to biological explanations, socialisation determines the extent to which people or institutions will peacefully or violently resolve the problems every community is bound to face.⁷ Socialisation encompasses all the processes a person goes through in the course of his/her life – early upbringing, social guidance, cultural customs, sanctions, directives, etc. Deterministic association of women with peace-loving, through a discourse on women's natural affinities, had also been occurring on an international level and it was that occurrence that the United Nations called upon in 1975 when the International Women's Year was proclaimed.⁸ It was only when the Convention on the Elimination of Discrimination against Women was adopted in 1979 that the dimension of equal and inalienable women's rights to participate in peacebuilding and security together with men on an equal footing was introduced.

The importance of women in peace processes is indisputable. On a global basis, there are a number of organisations today working towards the establishment of transnational peace and employing a great number of women. Studies have shown that neglecting the gender dimension during post-war restoration leads to a slower development. This is a fact which we may bear witness to in our country as regards the social inclusion of returnees. For instance, the SFCG organisation (Search for Common Ground) carried out a research in post-war Angola in 2004 which led to four conclusions: gender roles have changed during the war, which became a new cause of conflict; true peace could not be achieved without a reconsideration of the women's role in society; women want to act as peacemakers in their communities and, due to exceptional marginalisation, women could not be efficient as peacemakers without prior strengthening.⁹ However, those peace processes still fail to include women. The Resolution 1325 is not a binding document and there are neither sanctions nor consequences for those countries which undertake no activities whatsoever to include women in peace processes. On an international level even, women are still "seen as victims of war, passive objects of nationalism and militarism, whereas

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- 6 Dračo, Ivana i Čaušević, Jasmina, *Rodna ravnopravnost – pravni okvir in l'vjernice i građanke*, Spahić-Šiljak, Zilka i Anić, Rebeka Jadranka, TPO fondacija i CIPS Univerziteta u Sarajevu, Sarajevo 2009. page 36
 - 7 Boulding, Elise. *Peace Culture in Toward a Compassionate Society* ur. Afkhami, Mahnaz, Women's Learning Partnership 2002, page 8. Accessed on 10th October 2011
 - 8 Charlesworth, Hilary. *Are Women Peaceful? Reflections on the Role of Women in Peace-Building*. *Fem Leg Stud* (2008) 16:347–361, page 349
 - 9 Kulp, Heather P. *Gender Mainstreaming in Peacebuilding: A Case Study of Grupo EKOLELO in Angola in Building Peace, Practical Reflections from the Field*, ur. Zelizer, Craig and Rubinstein, Robert A. Kumarian Press 2009. page 211-212

as actors of peace and initiators of peace initiatives, they are pushed to the margins of events".¹⁰ In patriarchal societies, participation of women is often undesired, there being a risk that their activism could undermine the patriarchal structure or seriously jeopardise the nationalist matrix which goes hand in hand with war. "Permanent peace is a basis for security and peace can only be achieved by building a society in which all the war causes have been eliminated, namely, nationalism, militarism and patriarchy."¹¹ As women have no say in the political domain or mechanisms to legitimise their solutions for reconciliation and establishment of peace, they are still excluded from formal peace negotiations and marginalised when it comes to decisions on community rehabilitation.¹² Many of them act informally in their communities, they are active participants in the non-governmental sector, but are nevertheless unacknowledged and do not get any support from formal structures. As in some other spheres of life, the imperceptibility of women's activities leads to ignoring their specific needs and neglecting the solutions they come up with.

Peace, Reconciliation, Activism: Bosnia and Herzegovina

The 90's were extremely stressful for women in the Balkans. Not only did they live to see a change of regime, a consequence of which was violation of different social rights, e.g. the right to abortion, unemployment, etc., but they also had to face an even bigger problem – war. This war, first of all, brought poverty and, subsequently, dislocation/refugees, loss of homes and, worst of all, raping. Sexual crimes against women in Bosnia and Herzegovina, and simultaneously against women in Ruanda, cover an exceptionally wide range of violence and that to such an extent that we are at liberty to say that it was precisely those events that lead to a change of world's politics concerning the issue of raping as a war method. Of course, some forms of sexual violence against women have been identified before and banned by international laws on warfare but they have been treated as crimes against honour, not as crimes against humanity or war crimes for that matter.¹³

What has been regarded as a big success on a global plane is now locally making a greater discrepancy between the sexes. Nowadays, women in Bosnia and Herzegovina are mainly referred to as victims and to an ever lesser extent as those who had contributed to the development of society, overcoming traumas and many other peacebuilding activities during and after the war. Their role in peacebuilding processes is formally neglected and so they have become invisible outside that narrow circle of activists and women's non-governmental organisations.

The absence of voices of women who are political activists and public persons both in the socialist and the post-socialist era is a reflection of a long-term crisis of collective and ethnic identities as well as the discomfort of the society that cannot face its past as it is, namely, complex and traumatic, without any simplifications or re-traumatisation.

It may well be concluded that misogyny, as a heritage of war, remained deeply rooted in both public and private lives of Bosnian and Herzegovinian women. There are less and less women in the executive authority or occupying leading positions and the election quota system as applied on electoral lists is well-manipulated. Just as they had disappeared from politics and government structures, they were

10 Dračo, Ivana i Čaušević, Jasmina, *Rodna ravnopravnost – pravni okvir in l'vjernice i građanke*, Spahić-Šiljak, Zilka i Anić, Rebeka Jadranka, TPO fondacija i CIPS Univerziteta u Sarajevu, Sarajevo 2009. page 33

11 Ibid. page 35

12 Willett, Susan. Introduction: Security Council Resolution 1325: Assessing the Impact on Women, Peace and Security. *International Peacekeeping*, Vol.17, No.2, April 2010, pp.142–158, page 157

13 Mlinarević, Gorana, *Seksualno nasilje nad ženama kao ratni zločin*, in *Dijalog: Časopis za filozofiju i društvenu teoriju*. 3-4. (2008): 53-85.

also eliminated from formal peace processes. Regardless of the numerous victims and unprecedented violence these women suffered during the war in Bosnia and Herzegovina, they were not the ones who took part when the peace treaty was officially concluded.

When the Peace Agreement was being signed in Dayton in 1995, not a single woman from Bosnia and Herzegovina was there. (...) But this does not prevent women from acting, demanding to be included and presenting solutions for the achievement of peace.¹⁴

Excluded from formal peacebuilding processes, women have begun to organise themselves into small women's groups and started working on mending the war consequences. It was exactly then that the women's movement in Bosnia and Herzegovina, which had previously been developed in the socialist setup, was now being reaffirmed. However, due to war, it was redirected into anti-war activities, campaigns and sanation of consequences of war. We, the women who have engaged themselves in non-governmental organisations, have done a lot in the field of peacebuilding.¹⁵ They have created safe places for women, provided psychological and social support for war victims, initiated dialogues and bridged the borders. Due to their commitment to peace, many of them received threats, physical attacks even; some of them were publicly prosecuted and excluded from their communities. To this day, some of them have no safe space where they could talk about their engagements.

The society is in fact completely numb to the problems faced by women who have for years been actively working on reconciliation, promotion of human rights and development of democratic society. Today, several years after the war, a great number of women's non-governmental organisations and activists are actively engaged in peacebuilding but are not able to do it by themselves. It is necessary that opportunities for them to act be opened and that they do not remain neglected or pushed to the margins of social life. Women, activists in particular, should nowadays be seen as active political workers whose voices need to be heard in decision-making processes, and hence in decisions on peacebuilding methods as well.

In this study we were concentrated on the women's role in peacebuilding processes. Definitions of terms, the approach, questionnaires, bibliographical references and many other segments of this study are imbued with the feminist theory as well as many other concepts which are relevant for this field of research. The aim was to underline, promote and strengthen the role of women in peacebuilding processes in Bosnia and Herzegovina and by doing so we have no intention to reduce the impact and participation of men in all these processes or to differentiate between men's and women's participation. What we really want is to accentuate those women who risked their lives, as well as those who still do, in order to contribute to reconciliation and peacebuilding in Bosnia and Herzegovina and thereby to strengthen and induce many others to start talking about their activities. Participation of women in peacebuilding processes is often informal; it is rarely a part of formal processes, so their stories often remain untold. This study will attempt to pay tribute to all women activists whose work has not been sufficiently recognised and acknowledged.

Aida Spahić and Elmaja Bavčić

14 Thomasson, Ristin, To Make room for changes – Peace strategies from women organisations in Bosnia and Herzegovina, The Kvinna till Kvinna Foundation, Johanneshov, 2006, page 6

15 Ibid. page 8

PART 1.

Methodology

The *Baseline* study was carried out in a number of phases:

Preparatory phase (defining research questions and revising questionnaires – the quantitative method of data gathering which comprised the use of questionnaires has been used. The questionnaire ultimately contained 14 combined-type questions (open and closed questions).

Preparation of interviewers for field work - representatives of partner organisations (Medica Zenica, Lara Bijeljina, Forum žena Bratunac, HcA Banja Luka, Ujedinjene žene Banja Luka, Krajiška suza Sanski Most, Udruženje građanski B. Grahovo, Li-Woman).

Carrying out the research on the field – this research was carried out by members and volunteers of partner organisations in 15 selected towns in Bosnia and Herzegovina. The respondents completed questionnaires, by themselves or with the assistance of their interviewers, whereas the research itself was designed and carried out using a model of descriptive and correlational methods. The questionnaire for the field survey contained 14 questions of the combined type, while the web survey contained an additional question relating to the place of employment. Most questions were closed-type questions, while in three questions there was an open possibility for respondents to provide answers. The first five questions referred to the structure of the sample, whereby the following had been taken into account: respondents' age structure, gender structure, place of residence, whether the respondent was a displaced person, a returnee or did not change his/her place of residence during the war, level of education, and their religiousness.

Creating the web survey and distribution – we used the existing questionnaire to which we added another question referring to the respondent's employment sector.

Processing and analysing collected data – the data were processed and analysed by the TPO Foundation team in Sarajevo.

Sampling

The first part of the research included interviews with 606 respondents from 15 towns in Bosnia and Herzegovina: Sarajevo, Banja Luka, Mostar, Tuzla, Zenica, Bijeljina, Bihać, Bosansko Grahovo, Livno, Sanski Most, Bratunac, Tomislavgrad, Prijedor, Travnik and Brčko. The respondents completed their questionnaires individually or with the assistance of interviewers. The number of respondents was determined in such a way as to be proportional to the number of population in respective towns. The survey was carried out in the streets, parks and places where certain age groups were likely to be found so as to meet the age criteria.

The second part of the research was carried out by means of a web survey that had been posted on the Internet. The requests to complete the web survey were sent by e-mail to government and non-governmental organisations, posted to NGO networks and the TPO Foundation website. The web survey was completed by a total of 232 persons. One of the reasons why we did not have a greater number of completed web surveys was that the majority of respondents did not have the updated Mozilla Firefox Internet program as we later found out from a great number of phone calls and e-mails we received from interested citizens.

PART 2.

RESEARCH RESULTS

2.1. An overview of socio-demographic variables

The results we are about to present in the Baseline study are based on data collected through a field survey and a web survey. We shall, therefore, comparatively present the results of both our surveys.

As regards the field survey, 601 respondents stated their sex, 304 of them were male and 297 female. The respondents were categorised into six age groups. The respondents were interviewed in 15 municipalities in Bosnia and Herzegovina, the greatest number of respondents being from Sarajevo (120) and Banja Luka (98). The greatest number of respondents in our sample completed their secondary education (320), while the least number of respondents held a master's degree or a doctorate (25). The question referring to religious affiliation was answered in the following manner: Muslim (272), Orthodox (184), Catholic (78), Jewish (3) and I am not religious (44). As regards the web survey, all the 232 respondents stated their sex – 89 of them were male and 143 were women. The respondents named 44 different places they came from, while 10 of them failed to do that. Out of the total number of respondents, the majority came from Sarajevo (99), then Zenica (14), Banja Luka (9) and Mostar (9).

Chart 1. Field and web survey

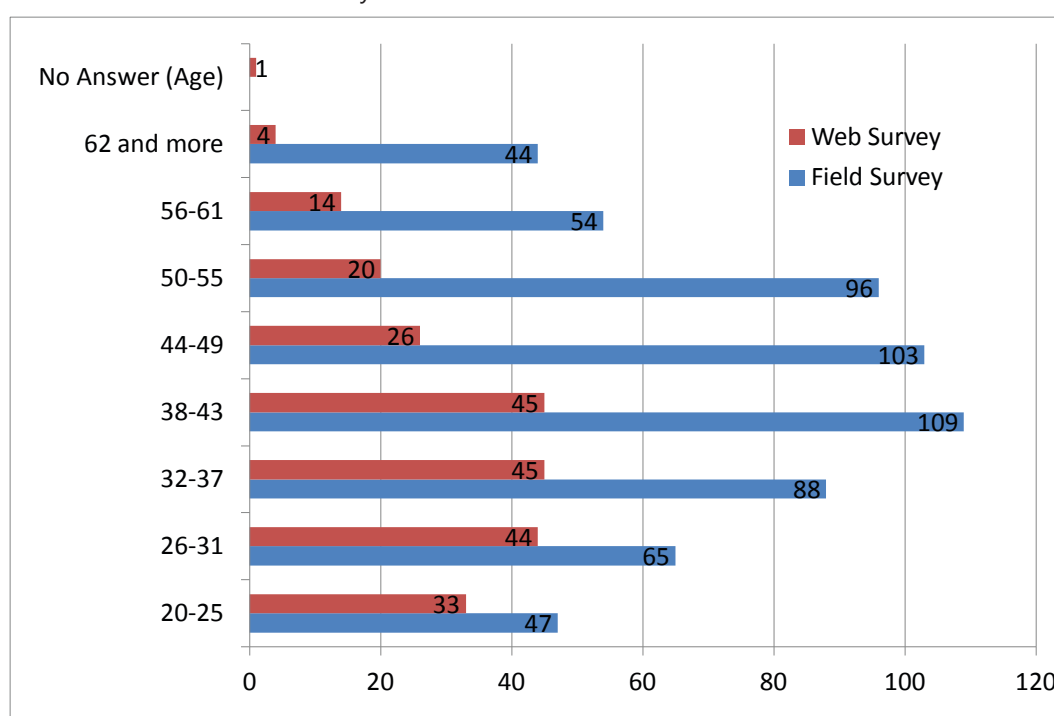


Table 1. Field and web survey

Category	Field Survey	Web Survey
Male	304	89
Female	297	143
No Answer	5	
Total	606	232

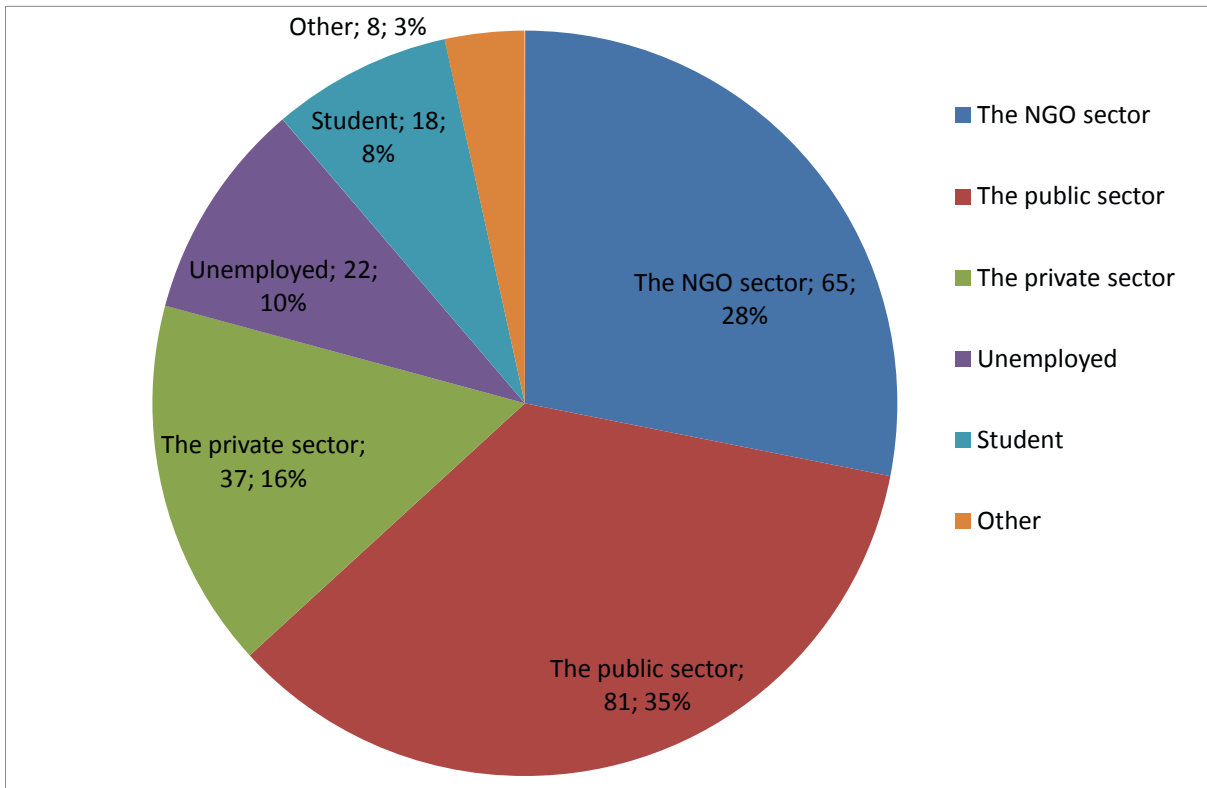
Religious affiliation was another variable we used to examine whether the believers' views on peacebuilding were any different from those who refused to state their religious affiliation as we were interested to find out what our respondents thought about the role of religion and religious communities in the peacebuilding and reconciliation processes.

Table 2. Field survey

City	Muslim	Catholic	Orthodox	Jew	I am not religious	Other	Total
BANJA LUKA	1	4	82		9	2	98
BIHAĆ	21	1			2		24
BIJELJINA	2		44		2		48
BOSANSKO GRAHOVO		2	9			1	12
BRATUNAC	1		11				12
BRČKO	7	1	26		1	1	36
LIVNO	5	12			1		18
MOSTAR	15	28	3		1	1	48
PRIJEDOR	28		7		1		36
SANSKI MOST	8	6			1		15
SARAJEVO	75	9	10	3	19	5	121
TOMISLAVGRAD	1	10				1	12
TRAVNIK	23	2					25
TUZLA	39		1		5	3	48
ZENICA	43	3			2	1	49
No Answer	3		1				4
Total	272	78	194	3	44	15	606

Taking into account that the web survey was responded by people from 44 towns and that a portion of respondents did not state the name of the place they were from, we decided to insert the question referring to employment. The web survey question *Where do you work?* was answered as follows: the greatest number of respondents (around 35%, i.e. 81 persons) works in the public sector. The non-governmental sector was next in line (28% or 65 persons), and then the private sector (around 16%), the unemployed (10%) and students (8%).

Chart 2. Web survey

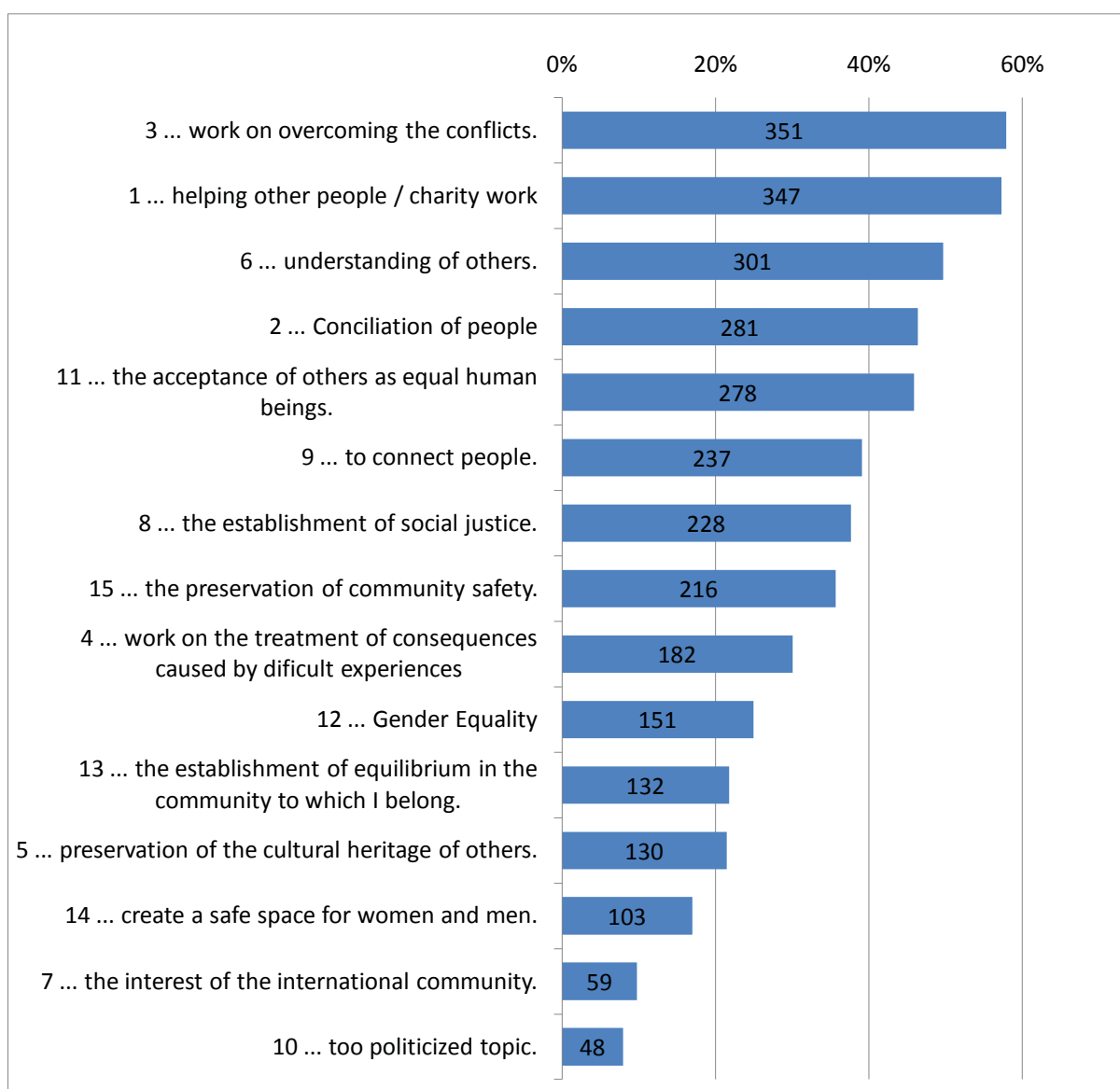


PART 3.

WHAT IS PEACEBUILDING/ PEACEMAKING?

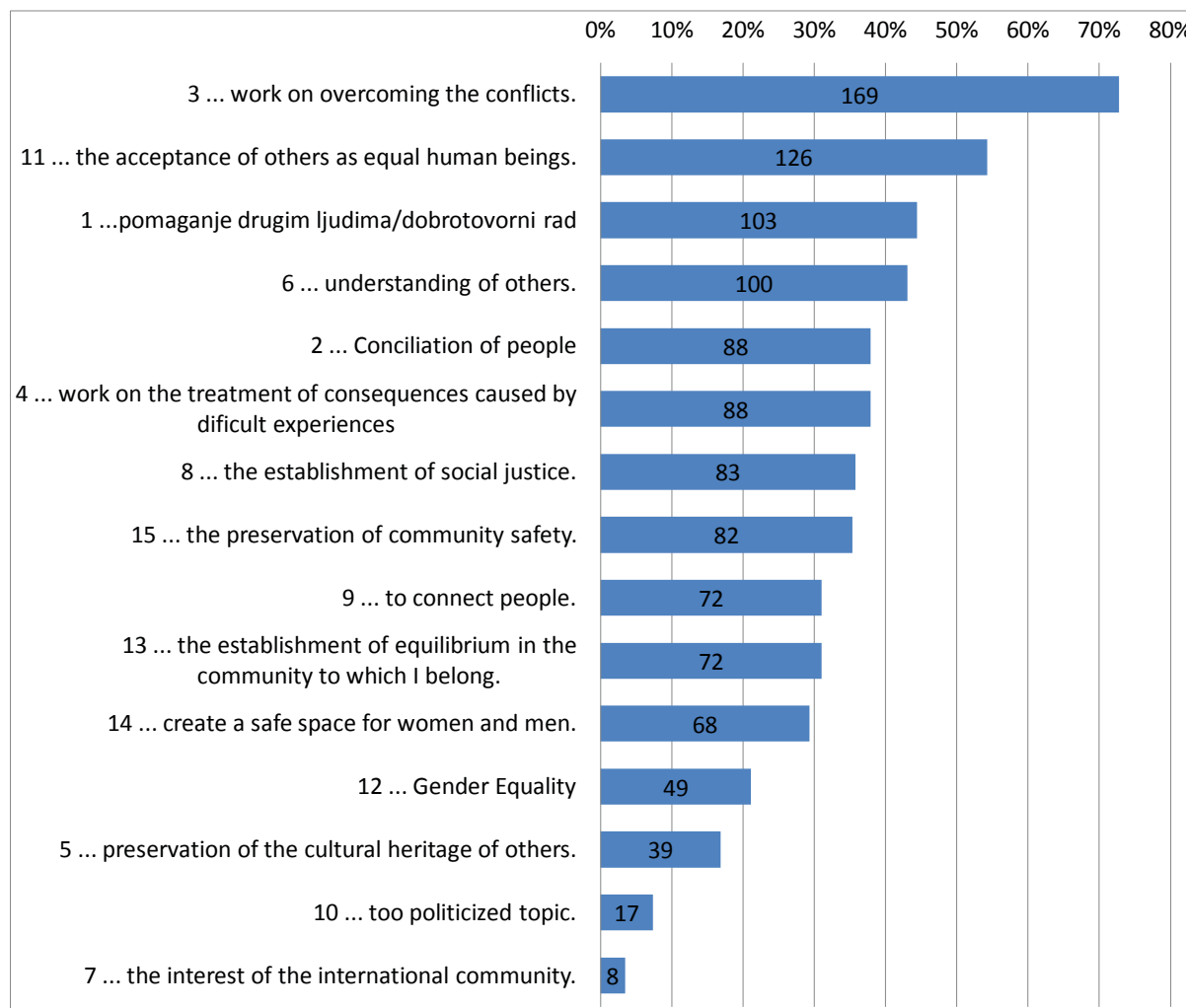
Aiming to explore how Bosnian and Herzegovinian citizens understand and define peacebuilding, i.e. peacemaking, we asked the following question: *The text below contains several statements. By ticking the boxes, please select 5 which, according to you, bear the greatest importance.* The table contains all the answers the respondents had offered. They are listed by order of preferences of respondents. The first five answers represent the answers that were ticked the most. The number in front of each answer represents the ordinal number of the statement offered on the list of answers. The following chart represents the results from the field survey.

Chart 3. Field survey



Similar answers were generated from the web survey in which the respondents also selected five offered answers.

Chart 4. Web survey



According to Chart 3 and Chart 4 it is obvious that the respondents in both surveys see peacebuilding as mostly related to:

- work on overcoming conflicts,
- helping other people / voluntary work,
- understanding others,
- conciliation of people and
- accepting others as equal human beings.

On the other hand, the respondents considered that peacebuilding to the least extent meant creating a safe space for women and men (around 17%), the interest of the international community (around 10%) or an over-politicised topic (less than 10%). This is an interesting answer as women in the non-governmental sector as well as the feminist theoreticians believe that one of the important segments of peacebuilding was precisely the fact that a certain safe place in which women, but also all the others, could tell their stories, get the help and information they need was being created. It may well be that the phrase „safe space“ is unknown concept to the general public or else an association with issues of physical safety, which is why a majority of respondents did not tick this answer. Taking into account that a majority of respondents is not actively engaged in the non-governmental sector, as well as the fact that a majority of those who completed the web survey came from the public sector, it is easy to understand why creating a safe space was not to a greater extent recognised as peacebuilding.

On grounds of the respondents' replies, the Bosnian-Herzegovinian public perceives peacebuilding as a value, not a political topic. Among the available options to reply to this question was the suggestion that peacebuilding was an interest of the international community and an over-politicised topic so as to detect the negative views on peacebuilding and we did, but the positive views were far more frequent, which is a positive indicator that this topic was still important and valuable to people.

3.1. Peacebuilding is... work on overcoming the conflicts

More than 55% (57% of men and 59% of women) of respondents in the field survey answered that peacebuilding meant working on overcoming conflicts. A similar percentage share was obtained from the web survey, where more than 70% of our respondents (72% of men and 73% of women) had chosen this answer. It is evident that the Bosnian and Herzegovinian citizens hold the opinion that peacebuilding implied resolving and overcoming conflicts, which is exceptionally important if we take into account the fact that we live in a post-conflict country where the interethnic and interreligious tensions and animosities are still very prominent. This answer was chosen by respondents of all educational categories, as can be induced from the following chart:

Chart 5. Field survey

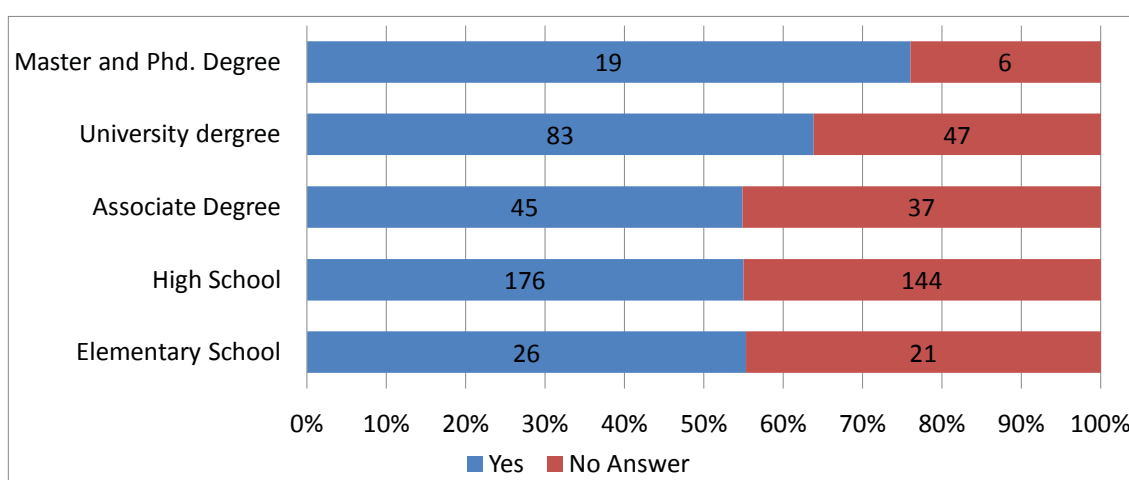
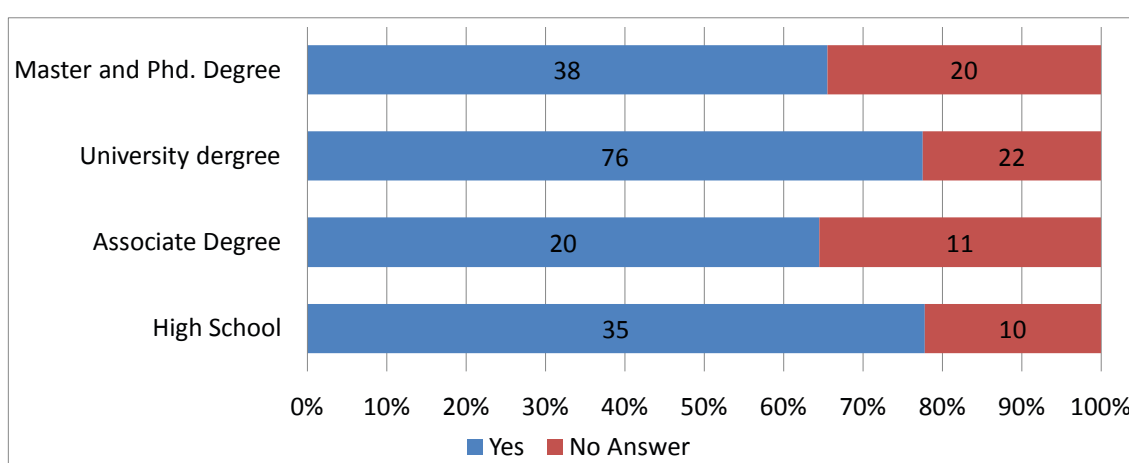


Chart 6. Web survey



Cross-tabulating the answers to this question with the place of residence variable in the field survey has shown that the greatest percentage of people from Brčko and Livno (more than 70%) believed that working on overcoming conflicts was an important segment of the definition of peacebuilding. The web survey has shown that the respondents residing in larger BH cities believe that working on overcoming conflicts was extremely important (more than 70% of respondents from Sarajevo, Banja Luka and Tuzla chose this answer).

3.2. Peacebuilding is... conciliation of people

In both surveys, this answer was to a greater extent chosen by respondents with a lower level of education (50% of men and 42% of women in the field survey and 56% of men and 27% of women in the web survey), as opposed to those with a higher level of education. One of the possible reasons for this might be concealed in the fact that citizens with a lower level of education tend to regard peacebuilding more as an integral part of everyday life in which problems are resolved within the family, marriage and the community. Citizens with a higher level of education see peacebuilding as something that goes beyond everyday life and that is part of the social and political life of Bosnia and Herzegovina at higher levels of power and authority. It is therefore that those who have more power in their hands and who lead the state institutions and organisations have a greater accountability.

Table 3. Field and web survey

Level of Education	Field Survey				Web Survey			
	Yes	No Answer	Total	%	Yes	No Answer	Total	%
Elementary School	35	12	47	74%				
High School	164	156	320	51%	18	27	45	40%
Associate Degree	34	48	82	41%	15	16	31	48%
University degree	38	92	130	29%	40	58	98	41%
Master and Phd. Degree	10	15	25	40%	15	43	58	26%
No Answer (Education)	0	2	2	0%				
Total	281	325	606	46%	88	144	232	38%

However, if we take a look at answers by taking the place of residence into account, we will find significant discrepancies. For instance, more than 80% of the total number of 15 respondents from Sanski Most and 89% of the total number of 18 persons from Livno believe that conciliation of people was an important definition of peacebuilding, as opposed to respondents from Bratunac – 25% or Sarajevo - 37%. In other places, this percentage did not go over 50%, which may serve as another indicator of the socio-political state and the awareness of people that conciliation is seen as a crucial peace-building factor.

Table 4. Field survey

City	Yes	No Answer	Total	%
BANJA LUKA	43	55	98	44%
BIHAĆ	13	11	24	54%
BIJELJINA	24	24	48	50%
BOSANSKO GRAHOVO	5	7	12	42%
BRATUNAC	3	9	12	25%
BRČKO	19	17	36	53%
LIVNO	16	2	18	89%
MOSTAR	20	28	48	42%
PRIJEDOR	15	21	36	42%
SANSKI MOST	12	3	15	80%
SARAJEVO	45	76	121	37%
TOMISLAVGRAD	6	6	12	50%
TRAVNIK	12	13	25	48%
TUZLA	22	26	48	46%
ZENICA	25	24	49	51%
No Answer (City)	1	3	4	25%
Total	281	325	606	46%

The analysis of results of the web survey has produced interesting results when cross-tabulated with the age, gender and religious affiliation variables. Thus, for instance, 38 women (around 27%) and 50 men (around 56%) chose this answer. Additionally, 40 out of 121 (33% out of the total number of respondents) Muslims, 10 Catholics (out of 16) and 17 out of 29 Orthodox Christians chose this as their answer. It is also interesting that there were almost twice as many persons in age groups 26-31, 44-49 and 62 and older that chose conciliation as an important segment of peacebuilding, as opposed to people from the age group 20-25.

Table 5. Web survey

Age Group	Yes	No Answer	Total	%
20-25	8	25	33	24%
26-31	20	24	44	45%
32-37	16	29	45	36%
38-43	17	28	45	38%
44-49	13	13	26	50%
50-55	7	13	20	35%
56-61	5	9	14	36%
62 and more	2	2	4	50%
No Answer (Age)	0	1	1	0%
Total	88	144	232	38%

Table 6. Web survey

Religion	Yes	No Answer	Total	%
Muslim	40	81	121	33%
Catholic	10	6	16	63%
Orthodox	17	12	29	59%
Jew	4	0	4	100%
I am not religious	16	37	53	30%
Other	1	7	8	13%
No Answer (Religion)	0	1	1	0%
Total	88	144	232	38%

Table 7. Web survey

Gender	Yes	No Answer	Total	%
Male	50	39	89	56%
Female	38	105	143	27%
Total	88	144	232	38%

3.3. Peacebuilding is... helping other people/voluntary work

The reply that identified peacebuilding with helping other people / voluntary work was to the greatest extent provided by respondents with primary education (68%) and respondents with secondary education (61%). This view is also shared among respondents with a higher level of education (around 55% of men and 60% of women in the field surveys and around 58% of men and 36% of women in the web survey). The reason why this reply was provided by respondents with a lower level of education could also be linked to the fact that these citizens see peacebuilding as more related to everyday life in their families and communities rather than to peace processes occurring on state institution and policy levels. Helping people is something every man can do and something that occurs in different circumstances on a daily basis and that could be the reason why 57% of respondents in the field survey and 44% of respondents in the web survey identified peacebuilding with helping people and charity.

Table 8. Field survey

Level of Education	Yes	No Answer	Total	%
Elementary School	32	15	47	68%
High School	195	125	320	61%
Associate Degree	39	43	82	48%
University degree	69	61	130	53%
Master and Phd. Degree	11	14	25	44%
No Answer (Education)	1	1	2	50%
Total	347	259	606	57%

Analysing the replies in the light of the religious affiliation variable, we see that in both surveys a large number of Catholics considered helping others/voluntary work an important segment of peacebuilding. This reply option was least selected by people who declared themselves as not religious. This should not serve as an implication that non-religious persons are less prone to helping others, but that for religious persons helping is a more pronounced item in their religious principles, which – on the other hand – cannot be a warrant that those principles are put to any use in practice.

Table 9. Field and web survey

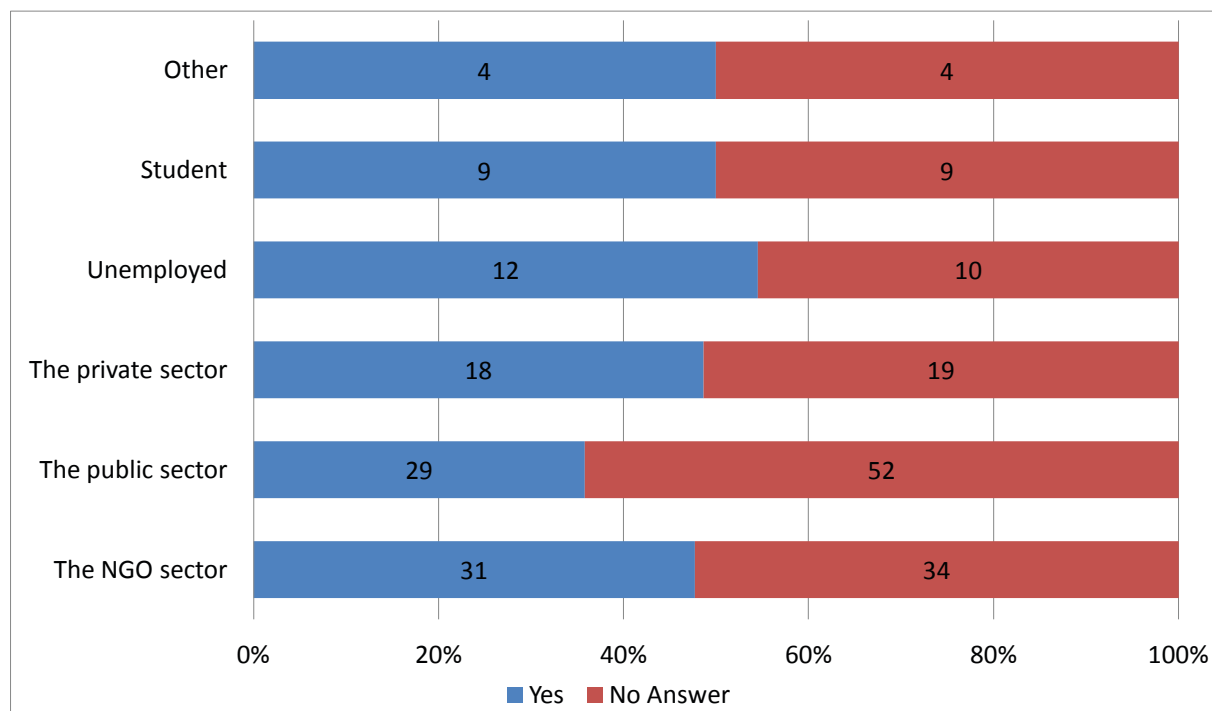
Religion	Field Survey				Web Survey			
	Yes	No Answer	Total	%	Yes	No Answer	Total	%
Muslim	158	114	272	58%	51	70	121	42%
Catholic	60	18	78	77%	11	5	16	69%
Orthodox	100	94	194	52%	19	10	29	66%
Jew	2	1	3	67%	4	0	4	100%
I am not religious	18	26	44	41%	16	37	53	30%
Other					2	6	8	25%
No Answer (Religion)	9	6	15	60%	0	1	1	0%
Total	347	259	606	57%	103	129	232	44%

Comparing the replies with the place of residence variable in the field survey has shown that all the respondents from Tomislavgrad considered this field to be important for the definition of peacebuilding. They are followed by respondents from Livno, Mostar and Bosnansko Grahovo.

Table 10. Field survey

City	Yes	No Answer	Total	%
BANJA LUKA	39	59	98	40%
BIHAĆ	11	13	24	46%
BIJELJINA	25	23	48	52%
BOSANSKO GRAHOVO	9	3	12	75%
BRATUNAC	5	7	12	42%
BRČKO	20	16	36	56%
LIVNO	16	2	18	89%
MOSTAR	36	12	48	75%
PRIJEDOR	23	13	36	64%
SANSKI MOST	10	5	15	67%
SARAJEVO	67	54	121	55%
TOMISLAVGRAD	12		12	100%
TRAVNIK	16	9	25	64%
TUZLA	22	26	48	46%
ZENICA	33	16	49	67%
No Answer (City)	3	1	4	75%
Total	347	259	606	57%

The place of residence variable in the web survey is not an easily measurable variable due to the aforementioned diversity of places as well as the unidentified places the residents came from, and so we cross-tabulated the replies with the working place variable.

Chart 7. Field survey

3.4. Peacebuilding is... understanding others

Despite the fact that the greatest number of respondents opted for understanding of others a one of the important features of peacebuilding, comparing the replies to this question with the socio-demographic variables did not show any significant results except in the place of residence variable in the field survey and the age variable in the web survey. A majority of respondents from Bratunac, Brčko and Sanski Most (around 65% out of the total number of respondents from each respective town – 48% of men and 52% of women in the field survey and 39% of men and 45% of women in the web survey) opted for this reply when defining peacebuilding. That peacebuilding implies understanding of others is a view that is least held by residents from Travnik and Tomislavgrad.

Table 11. Field survey

City	Yes	No Answer	Total	%
BANJA LUKA	43	55	98	44%
BIHAĆ	13	11	24	54%
BIJELJINA	23	25	48	48%
BOSANSKO GRAHOVO	7	5	12	58%
BRATUNAC	8	4	12	67%
BRČKO	23	13	36	64%
LIVNO	9	9	18	50%
MOSTAR	23	25	48	48%
PRIJEDOR	16	20	36	44%
SANSKI MOST	10	5	15	67%
SARAJEVO	69	52	121	57%
TOMISLAVGRAD	4	8	12	33%
TRAVNIK	8	17	25	32%
TUZLA	20	28	48	42%
ZENICA	22	27	49	45%
No Answer (City)	3	1	4	75%
Total	301	305	606	50%

The web survey has shown that only 9 persons from the age group 26-31 believed that peacebuilding implied understanding of others, as opposed to the 26 respondents in the age group 38-43 who believed that peacebuilding did imply understanding of others. It is due to their life experience that older respondents knew how important it was to understand others in people's everyday relationships. Because of that this option was more preferred with this age group than with the younger people who have only started learning to appreciate the values of mutual understanding.

Table 12. Web survey

Age Group	Yes	No Answer	Total	%
20-25	13	20	33	39%
26-31	9	35	44	20%
32-37	25	20	45	56%
38-43	26	19	45	58%
44-49	9	17	26	35%
50-55	12	8	20	60%
56-61	4	10	14	29%
62 and more	2	2	4	50%
No Answer (Age)	0	1	1	0%
Total	100	132	232	43%

3.5. Peacebuilding is... accepting others as equal human beings

That peacebuilding meant accepting others as equal human beings was a view most held by respondents from Bratunac (9 out of 12 respondents), as opposed to respondents from Livno, Bihać and Mostar who for the most part did not uphold this view. Cross-tabulating the results of the web survey with the socio-demographic variables produced very interesting data related to respondents' age – the highest percentage of respondents in age groups 50-55 and 56-61 believe this to be an important feature of peacebuilding. This reply was mostly opted for by respondents of a more advanced age, while there were no significant oscillations between the replies provided by men and women (44% of men and 47% of women in the field survey and 51% of men and 57% of women in the web survey).

Table 13. Field survey

City	Yes	No Answer	Total	%
BANJA LUKA	46	52	98	47%
BIHAĆ	9	15	24	38%
BIJELJINA	21	27	48	44%
BOSANSKO GRAHOVO	6	6	12	50%
BRATUNAC	9	3	12	75%
BRČKO	9	27	36	25%
LIVNO	6	12	18	33%
MOSTAR	17	31	48	35%
PRIJEDOR	19	17	36	53%
SANSKI MOST	6	9	15	40%
SARAJEVO	60	61	121	50%
TOMISLAVGRAD	7	5	12	58%
TRAVNIK	13	12	25	52%
TUZLA	26	22	48	54%
ZENICA	21	28	49	43%
No Answer (City)	3	1	4	75%
Total	278	328	606	46%

Table 14. Web survey

Age Group	Yes	No Answer	Total	%
20-25	17	16	33	52%
26-31	27	17	44	61%
32-37	28	17	45	62%
38-43	14	31	45	31%
44-49	13	13	26	50%
50-55	14	6	20	70%
56-61	11	3	14	79%
62 and more	2	2	4	50%
No Answer (Age)	0	1	1	0%
Total	126	106	232	54%

PART 4.

PROVERBS ON PEACEBUILDING

4.1. Is there a proverb in your tradition advocating for peacebuilding or helping people?

With a view to examine the extent to which peacebuilding was present in traditional narratives and moral principles of religious and non-religious beliefs, we asked our respondents to recall a proverb which exists in their respective traditions. As for the field survey, 257 persons (comprising around 42% of the total number of respondents) stated they knew a proverb, 133 of them (around 22%) claimed that there was no such proverb in their tradition as to advocate for peacebuilding, while 185 persons – around 31% answered with “I don’t know”. Cross-tabulating this question with the sex variable did not generate any significant data – there was almost no difference between the sexes when it comes to the knowledge of traditional proverbs. Insignificant differences may be induced when looking into the age of respondents who knew the proverbs, especially in the web survey. According to percentages listed, more people in the age group above 32 years knew proverbs that are traditionally associated with peacebuilding, as opposed to people belonging to the age group 20-31 years. This was to be expected as older respondents would more easily remember if such proverbs existed than the younger ones who take no interest in such proverbs and are less influenced by their cultural and religious tradition.

Table 15. Field survey

Gender	Yes	No	I don't know	No Answer	Total
Male	137	65	95	7	304
Female	118	66	90	23	297
No Answer (Gender)	2	2	0	1	5
Total	257	133	185	31	606

Table 16. Field survey

Age Group	Yes	No	I don't know	No Answer	Total
20-25	32%	15%	49%	4%	100%
26-31	31%	17%	49%	3%	100%
32-37	42%	19%	35%	3%	100%
38-43	44%	18%	33%	5%	100%
44-49	46%	26%	18%	10%	100%
50-55	47%	27%	23%	3%	100%
56-61	39%	24%	30%	7%	100%
62 and more	55%	27%	14%	5%	100%
Total	42%	22%	31%	5%	100%

Table 17. Web survey

Age Group	Yes	No	I don't know	No Answer	Total
20-25	12%	9%	79%	0%	100%
26-31	25%	14%	61%	0%	100%
32-37	51%	7%	42%	0%	100%
38-43	64%	9%	27%	0%	100%
44-49	54%	4%	42%	0%	100%
50-55	75%	10%	15%	0%	100%
56-61	71%	7%	14%	7%	100%
62 and more	75%	25%	0%	0%	100%
No Answer (Age)	0%	0%	0%	100%	100%
Total	47%	9%	43%	1%	100%

A total of 42% of respondents in the field survey stated that there was a proverb in their tradition referring to peacebuilding. However, not all of them provided the proverb.

The web survey generated similar results. If we compare the replies by way of percentage, it is evident that this survey did not show any significant differences between men and women as regards their knowledge of proverbs. Out of a total of 232 persons who completed the questionnaire, 109 (around 47%) stated that there was a proverb in their respective tradition that refers to peacebuilding, 21 (around 9%) claimed that there was no such proverb, while 100 (around 43%) said they did not know. The table below lists the data in percentages.

Table 18. Web survey

Gender	Yes	No	I don't know	No Answer	Total
Male	49	11	28	1	89
Female	60	10	72	1	143
Total	109	21	100	2	232
<i>Male</i>	<i>55%</i>	<i>12%</i>	<i>31%</i>	<i>1%</i>	<i>100%</i>
<i>Female</i>	<i>42%</i>	<i>7%</i>	<i>50%</i>	<i>1%</i>	<i>100%</i>
Total	47%	9%	43%	1%	100%

However, the web survey differs from the field survey in that the persons who are not religious or do not belong to any of the listed religious groups were to a lesser extent acquainted with proverbs that have a traditional background.

Chart 8. Field survey

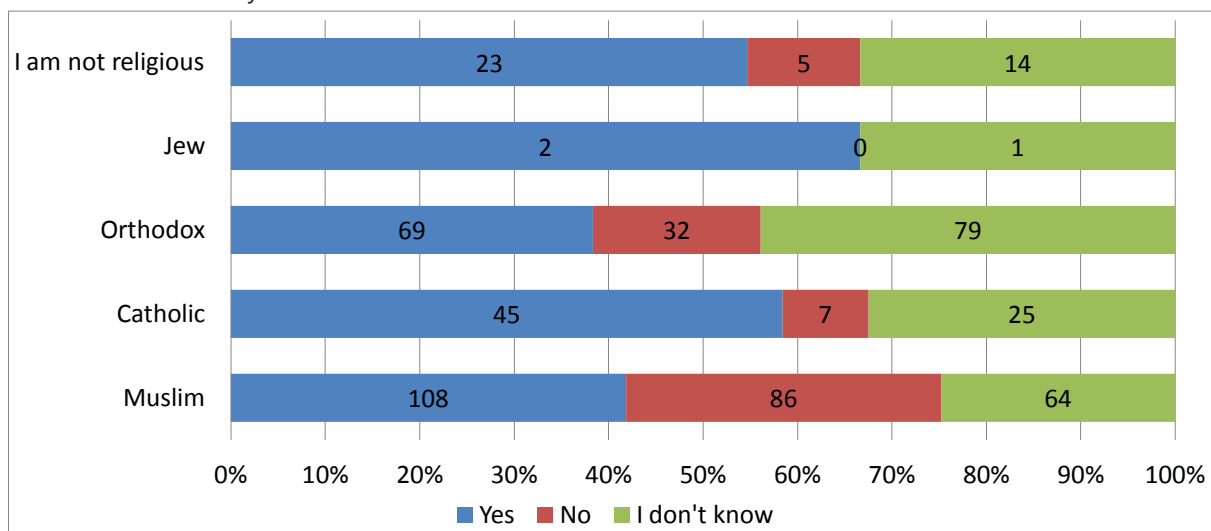


Table 19. Web survey

Religion	Yes	No	I don't know	No Answer	Total
Muslim	62	10	48	1	121
Catholic	9	1	6	0	16
Orthodox	17	2	9	1	29
Jew	2	0	2	0	4
I am not religious	15	8	30	0	53
Other	3	0	5	0	8
No Answer (Religion)	1	0	0	0	1
Total	109	21	100	2	232
<i>Muslim</i>	<i>51%</i>	<i>8%</i>	<i>40%</i>	<i>1%</i>	<i>100%</i>
<i>Catholic</i>	<i>56%</i>	<i>6%</i>	<i>38%</i>	<i>0%</i>	<i>100%</i>
<i>Orthodox</i>	<i>59%</i>	<i>7%</i>	<i>31%</i>	<i>3%</i>	<i>100%</i>
<i>Jew</i>	<i>50%</i>	<i>0%</i>	<i>50%</i>	<i>0%</i>	<i>100%</i>
<i>I am not religious</i>	<i>28%</i>	<i>15%</i>	<i>57%</i>	<i>0%</i>	<i>100%</i>
<i>Other</i>	<i>38%</i>	<i>0%</i>	<i>63%</i>	<i>0%</i>	<i>100%</i>
<i>No Answer (Religion)</i>	<i>100%</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>

In both our surveys, the respondents were asked to provide the proverbs. (*If there are, please state or paraphrase them.*) We have divided the proverbs into two categories – those with a religious background and those that have no religious connotations. So, for instance, among the proverbs that have no religious background we included proverbs referring to the collective spirit, provision of assistance, understanding, kindness, communication and commitment to peace. These might, of course, have religious connotations but were not included among the religious ones unless specifically stated that they are part of a respective religious tradition. The proverbs originating from a religious background are those that contain a “golden rule”, a religion-based commitment to peace and a religion-based non-violence. This classification was made on the grounds of proverbs in which we found a religious motivation and arguments for peace as well as proverbs for which a background could not be deduced.

Table 20. Field survey

Answer	Male	Female	No Answer	Total
Nonreligiously theme	49	53	0	102
Communion and helping	22	30	0	52
Understanding	12	7	0	19
Goodness has no identity	7	10	0	17
Comunication	5	3	0	8
Commitment to Peace	3	3	0	6
Religiously theme	61	56	1	118
Golden rule	43	33	0	76
Religious commitment to peace	8	17	1	26
Religious nonviolence	10	6	0	16
Grand Total	110	109	1	220

Out of a total of 220 proverbs, 118 can be classified as religion-based, while 102 have no religious connotations. However, many proverbs with a religious background are used in the public discourse as they have traditionally been communicated and present and so they do not necessarily represent peaceful acting based on religious beliefs. Additionally, we have noticed that certain proverbs with a religious background had been reiterated by different respondents regardless of their religious affiliation.

Only 41% of respondents provided a proverb of some sort, while 59% could not provide a single proverb on peacebuilding.

These are the most frequent proverbs that occurred in the field survey:

- Do as you would be done by. (Golden rule) (73),
- Proverbs containing the word peace (24),
- One good deed deserves another. (21),
- United we stand, divided we fall. (14),
- Love thy neighbour and respect thy kin (14),
- To him who strikes you on the one cheek offer the other also. (13),
- Live by the sword, die by the sword. (8),
- When the children are not furious, the house is not too small either (7),
- Honey catches more flies than vinegar. (4).

Table 21. Web survey

Phrases	Frequency
Nonreligiously theme	38
Peace is general good	13
Comunication	8
Understanding	4
Goodness has no identity	3
Helping and respecting others	10
Religiously theme	54
Golden rule	33
Religious commitment to peace	13
Religious nonviolence	8
Total	92

PART 5.

ENGAGEMENT IN PEACEBUILDING

5.1. Have you ever been involved in activities related to peacebuilding/peace making?

When it comes to personal engagement, around 25% of respondents (27% of men and 21% of women) included in the field survey stated that they had been engaged in activities related to peacebuilding/peacemaking. As opposed to that, the web survey showed that around 63% of the total number of respondents had been involved in peacebuilding. Out of that number, around 56% of men and 67% of women claimed to have worked on peacebuilding.

The respondents offered a wide range of answers to the question *In what way did you participate in peacebuilding?* – „by making contacts in the local community“, „reconciliation of neighbours“, „humanitarian work“, „various protests“, „inclusion in international projects“, etc. With a view to obtain a clearer overview, the answers were classified into several categories: education for peace, homeland defence, humanitarian work, provision of assistance, connecting people, state building, non-violence and civil activism.

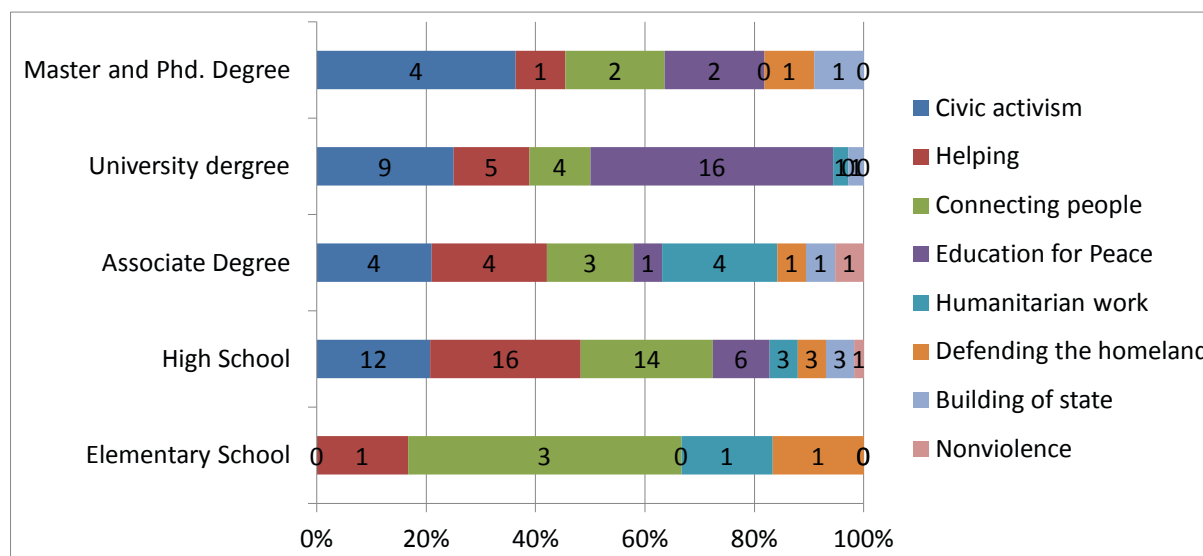
The majority of respondents who stated that they had been engaged in peacebuilding did that in the form of civil activism (29 in the field survey and 37 in the web survey). Next in line in the field survey are the provision of assistance (27 persons), connecting people (26 persons), education for peace (25 persons), while a significantly smaller number of people stated that they had been engaged in humanitarian work, homeland defence, state building and non-violence.

Table 22. Field survey

Answers	Male	Female	No Answer (Age)	Total
Civic activism	16	13	0	29
Helping	17	10	0	27
Connecting people	14	11	1	26
Education for Peace	8	17	0	25
Humanitarian work	5	4	0	9
Defending the homeland	6	1	0	7
Building of state	5	1	0	6
Nonviolence	1	1	0	2
Total	72	58	1	131
<i>Civic activism</i>	<i>22%</i>	<i>22%</i>	<i>0%</i>	<i>22%</i>
<i>Helping</i>	<i>24%</i>	<i>17%</i>	<i>0%</i>	<i>21%</i>
<i>Connecting people</i>	<i>19%</i>	<i>19%</i>	<i>100%</i>	<i>20%</i>
<i>Education for Peace</i>	<i>11%</i>	<i>29%</i>	<i>0%</i>	<i>19%</i>
<i>Humanitarian work</i>	<i>7%</i>	<i>7%</i>	<i>0%</i>	<i>7%</i>
<i>Defending the homeland</i>	<i>8%</i>	<i>2%</i>	<i>0%</i>	<i>5%</i>
<i>Building of state</i>	<i>7%</i>	<i>2%</i>	<i>0%</i>	<i>5%</i>
<i>Nonviolence</i>	<i>1%</i>	<i>2%</i>	<i>0%</i>	<i>2%</i>
Total	100%	100%	100%	100%

The analysis of results has shown that there was an interesting relationship between the level of education and the manner of engagement in peacebuilding – a majority of respondents with a masters degree or a doctorate were involved in peacebuilding through civil activism, while the respondents with a lower level of education usually focused on the provision of assistance, connecting people and humanitarian work. This does not imply that civil activism does not exist among people with a lower level of education; this could imply that people with a higher level of education are more engaged in non-governmental organisations.

Chart 9. Field survey



The web survey respondents listed a number of different activities that we classified into 11 categories – civil activism, education for peace, humanitarian work, connecting people, living peace every day, education of children, participation in homeland defence, research, humanitarian activities, dialogue and fighting the violence against women.

By analysing the results we found that women were active in the field of civil activism, education for peace, connecting people and living for peace, while our male respondents were usually engaged with humanitarian work and humanitarian activities.

Cross-tabulating this question with the religious affiliation variable did not show any significant oscillations in the percentage of people engaged in peacebuilding. The only noteworthy difference was that a significantly greater number of persons who did not provide data on their religious affiliation (around 60%) are engaged or were engaged in peacebuilding. This is a confirmation of the situation in the field as the civil society organisations were those that have mostly been engaged in peacebuilding and reconciliation in the post-war period, and it was only later that religion-based organisations and individuals joined in. This is just another confirmation that peacebuilding in Bosnia and Herzegovina was based on the activities of secular organisations, particularly the women’s non-governmental organisations which gave a significant contribution to reconciliation in the last two decades.

Table 23. Field survey

Religion	Yes	No	No Answer	Total
Muslim	57	209	6	272
Catholic	26	52	0	78
Orthodox	38	154	2	194
Jew	1	2	0	3
I am not religious	15	29	0	44
No Answer (Religion)	9	6	0	15
Total	146	452	8	606
<i>Muslim</i>	<i>21%</i>	<i>77%</i>	<i>2%</i>	<i>100%</i>
<i>Catholic</i>	<i>33%</i>	<i>67%</i>	<i>0%</i>	<i>100%</i>
<i>Orthodox</i>	<i>20%</i>	<i>79%</i>	<i>1%</i>	<i>100%</i>
<i>Jew</i>	<i>33%</i>	<i>67%</i>	<i>0%</i>	<i>100%</i>
<i>I am not religious</i>	<i>34%</i>	<i>66%</i>	<i>0%</i>	<i>100%</i>
<i>No Answer (Religion)</i>	<i>60%</i>	<i>40%</i>	<i>0%</i>	<i>100%</i>
Total	24%	75%	1%	100%

The web survey has shown that there were quite a few persons who declared themselves as members of a religious group as well as those who declared themselves as not religious that had been engaged in certain peacebuilding activities.

Table 24. Web survey

Religion	Yes	No	No Answer	Total
Muslim	74	47	0	121
Catholic	8	8	0	16
Orthodox	19	9	1	29
Jew	3	1	0	4
I am not religious	35	18	0	53
Other	6	2	0	8
No Answer (Religion)	1	0	0	1
Total	146	85	1	232
<i>Muslim</i>	<i>61%</i>	<i>39%</i>	<i>0%</i>	<i>100%</i>
<i>Catholic</i>	<i>50%</i>	<i>50%</i>	<i>0%</i>	<i>100%</i>
<i>Orthodox</i>	<i>66%</i>	<i>31%</i>	<i>3%</i>	<i>100%</i>
<i>Jew</i>	<i>75%</i>	<i>25%</i>	<i>0%</i>	<i>100%</i>
<i>I am not religious</i>	<i>66%</i>	<i>34%</i>	<i>0%</i>	<i>100%</i>
<i>Other</i>	<i>75%</i>	<i>25%</i>	<i>0%</i>	<i>100%</i>
<i>No Answer (Religion)</i>	<i>100%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>
Total	63%	37%	0%	100%

As for the level of education, cross-tabulating this variable with question 8 showed that people with a higher level of education are more often engaged in peacebuilding activities.

Chart 10. Field survey

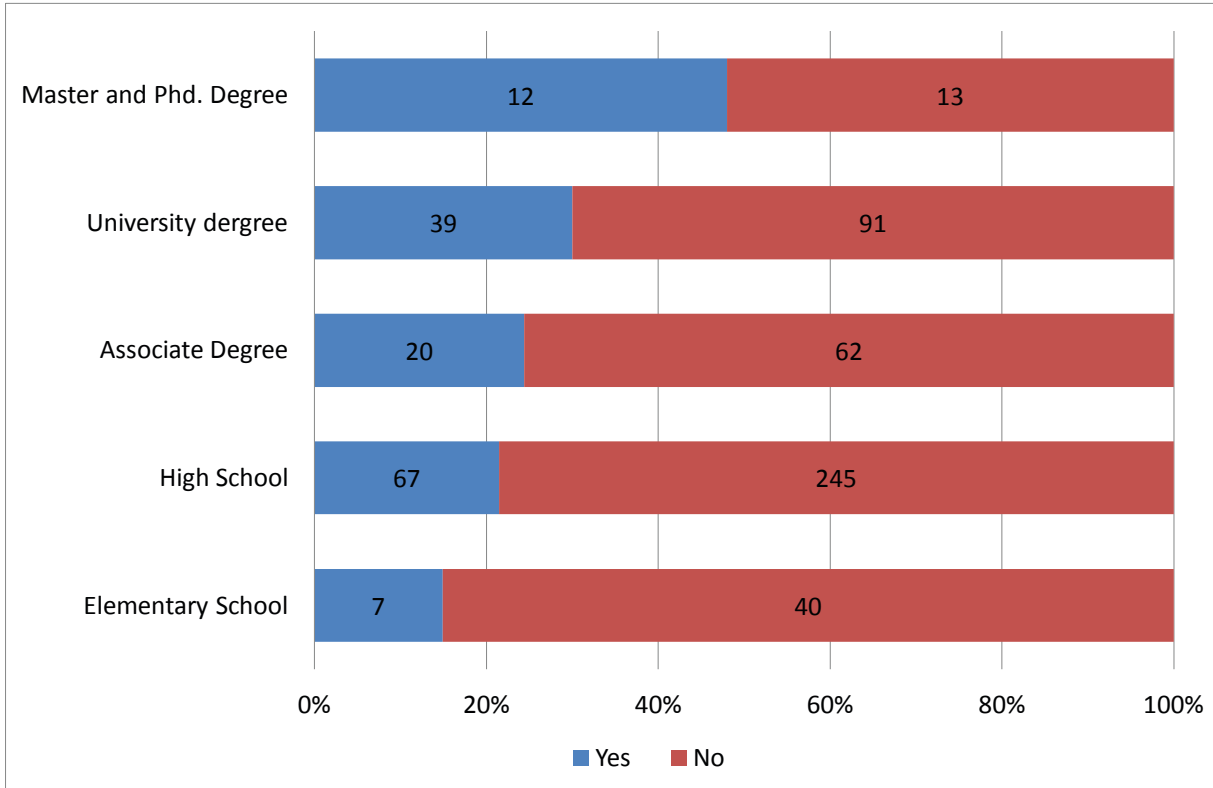
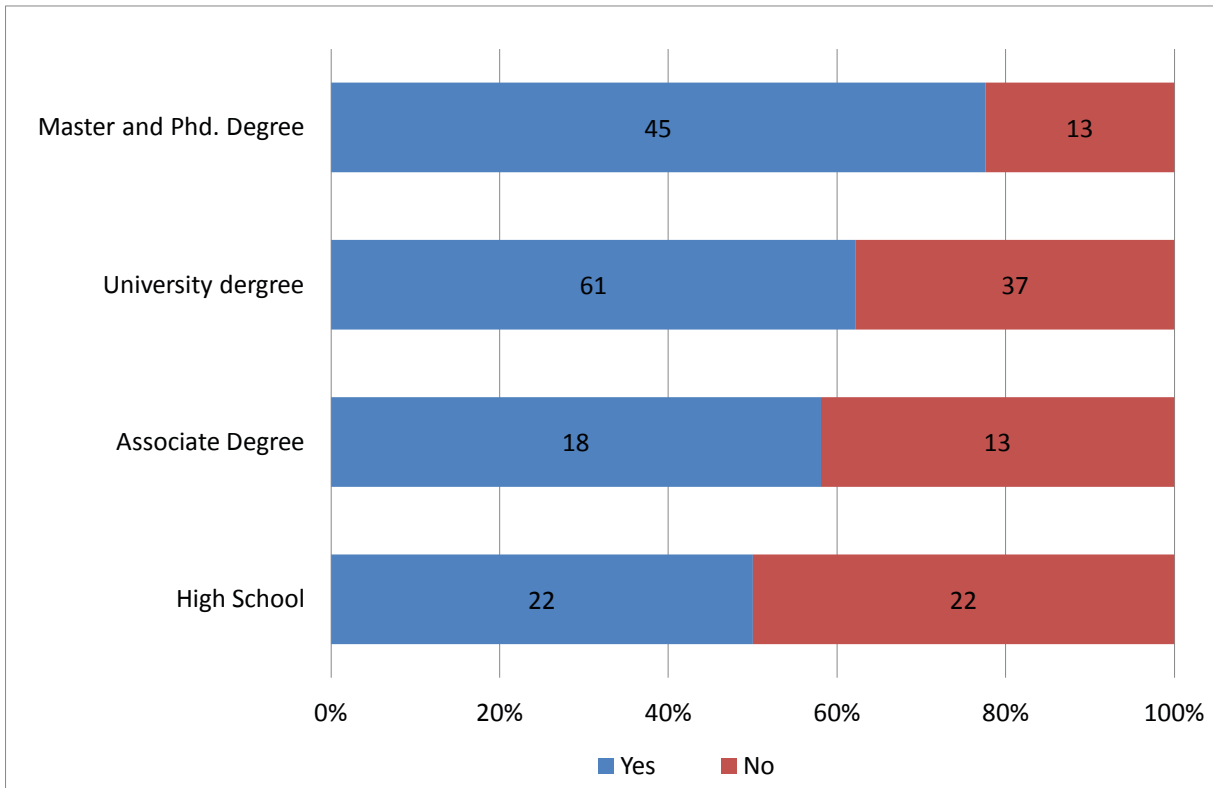


Chart 11. Web survey



PART 6.

PEACE ORGANISATIONS

6.1. Are you familiar with (an) organisation/s engaged in peacebuilding and connecting people in Bosnia and Herzegovina in the last twenty years?

Around 36 % of the respondents in the field survey stated they were familiar with organisations that had been engaged in peacebuilding and connecting people in Bosnia and Herzegovina in the last twenty years, while there were 67% of the web survey respondents who could name an organisation engaged in this sort of activities in Bosnia and Herzegovina. There was no significant difference in terms of gender while identifying the organisations – both women and men had an equal share in the identification of organisations. The web survey generated a different situation – almost 80% of our male respondents identified the organisations, which was a much higher percentage than was the case with women out of whom 59% gave a positive answer to this question.

Table 25. Web survey

Gender	Yes	No	No Answer	Total
Male	69	20	0	89
Female	85	57	1	143
Total	154	77	1	232
<i>Male</i>	<i>78%</i>	<i>22%</i>	<i>0%</i>	<i>100%</i>
<i>Female</i>	<i>59%</i>	<i>40%</i>	<i>1%</i>	<i>100%</i>
Total	66%	33%	0%	100%

The educational level did not significantly affect the answers to this question.

As for the religious affiliation, 24 persons in the field survey who declared themselves as not religious (out of a total of 44) could name an organization engaged in peacebuilding. In percentages, the Catholics provided the greatest number of positive answers and named an organisation, while the Muslims and Orthodox Christians had lesser knowledge about the work of peace organisations.

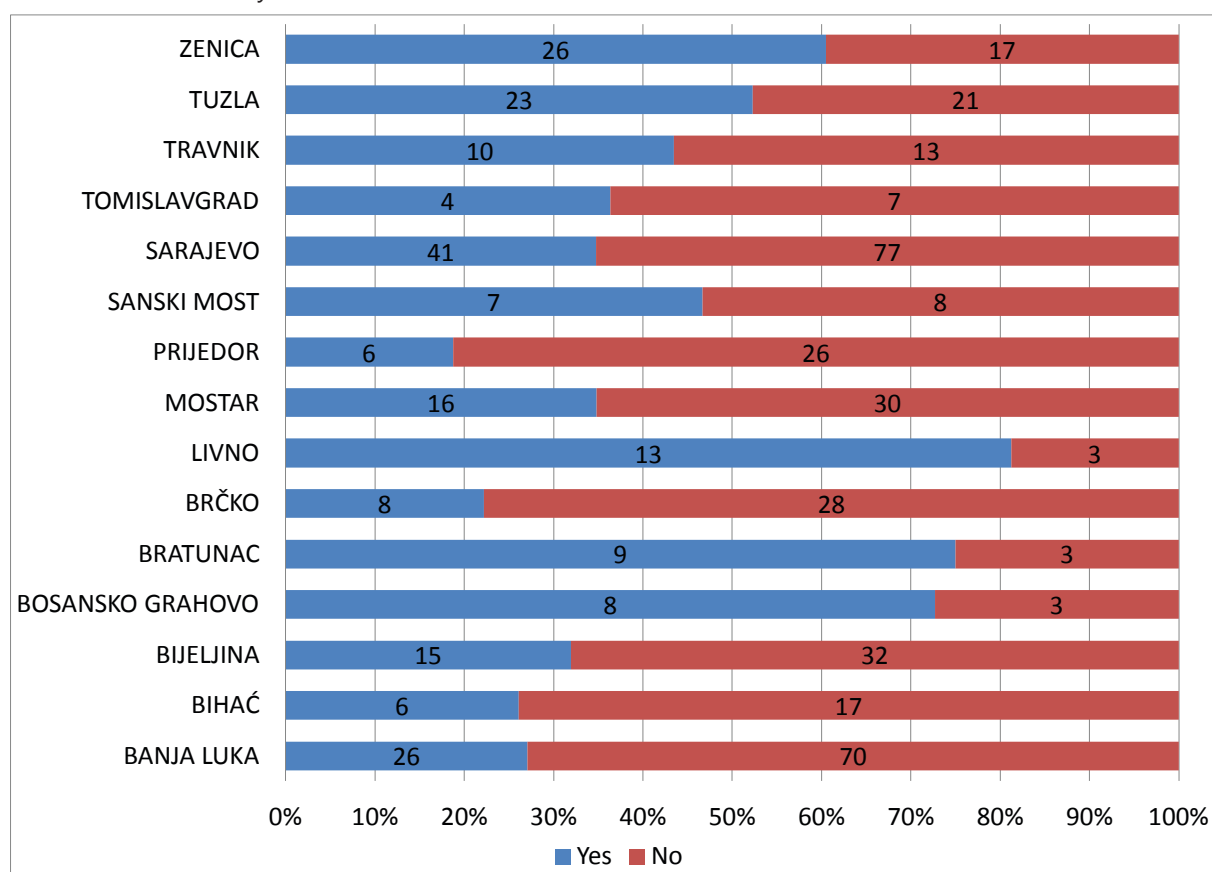
Table 26. Field survey

Religion	Yes	No	No Answer	Total
Muslim	95	156	21	272
Catholic	32	43	3	78
Orthodox	56	134	4	194
Jew	3	0	0	3
I am not religious	24	18	2	44
No Answer (Religion)	8	7	0	15
Total	218	358	30	606
<i>Muslim</i>	<i>35%</i>	<i>57%</i>	<i>8%</i>	<i>100%</i>
<i>Catholic</i>	<i>41%</i>	<i>55%</i>	<i>4%</i>	<i>100%</i>
<i>Orthodox</i>	<i>29%</i>	<i>69%</i>	<i>2%</i>	<i>100%</i>
<i>Jew</i>	<i>100%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>
<i>I am not religious</i>	<i>55%</i>	<i>41%</i>	<i>5%</i>	<i>100%</i>
<i>No Answer (Religion)</i>	<i>53%</i>	<i>47%</i>	<i>0%</i>	<i>100%</i>
Total	36%	59%	5%	100%

Table 27. Web survey

Religion	Yes	No	No Answer	Total
Muslim	75	46	0	121
Catholic	14	2	0	16
Orthodox	20	9	0	29
Jew	4	0	0	4
I am not religious	34	18	1	53
Other	6	2	0	8
No Answer (Religion)	1	0	0	1
Total	154	77	1	232
<i>Muslim</i>	<i>62%</i>	<i>38%</i>	<i>0%</i>	<i>100%</i>
<i>Catholic</i>	<i>88%</i>	<i>13%</i>	<i>0%</i>	<i>100%</i>
<i>Orthodox</i>	<i>69%</i>	<i>31%</i>	<i>0%</i>	<i>100%</i>
<i>Jew</i>	<i>100%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>
<i>I am not religious</i>	<i>64%</i>	<i>34%</i>	<i>2%</i>	<i>100%</i>
<i>Other</i>	<i>75%</i>	<i>25%</i>	<i>0%</i>	<i>100%</i>
<i>No Answer (Religion)</i>	<i>100%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>
Total	66%	33%	0%	100%

Cross-tabulating the answers to this question from the field survey with the place of residence variable generated interesting information – it turned out that the work of some organisations was recognised in certain areas by a majority of respondents. So, for instance, Bosansko Grahovo, Bratunac, Livno, Sanski Most, Tuzla and Zenica were places in which a majority of respondents recognised the work of peace organisations, which was not the case in the cities of Sarajevo and Banja Luka. This was rather expected as in smaller areas people tend to know each other a lot better and are more informed about events in their communities, so they could more easily recognise the work of their local organisations. In bigger urban centres such as Sarajevo and Banja Luka, the citizens have at their disposal a greater number of both organisations and events they could occupy themselves with, so we can assume that it is therefore that the engagement of peace organisations is less noticed and gets less media coverage.

Chart 12. Field survey

When identifying individual organisations (*If your answer is Yes, please provide the name(s) and the place the organisation(s) in question worked in*) in the field survey, a majority of respondents named international organisations such as various UN missions (UNPROFOR, UNESO, UNHCR), OSCE, OHR, SFOR, etc. as well as some local non-governmental organisations.

Table 28. Field and web survey

Field Survey		Web Survey	
Organizations	Frequency	Organizations	Frequency
SFOR	28	Medica Zenica	47
OSCE	25	HcA B. Luka	16
UNHCR	24	Udružene žene B. Luka	15
Ujedinje nacije	19	IMIC Centar Sarajevo	15
UNICEF	15	Vive žene Tuzla	13
Medica Zenica	14	TPO Fondacija Sarajevo	13
OHR	14	CIM S. Most	12
Karitas	10	Fondacija Cure Sarajevo	12
Helsinki komitet BiH	7	Lara Bijeljina	11
Li Woman	6	CNA Sarajevo	8

PART 7.

WOMEN PEACEMAKERS

7.1. Are you familiar with the women in your local community or in BH who have been engaged in peacebuilding through conflict resolution, connecting people or similar activities?

Around 19% of all the respondents in the field survey (18% of men and 20% of women) stated that they knew about women who had been engaged in peacebuilding, while there was a far greater number of those who did not know any such women (452 respondents).

The results have shown that women peacemakers were more acknowledged in smaller areas such as Bratunac, Bosansko Grahovo, Livno and Tomislavgrad, while in bigger areas such women were almost imperceptible – in Banja Luka, 10 out of 98 respondents stated that they knew about a woman peacemaker.

Cross-tabulating this question with the age variable did not produce any significant results – the least recognition was found in the age groups 26-31 and 50-55 (around 23%), but these percentages were not significantly higher or lower as to indicate any significant discrepancies. Cross-tabulating the question with question 4 (*Your education?*) has shown that the knowledge of women peacemakers was directly related to the level of respondents' education – the higher the level of education, the greater the number of positive replies. The most significant difference was found to be between people with a secondary education and those with a lower level of education.

Chart 13. Field survey

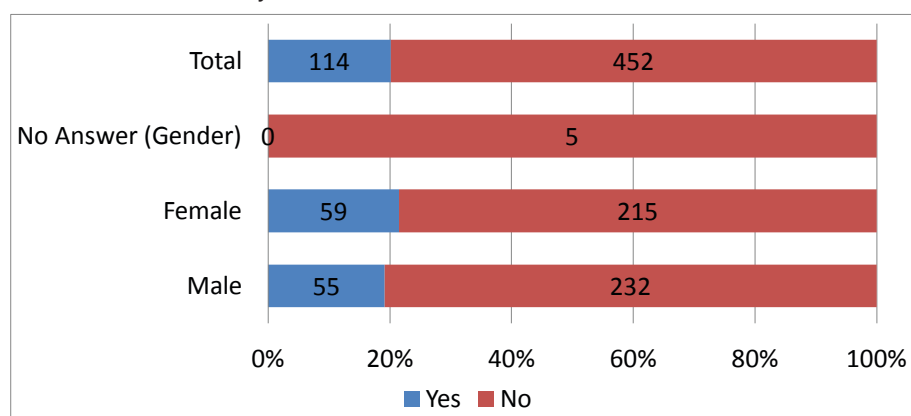


Chart 14. Field survey

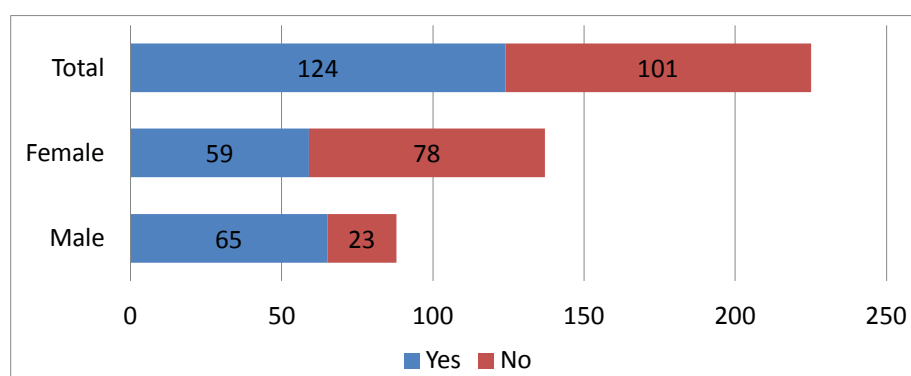


Chart 15. Field survey

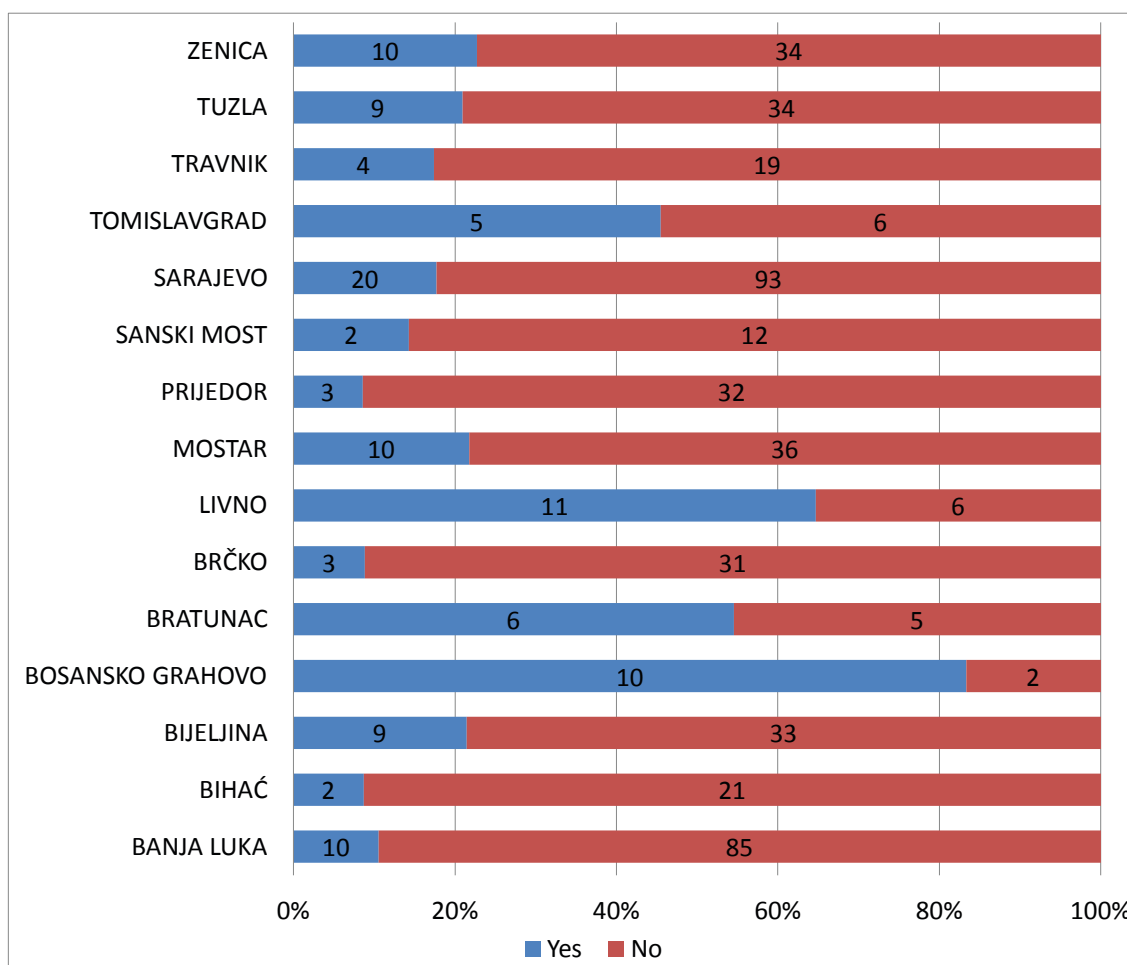


Table 29. Field survey

Age Group	Yes	No	No Answer	Total
20-25	13%	81%	6%	100%
26-31	23%	74%	3%	100%
32-37	18%	78%	3%	100%
38-43	20%	73%	6%	100%
44-49	17%	76%	8%	100%
50-55	23%	67%	10%	100%
56-61	11%	80%	9%	100%
62 and more	23%	73%	5%	100%
Total	19%	75%	7%	100%

When analysing the web survey, this question generated completely different results. First and foremost, there was a much greater number of people who replied that they knew women in their respective environments or from Bosnia and Herzegovina who had been engaged in peacebuilding (around 53%). Out of these, the respondents from Sarajevo, Travnik and Zenica provided the greatest number of positive answers to this question.

Moreover, there proved to be a significant interaction between this question and the sector in which the respondents are employed. Thus, for instance, there was an equal number of persons in the non-governmental and the government sector (33 in the non-governmental and 41 in the public sector) who stated that they knew some women peacemakers. However, the highest percentage of positive answers was found within the category of people who declared themselves as unemployed (around 64%) and

those who worked in the private sector (around 65%). Comparing these answers to the respondents' age generated results similar to those in the field survey – the lowest percentage of respondents who gave a positive answer to this question was found in age groups of 20-25, while the highest percentage was found in age groups of 56-60 and 60 and older.

Table 30. Web survey

Gender	Yes	No	No Answer	Total
Male	65	23	1	89
Female	59	78	6	143
Total	124	101	7	232
<i>Male</i>	<i>73%</i>	<i>26%</i>	<i>1%</i>	<i>100%</i>
<i>Female</i>	<i>41%</i>	<i>55%</i>	<i>4%</i>	<i>100%</i>
Total	53%	44%	3%	100%

Table 31. Web survey

Where do you work	Yes	No	No Answer	Total
The NGO sector	33	30	2	65
The public sector	41	36	4	81
The private sector	24	12	1	37
Unemployed	14	8	0	22
Student	7	11	0	18
Other	5	3	0	8
No Answer (Work)	0	1	0	1
Total	124	101	7	232
<i>The NGO sector</i>	<i>51%</i>	<i>46%</i>	<i>3%</i>	<i>100%</i>
<i>The public sector</i>	<i>51%</i>	<i>44%</i>	<i>5%</i>	<i>100%</i>
<i>The private sector</i>	<i>65%</i>	<i>32%</i>	<i>3%</i>	<i>100%</i>
<i>Unemployed</i>	<i>64%</i>	<i>36%</i>	<i>0%</i>	<i>100%</i>
<i>Student</i>	<i>39%</i>	<i>61%</i>	<i>0%</i>	<i>100%</i>
<i>Other</i>	<i>63%</i>	<i>38%</i>	<i>0%</i>	<i>100%</i>
<i>No Answer (Work)</i>	<i>0%</i>	<i>100%</i>	<i>0%</i>	<i>100%</i>
Total	53%	44%	3%	100%

7.2. If your answer is Yes, please provide the name(s) and the place(s) in BH where they worked.

Out of a total of 114 persons in the field survey who gave a positive answer to question 10, 50 of them (around 44%) could identify women peacemakers. As for the web survey, out of 232 respondents, 155 could provide the names of these women. The web survey has shown that a large number of respondents with a university degree could identify women peacemakers, which had not been the case with the field survey – in this survey, it was the people with secondary education who were the most numerous group that could provide names of women peacemakers. The names of ten peace makers that were most frequently brought up in respective surveys are listed in the text below. For the list of all persons identified as women peacemakers please see the Annex.

Table 33. Field and web survey

Field Survey	Web Survey
Danka Zelić	Sabiha Husić, Medica Zenica
Sabiha Husić	Branka Inić, Helsinški komitet BiH
Jasminka Borković	Jadranka Miličević, Fondacija CURE Sarajevo
Nataša Kandić	Zilka Spahić-Šiljak, TPO Fondacija Sarajevo
Stanojka Tešić	Lidija Živanović, Hca B. Luka
Emira Hodžić	Nada Golubović, Udružene žene B. Luka
Karla Del Ponte	Besima Borić, Parlament F BiH
Hilari Klinton	Nada Đurevska, BNP Sarajevo
Fadila Memišević	Rahela Džidić, CIVITAS/Američka ambasada
Željka Mihaljević	Stanojka Tešić, Forum žena Bratunac

7.3. What are they known for? What did those persons do?

A total of 120 persons in the field survey replied to question 11 – *What are they known for? What did those persons do?* The answers were varied and therefore, some of the respondents answered that the women peacemakers in question organised women’s gatherings, connected women, organised different trainings and promoted peace. All the answers were classified in ten categories. A majority of answers could be listed under the categories named peacebuilding and helping people. They are followed by gender equality and promotion of multiculturalism, while education for peace and other categories were less represented.

Table 34. Field survey

Identified	Frequency
Peace building	23
Helping people	23
Promotion of Gender Equality	19
The promotion of multiculturalism	13
Education for Peace	8
Working in the local community	8
Humanitarian work	8
Promotion of Human Rights	8
The establishment of social justice	7
Work on the return of refugees	3
Total	120

Comparing the answers to this question to the place of residence variable has shown that peacebuilding was the most frequent activity in Mostar, Sarajevo and Livno, whereas helping people was recognised in Grahovo, Livno, Tomislavgrad and Zenica. The promotion of gender equality was the activity that was most frequently identified in Banja Luka, Bijeljina, Mostar and Sarajevo, i.e. in larger urban areas. However, we cannot draw a conclusion that this is an important indicator bearing in mind that gender equality had neither been identified by respondents in Tuzla and Bihać nor in Bosansko Grahovo, Sanski Most and Tomislavgrad.

Table 35. Web survey

Identified	Male	Female	Total
Building peace	21	19	40
Promotion of Gender Equality	18	6	24
Helping people	13	7	20
Promotion of Human Rights	11	6	17
Education for Peace	4	12	16
Interreligious dialogue	1	4	5
The establishment of social justice	2	2	4
Working in the community	3	0	3
Political engagement	2	0	2
Total	75	56	131

Table 36. Field survey

Identified	Male	Female	Frequency
Building peace	7	16	23
Helping people	12	11	23
Promotion of Gender Equality	10	9	19
The promotion of multiculturalism	8	5	13
Education for Peace	3	5	8
Working in the community	5	3	8
Charity	3	5	8
Promotion of Human Rights	5	3	8
The establishment of social justice	3	4	7
Work on the return of refugees	0	3	3
Total	56	64	120

PART 8.

WHO GIVES THE GREATEST CONTRIBUTION TO PEACE?

On a scale from 1 to 5, the survey asked the respondents to state the extent to which they agreed with the following statements:

- In my view, politics contributes to peacebuilding in BH.
- In my view, international organisations contribute to peacebuilding in BH.
- In my view, religion contributes to peacebuilding in BH.
- In my view, non-governmental organizations contribute to peacebuilding in BH.
- In my view, the media contribute to peacebuilding in BH.
- In my view, artists contribute to peacebuilding in BH.
- In my view, athletes contribute to peacebuilding in BH.
- In my view, the general public in BH is sufficiently acquainted with what peacebuilding stands for.
- In my view, "ordinary people" contribute to peacebuilding in BH.
- In my view, religious communities contribute to peacebuilding in BH.
- In my view, local religious officials contribute to peacebuilding in BH.
- In my view, local politicians contribute to peacebuilding in BH.

The results of the field survey have shown that the respondents believe that athletes, "ordinary people" and artists give the greatest contribution to peacebuilding, while politics, local politicians and the media are not seen as institutions/persons who contribute to peacebuilding in BH.

8.1. Politics contributes to peacebuilding.

Around 35% of respondents in both our surveys completely disagree with the statement that BH politics contributed to peacebuilding in the state. Cross-tabulating this question with other variables – gender for instance – did not generate any noteworthy results. Namely, there was almost no difference between the sexes as regards the views of respondents who commented on the relationship between politics and peacebuilding. When comparing the answers to this question to the place of residence variable, we noticed that more than a half of the respondents from Mostar and Prijedor completely disagreed with this statement, while there was a somewhat greater number of respondents from Zenica and Travnik who agreed with this statement.

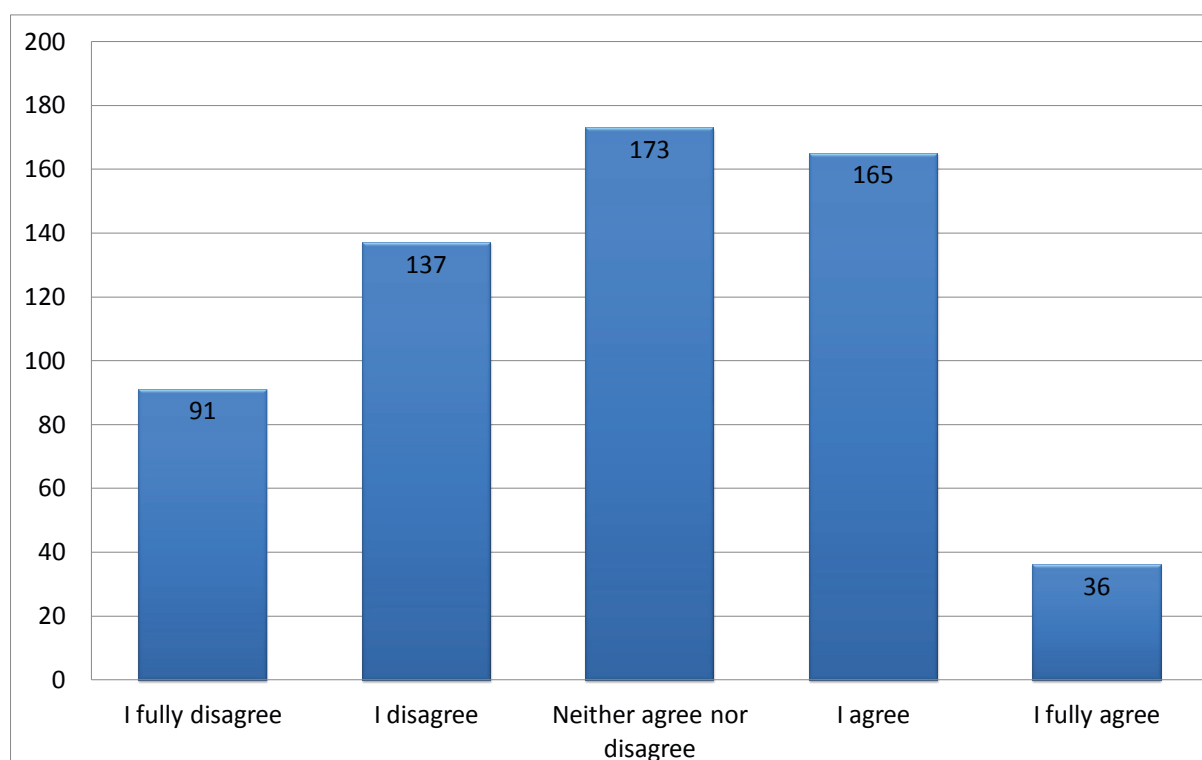
Table 37. Field survey (blue) and web survey (red)

Field Survey		I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Gender								
Male	114	105	50	28	5	2		304
Female	98	106	58	16	11	8		297
No Answer (Gender)	1	1	1	2	0	0		5
Total	213	212	109	46	16	10		606
Male	38%	35%	16%	9%	2%	1%		100%
Female	33%	36%	20%	5%	4%	3%		100%
No Answer (Gender)	20%	20%	20%	40%	0%	0%		100%
Total	35%	35%	18%	8%	3%	2%		100%
Web Survey		I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Gender								
Male	38	23	16	4	8	0		89
Female	50	45	19	16	12	1		143
Total	88	68	35	20	20	1		232
Male	43%	26%	18%	4%	9%	0%		100%
Female	35%	31%	13%	11%	8%	1%		100%
Total	38%	29%	15%	9%	9%	0%		100%

8.2. In my view, international organisations contribute to peacebuilding in BH.

Around 15% of the respondents in the field survey do not agree with the statement that international organisations contributed to peacebuilding in BH. We have a similar situation in the web survey – around 14% of the respondents does not agree with this statement, while around 6% of them agree completely. This is an interesting answer if we take into account that the respondents in the field survey (Table 28) mostly identified international organisations as peacemakers. The reason why they previously named the international organisations could lie in the fact that they are the ones that are most frequently exposed in the media, but the question as to whether they contributed to peacebuilding was positively answered by only 15% of our respondents.

Chart 16. Field survey



Cross-tabulating this question with the gender variable in the field survey did not generate any noteworthy results; 4 men and 11 women participating in the web survey completely disagreed with this statement. Additionally, 17 Catholics and 39 Orthodox Christians who participated in the field survey stated that they completely disagreed with this statement. The greatest number of respondents from Mostar and Bijeljina proved to show the least agreement with this statement, while the respondents from Zenica appear to have some more trust.

Table 38. Web survey

Gender	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	Total
Male	20	17	32	16	4	89
Female	12	22	66	32	11	143
Total	32	39	98	48	15	232
Male	22%	19%	36%	18%	4%	100%
Female	8%	15%	46%	22%	8%	100%
Total	14%	17%	42%	21%	6%	100%

Table 39. Field survey (blue) and web survey (red)

		Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Field Survey	Muslim		28	45	74	98	25	2	272
	Catholic		17	16	23	19	3	0	78
	Orthodox		39	63	49	37	4	2	194
	Jew		0	0	1	2	0	0	3
	I am not religious		4	10	20	7	3	0	44
	No Answer (Religion)		3	3	6	2	1	0	15
	Total		91	137	173	165	36	4	606
	<i>Muslim</i>		<i>10%</i>	<i>17%</i>	<i>27%</i>	<i>36%</i>	<i>9%</i>	<i>1%</i>	<i>100%</i>
	<i>Catholic</i>		<i>22%</i>	<i>21%</i>	<i>29%</i>	<i>24%</i>	<i>4%</i>	<i>0%</i>	<i>100%</i>
	<i>Orthodox</i>		<i>20%</i>	<i>32%</i>	<i>25%</i>	<i>19%</i>	<i>2%</i>	<i>1%</i>	<i>100%</i>
	<i>Jew</i>		<i>0%</i>	<i>0%</i>	<i>33%</i>	<i>67%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>
	<i>I am not religious</i>		<i>9%</i>	<i>23%</i>	<i>45%</i>	<i>16%</i>	<i>7%</i>	<i>0%</i>	<i>100%</i>
	<i>No Answer (Religion)</i>		<i>20%</i>	<i>20%</i>	<i>40%</i>	<i>13%</i>	<i>7%</i>	<i>0%</i>	<i>100%</i>
	Total		15%	23%	29%	27%	6%	1%	100%
Web Survey	Religion		I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
	Muslim		10	20	55	26	10		121
	Catholic		3	4	3	5	1		16
	Orthodox		11	5	9	3	1		29
	Jew		1	0	3	0	0		4
	I am not religious		7	6	26	12	2		53
	Other		0	4	1	2	1		8
	No Answer (Religion)		0	0	1	0	0		1
	Total		32	39	98	48	15		232
	<i>Muslim</i>		<i>8%</i>	<i>17%</i>	<i>45%</i>	<i>21%</i>	<i>8%</i>		<i>100%</i>
	<i>Catholic</i>		<i>19%</i>	<i>25%</i>	<i>19%</i>	<i>31%</i>	<i>6%</i>		<i>100%</i>
	<i>Orthodox</i>		<i>38%</i>	<i>17%</i>	<i>31%</i>	<i>10%</i>	<i>3%</i>		<i>100%</i>
	<i>Jew</i>		<i>25%</i>	<i>0%</i>	<i>75%</i>	<i>0%</i>	<i>0%</i>		<i>100%</i>
	<i>I am not religious</i>		<i>13%</i>	<i>11%</i>	<i>49%</i>	<i>23%</i>	<i>4%</i>		<i>100%</i>
<i>Other</i>		<i>0%</i>	<i>50%</i>	<i>13%</i>	<i>25%</i>	<i>13%</i>		<i>100%</i>	
<i>No Answer (Religion)</i>		<i>0%</i>	<i>0%</i>	<i>100%</i>	<i>0%</i>	<i>0%</i>		<i>100%</i>	
Total		14%	17%	42%	21%	6%		100%	

8.3. Religion contributes to peacebuilding in BH.

Only 7% of the respondents in the field survey and 11% in the web survey completely agree with the statement that religion contributes to peacebuilding. 54 persons in the web survey and 102 persons participating in the field survey completely disagree with this statement. When considering religious affiliation as stated in the field survey, we see that for each respective religion the number of people who completely disagree was greater than the number of those who do. Only one person out of 44 who declared themselves as not religious considered that religion did contribute to peacebuilding in BH.

Chart 17. Field survey

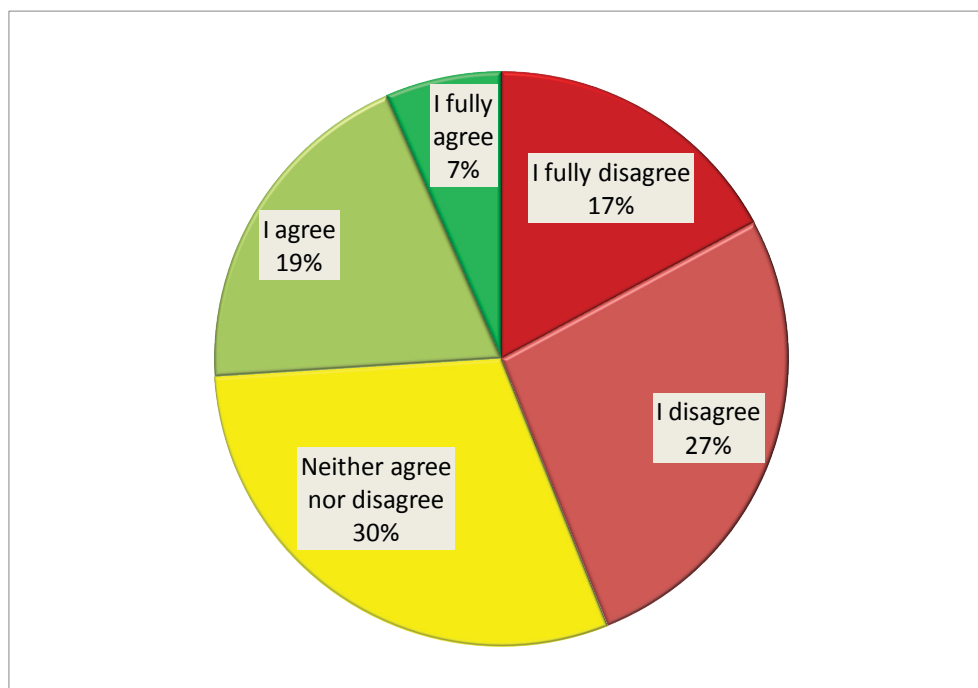


Chart 18. Web survey

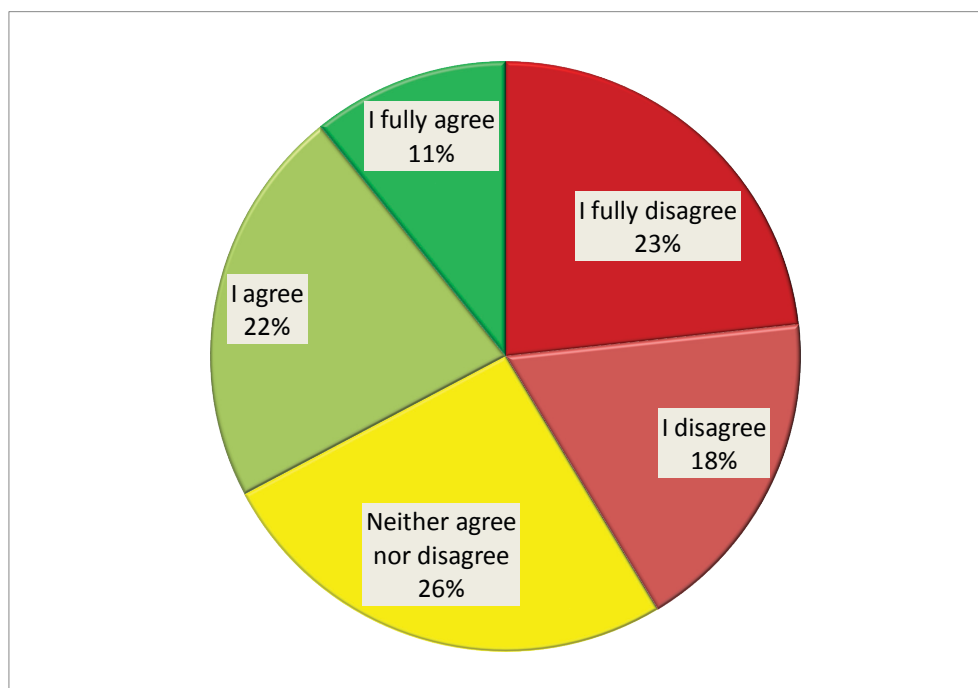


Table 40. Field survey

Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Muslim	40	74	69	56	28	5	272
Catholic	12	12	32	15	6	1	78
Orthodox	32	51	67	36	5	3	194
Jew	0	2	0	1	0	0	3
I am not religious	15	16	7	5	0	1	44
No Answer (Religion)	3	5	4	3	0	0	15
Total	102	160	179	116	39	10	606
<i>Muslim</i>	<i>15%</i>	<i>27%</i>	<i>25%</i>	<i>21%</i>	<i>10%</i>	<i>2%</i>	<i>100%</i>
<i>Catholic</i>	<i>15%</i>	<i>15%</i>	<i>41%</i>	<i>19%</i>	<i>8%</i>	<i>1%</i>	<i>100%</i>
<i>Orthodox</i>	<i>16%</i>	<i>26%</i>	<i>35%</i>	<i>19%</i>	<i>3%</i>	<i>2%</i>	<i>100%</i>
<i>Jew</i>	<i>0%</i>	<i>67%</i>	<i>0%</i>	<i>33%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>
<i>I am not religious</i>	<i>34%</i>	<i>36%</i>	<i>16%</i>	<i>11%</i>	<i>0%</i>	<i>2%</i>	<i>100%</i>
<i>No Answer (Religion)</i>	<i>20%</i>	<i>33%</i>	<i>27%</i>	<i>20%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>
Total	17%	26%	30%	19%	6%	2%	100%

Comparing the *where-do-you-work* variable with answers to this question was interesting as the non-governmental sector has always been perceived as strictly secular. The answers we obtained showed that even though there is a much greater number of people who completely disagree with this statement (13) as opposed to those who do (6), there are quite a few persons who decided to stay neutral (16). When comparing the answers altogether, we see that 54 persons stated that they disagreed and 60 expressed neither agreement nor disagreement. This could lead to the conclusion that positions of different business sectors in BH are either mostly detached from religion or completely indifferent to it. Nevertheless, this was not a representative sample, and therefore these views may not necessarily represent the views of people employed in different sectors.

Table 41. Web survey

Where do you work	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	Total
The NGO sector	13	14	16	16	6	65
The public sector	20	17	19	15	10	81
The private sector	10	4	8	12	3	37
Unemployed	6	4	8	3	1	22
Student	3	1	6	4	4	18
Other	2	2	3	1	0	8
No Answer (Work)	0	0	0	0	1	1
Total	54	42	60	51	25	232

8.4. Do non-governmental organisations contribute to peacebuilding?

That non-governmental organisations contribute to peacebuilding is a view held by a majority of our fellow citizens. In the text below you will find two charts – the first showing the results of the field survey and the second for the web survey. No significant differences in views were noticed between the sexes, but the place-of-residence variable in the field survey proved to be very interesting. The variable has shown that in certain communities there was a complete lack of trust in the work of non-governmental organisations. Thus, for instance, almost a half of respondents from Bijeljina, Brčko and Tomislavgrad completely disagreed or disagreed with this statement, whereas only one person in Bijeljina stated that he/she completely agreed that non-governmental organisations contributed to peacebuilding. As

opposed to that, in Livno, Sarajevo, Travnik, Tuzla, Zenica and Banja Luka there was a far greater number of respondents who agreed that non-governmental organisations contributed to peacebuilding in BH.

Chart 19. Field survey

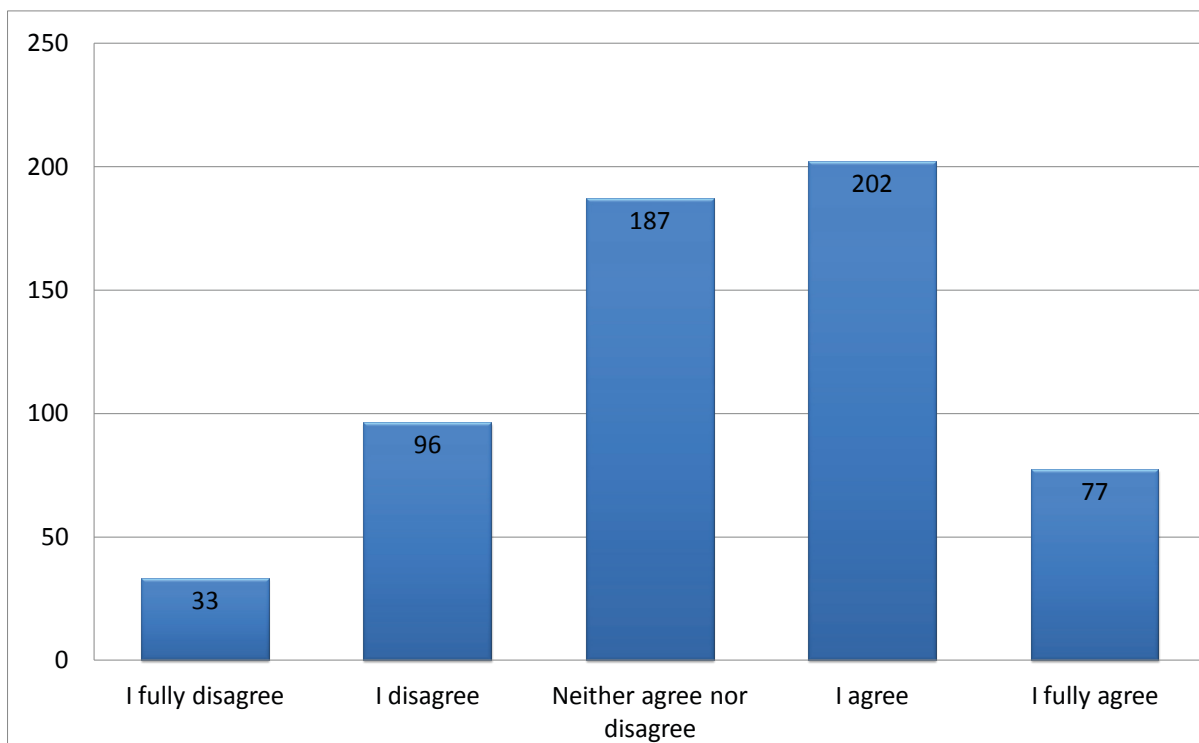


Chart 20. Web survey

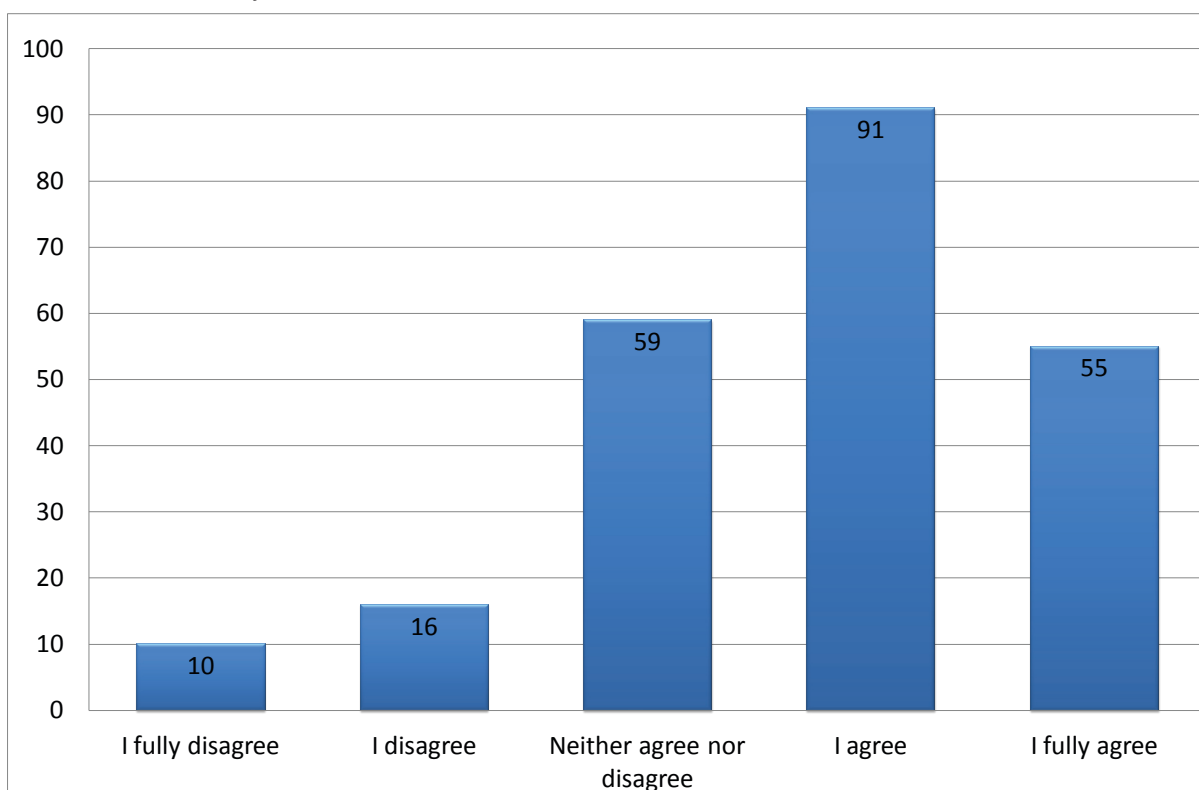
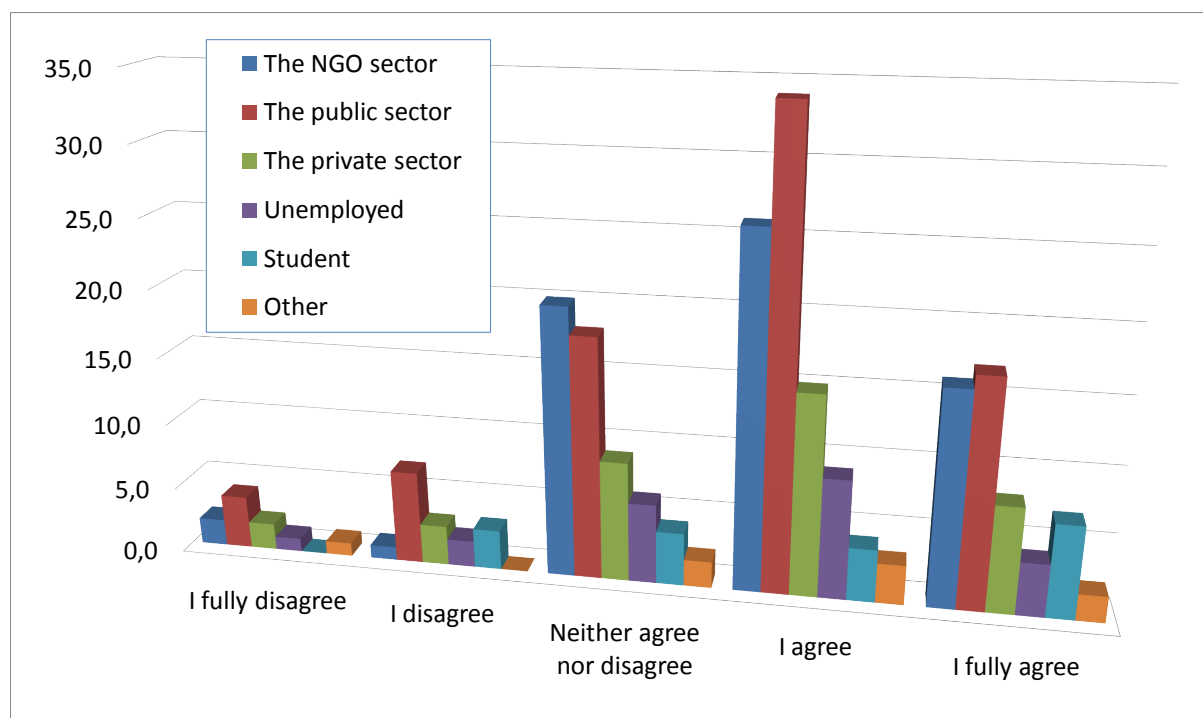


Table 42. Field survey

City	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
BANJA LUKA	5	16	40	29	8	0	98
BIHAĆ	0	3	7	6	8	0	24
BIJELJINA	4	18	14	9	1	2	48
BOSANSKO GRAHOVO	0	0	1	4	7	0	12
BRATUNAC	1	0	4	4	0	3	12
BRČKO	3	13	11	8	0	1	36
LIVNO	0	3	3	8	4	0	18
MOSTAR	7	10	17	7	7	0	48
PRIJEDOR	2	4	8	18	3	1	36
SANSKI MOST	2	1	3	8	1	0	15
SARAJEVO	2	16	44	47	12	0	121
TOMISLAVGRAD	4	2	4	2	0	0	12
TRAVNIK	0	0	5	14	6	0	25
TUZLA	2	6	14	17	5	4	48
ZENICA	1	3	12	19	14	0	49
No Answer (City)	0	1	0	2	1	0	4
Total	33	96	187	202	77	11	606

The interesting thing to examine in the web survey was the perception of employees from different sectors regarding the contribution of non-governmental organisations. The chart below shows that a majority of respondents believed that non-governmental organisations contributed to peacebuilding. The unemployed respondents appear to have little trust in their work. This could be an indicator of the discontent of the unemployed people who regard the non-governmental sector as consisting of groups of privileged people engaged in different projects, while a great majority of people live on the brink of poverty.

Chart 21. Web survey



8.5. The media contribute to peacebuilding.

Unfortunately, 21% of all the respondents in the field survey completely disagreed with the statement that the media contributed to peacebuilding and 41% disagreed with the statement, which amounts to more than half of the total number of respondents. The percentages are somewhat lower in the web survey, but still a majority of respondents showed that they distrusted the peace-building work of the media. Hence, one of the important and powerful factors influencing the views of the general public is not availed of the trust of a majority of respondents. This is also an indicator that media space should to a greater extent be used for the promotion of peacebuilding activities.

Chart 22. Field survey

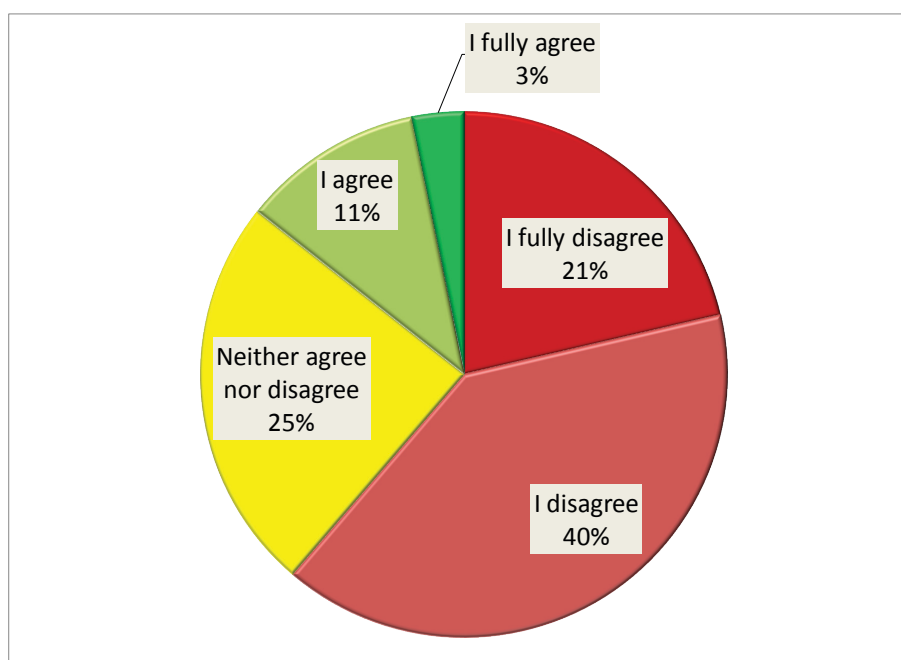
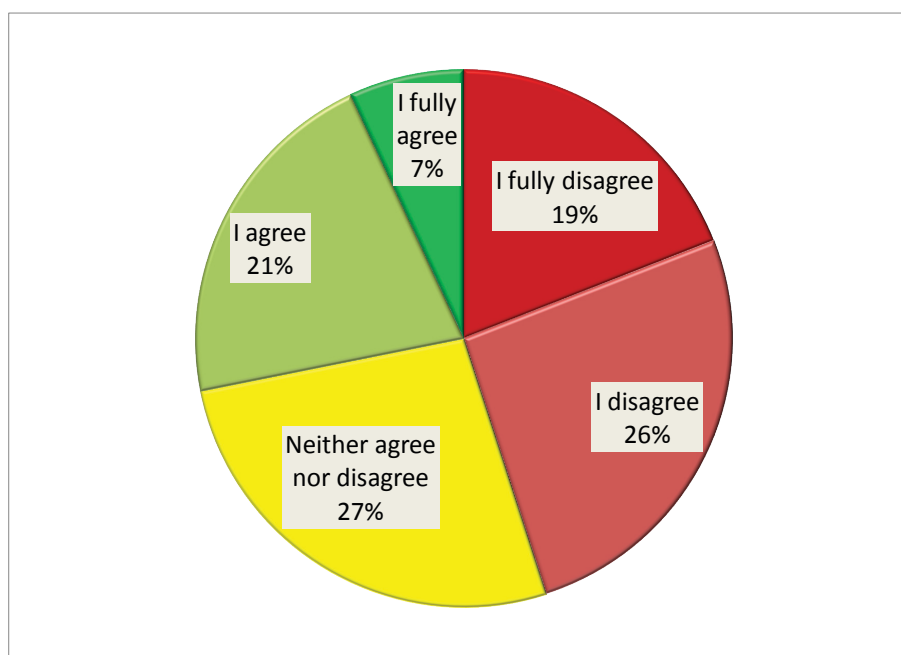
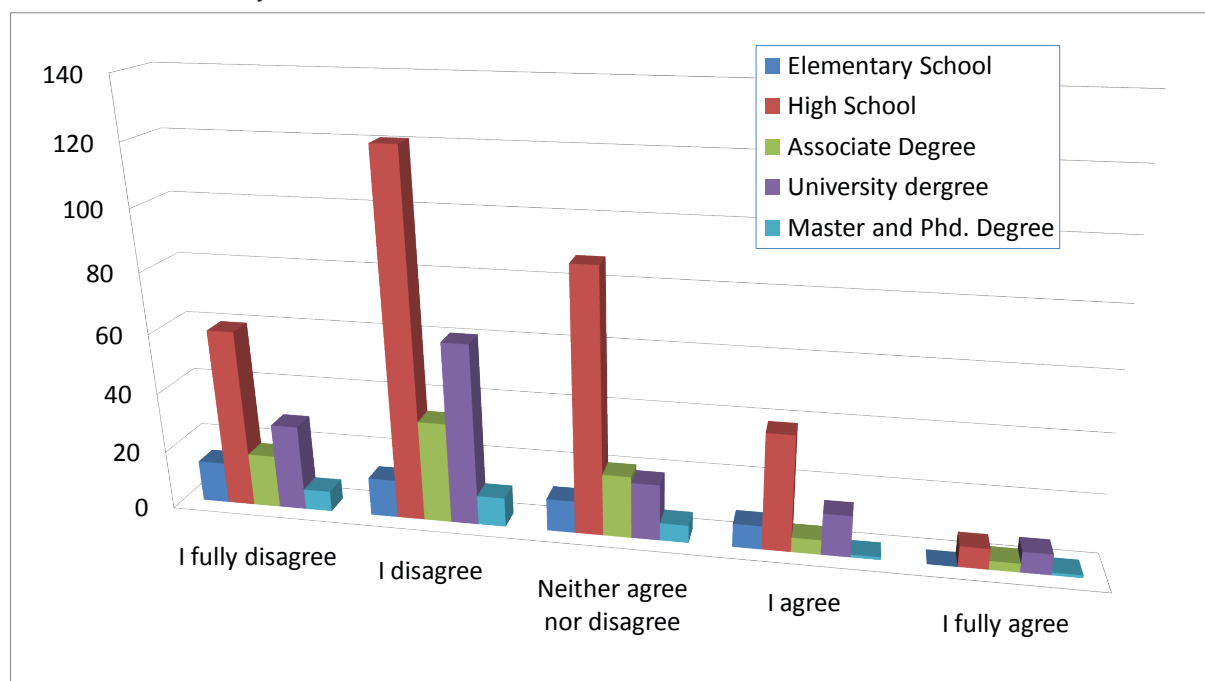


Chart 23. Web survey



As for the level of education, it is striking that not a single person with a lower level of education stated that he/she completely agreed with this statement, as opposed to 7 persons with a university degree. Only one person with a master’s degree and a doctorate completely agreed with this statement, which leads us to conclude that people with the lowest and the highest degree of education shared the views on the contribution of the media to peacebuilding.

Chart 24. Field survey



Comparing the answers to this question with the place-of-residence and the religious affiliation variables, we see that non-religious persons as well as members of different religious groups in BH agreed on this issue. The results of the survey have also shown that, unfortunately, in none of the places where the survey had been carried out was there a belief in media contribution to peace.

Table 43. Field survey

Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Muslim	60	90	69	36	13	4	272
Catholic	21	23	17	15	2	0	78
Orthodox	34	95	47	11	4	3	194
Jew	0	3	0	0	0	0	3
I am not religious	11	18	10	5	0	0	44
No Answer (Religion)	2	10	3	0	0	0	15
Total	128	239	146	67	19	7	606

The situation with the web survey is somewhat different – non-religious persons did not agree with the statement that the media contributed to peacebuilding, while 7 (out of a total of 16) Catholic respondents agreed with the statement. The table below shows that the web survey showed that there was a somewhat higher percentage of activists, employees in the public sector and all those who declared themselves as being members of different religious groups who believe that the media do contribute to peacebuilding.

Table 45. Web survey

Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Muslim	22	31	32	26	9	1	121
Catholic	2	4	3	7	0	0	16
Orthodox	6	3	10	7	3	0	29
Jew	0	0	1	3	0	0	4
I am not religious	12	18	14	5	4	0	53
Other	2	4	1	1	0	0	8
No Answer (Religion)	0	0	1	0	0	0	1
Total	44	60	62	49	16	1	232

8.6. Peacebuilding and art

The majority of respondents in both surveys agreed with the statement that artists contributed to peacebuilding. Respondents from Mostar participating in the field had the highest percentage of agreement with this statement. These results lead us to conclude that the general perception of the engagement of male and female artists is positive, as opposed to that of the media for instance. Despite the fact that art in essence is a complex notion and that the work of many artists could not be classified as advocating for peace, the trust that our respondents seem to have in the work of male and female artists is extremely encouraging and it would, therefore, be interesting to examine whether there is less resistance when it is the artists that initiate the peace processes.

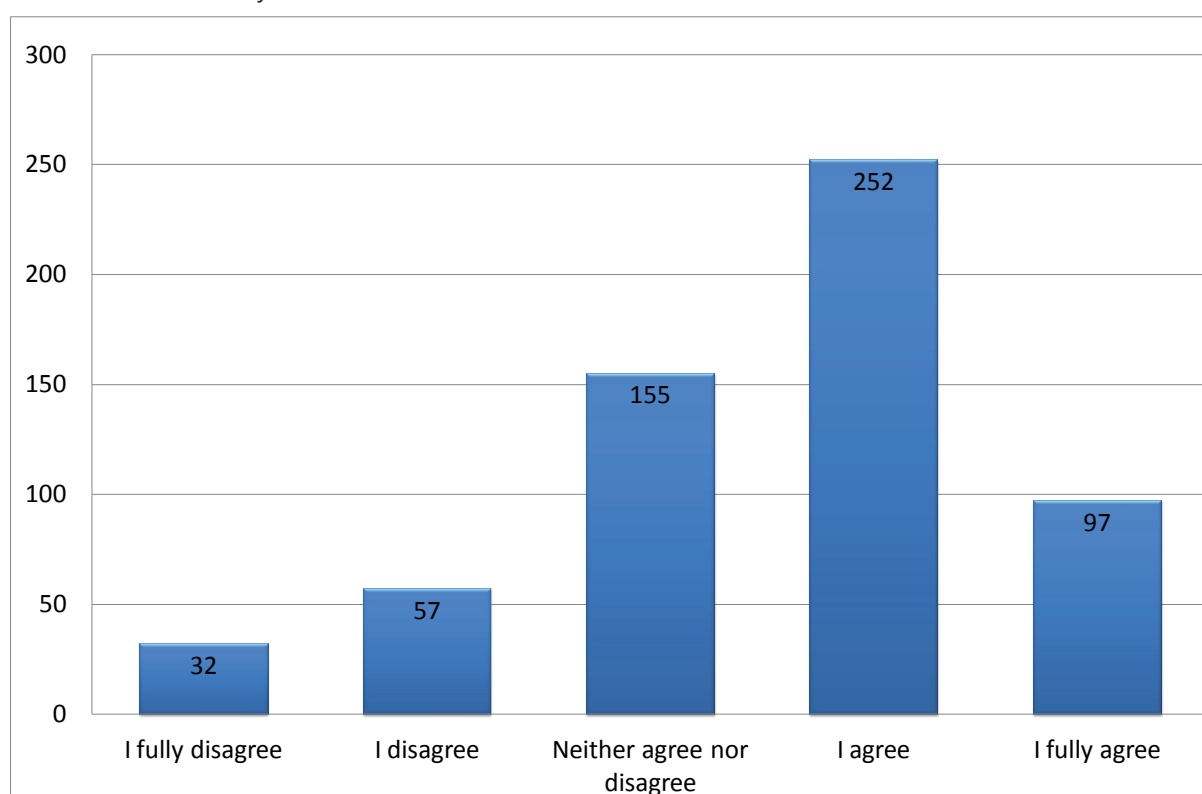
Chart 25. Field survey

Chart 26. Web survey

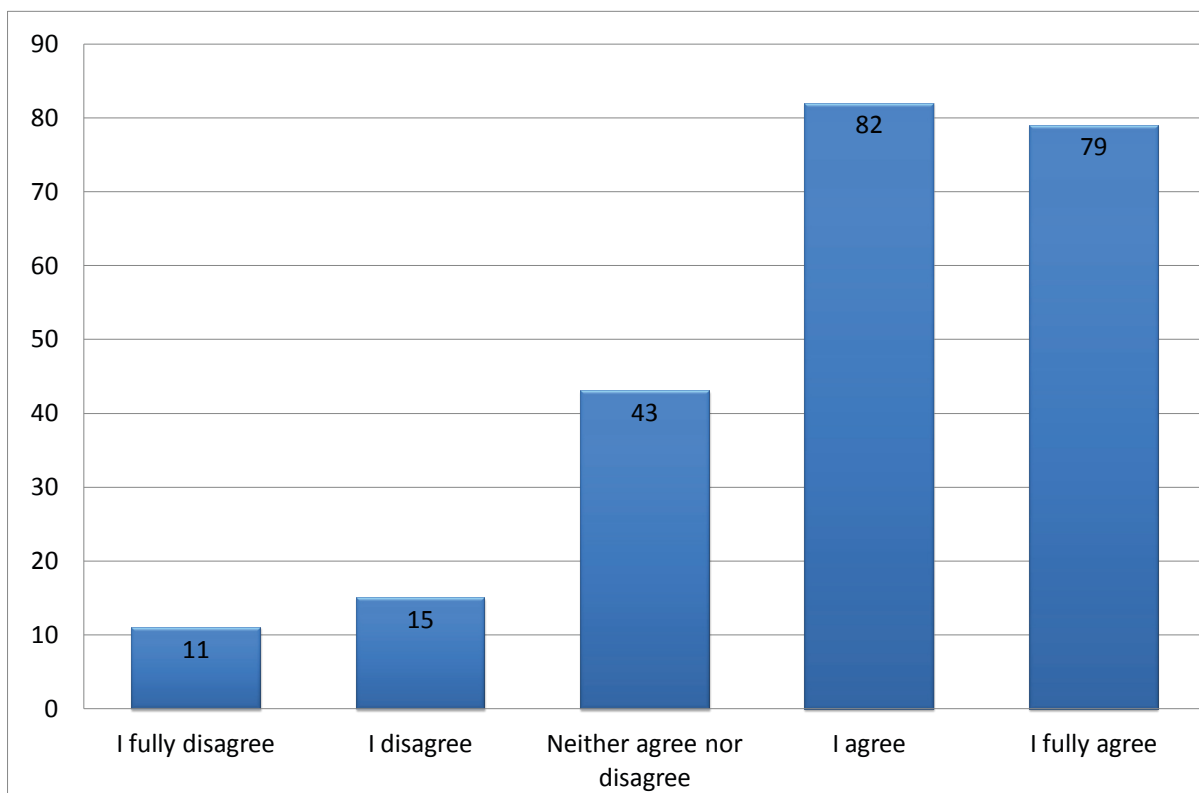


Table 46. Field survey

City	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
BANJA LUKA	4	7	27	42	18	0	98
BIHAĆ	1	1	6	11	4	1	24
BIJELJINA	2	8	9	23	5	1	48
BOSANSKO GRAHOVO	0	2	3	5	2	0	12
BRATUNAC	2	2	3	2	1	2	12
BRČKO	1	5	10	13	3	4	36
LIVNO	0	1	6	9	2	0	18
MOSTAR	9	7	7	16	9	0	48
PRIJEDOR	0	2	12	14	7	1	36
SANSKI MOST	0	1	9	5	0	0	15
SARAJEVO	2	7	30	62	20	0	121
TOMISLAVGRAD	2	2	3	5	0	0	12
TRAVNIK	0	3	6	11	5	0	25
TUZLA	2	5	10	17	11	3	48
ZENICA	7	4	12	16	10	0	49
No Answer (City)	0	0	2	1	0	1	4
Total	32	57	155	252	97	13	606

8.7. Peacebuilding and sport

The majority of respondents in both surveys agree that athletes contribute to peacebuilding in BH. However, the field survey showed that women were to a somewhat lesser extent prone to this view, whereas the web survey generated opposite results. Despite the fact that the web survey did not have an equal distribution in terms of gender as was the case with the field survey, it is still very clear that, according to answers we obtained, there was a somewhat higher percentage of women who agreed with this statement. When comparing the answers to this question with the *Where do you work?* question, we see that the employees in the public sector show the greatest conviction that athletes contributed to peacebuilding, as opposed to the employees in the non-governmental and the private sector who mostly selected the answer *I neither agree nor disagree*.

Analysing the answers to this question by means of comparison with the place-of-residence variable in the field survey showed that respondents from Mostar mostly disagree with this statement.

Chart 27. Field survey

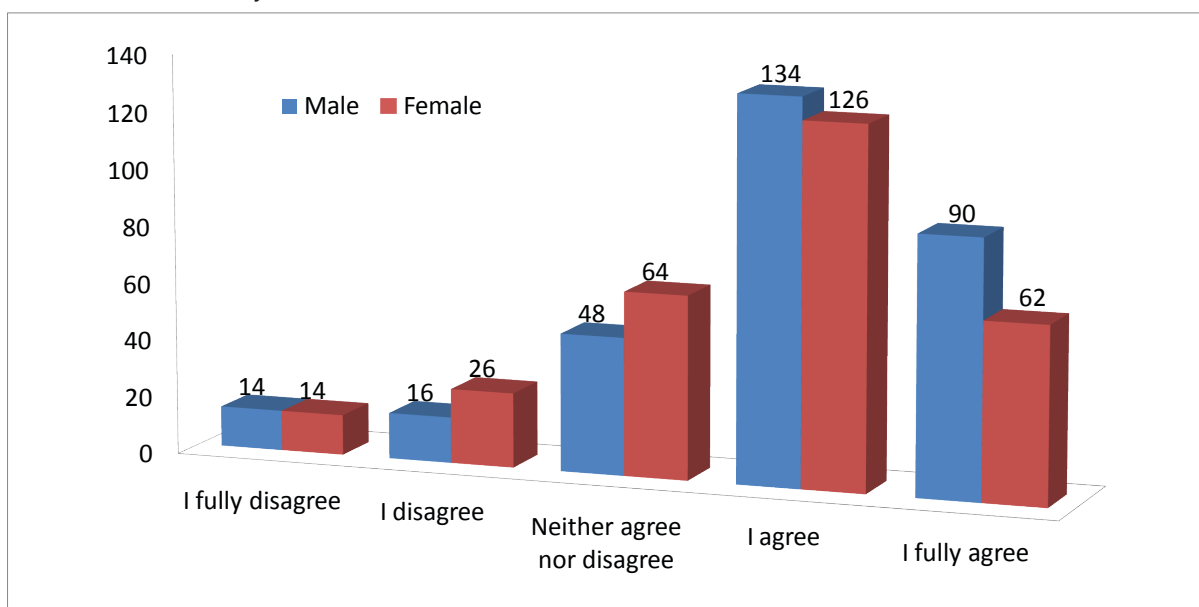


Chart 28. Web survey

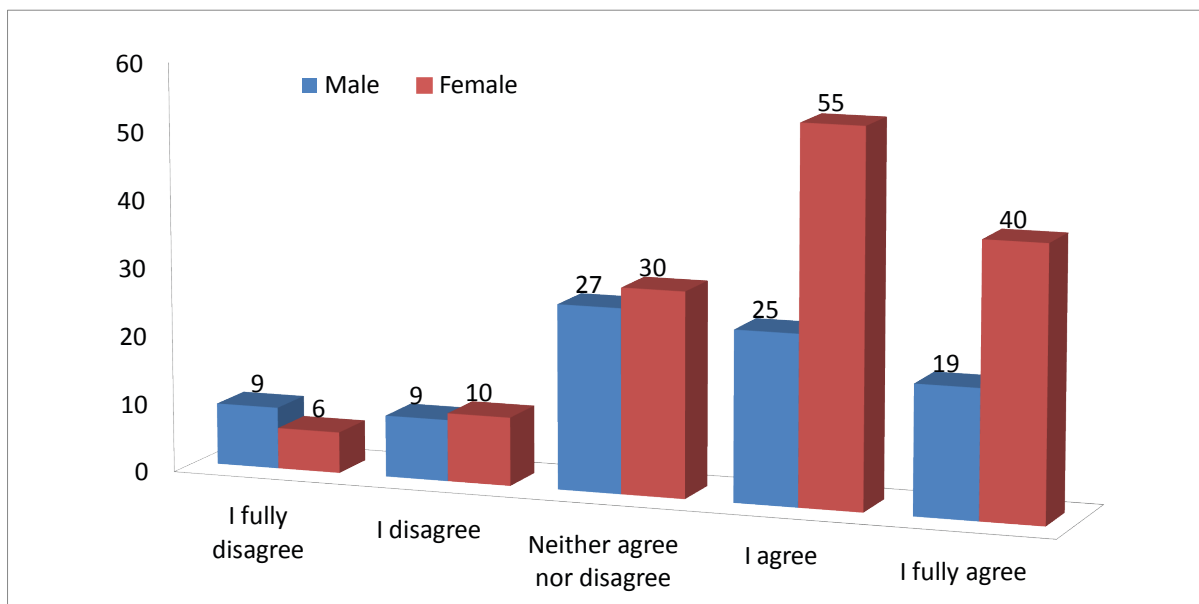


Chart 29. Web survey

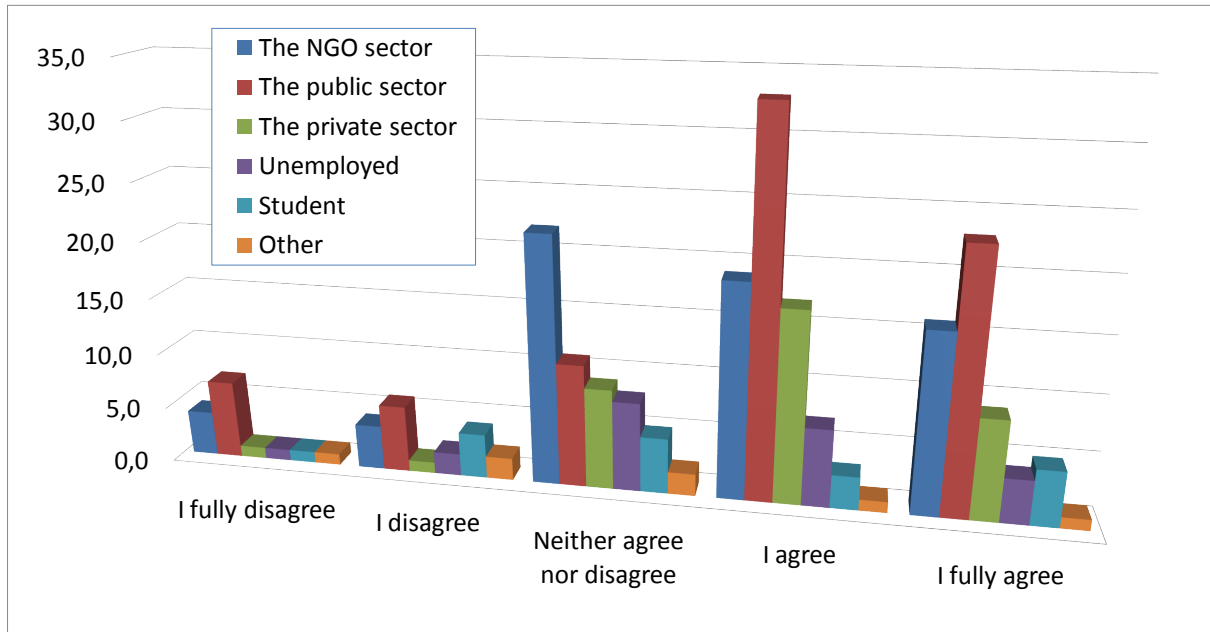
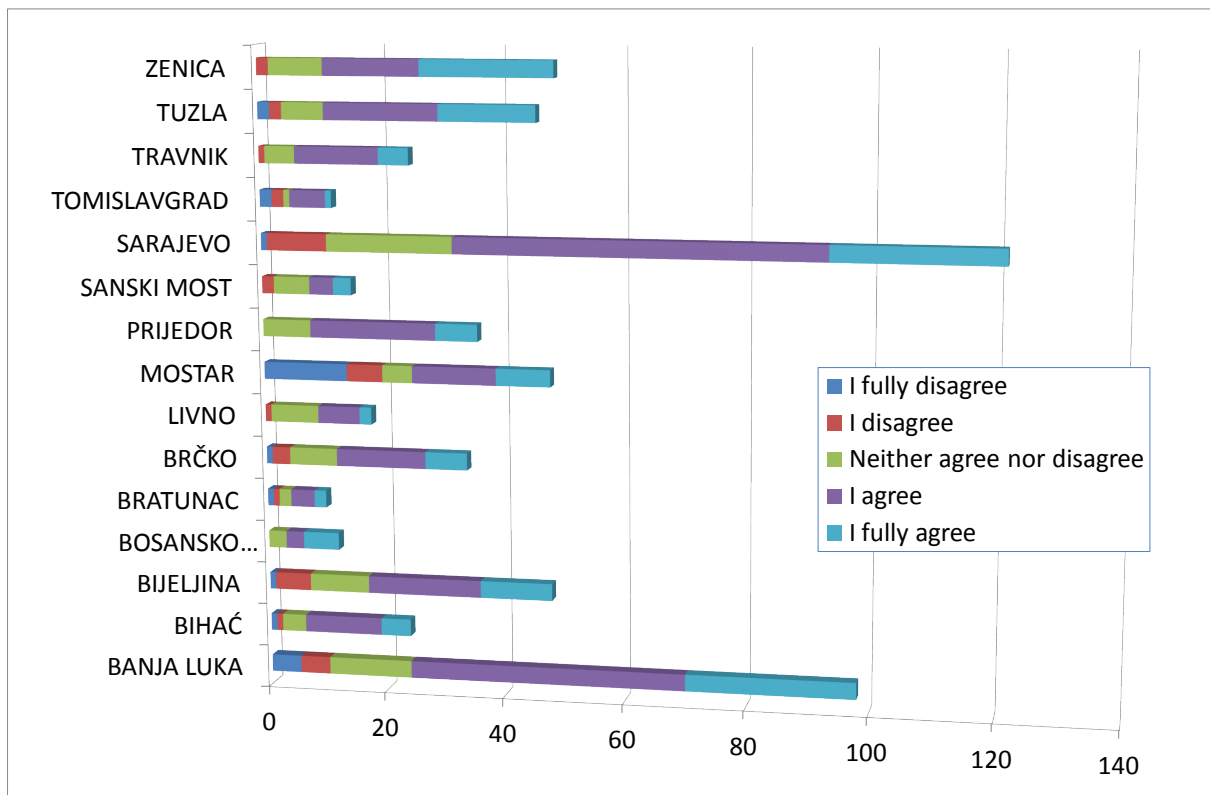


Chart 30. Field survey



8.8. Peacebuilding and the wider public

The view that the general public in BH is availed of sufficient knowledge of what peacebuilding really stands for is not held by a majority of respondents in both of our surveys. The persons who mostly disagreed with this statement were the respondents in the field survey who declared themselves as not religious – 14 persons, which means that about 32% of the total number of people who declared themselves as such had stated that they completely disagreed with this statement.

Chart 31. Field survey

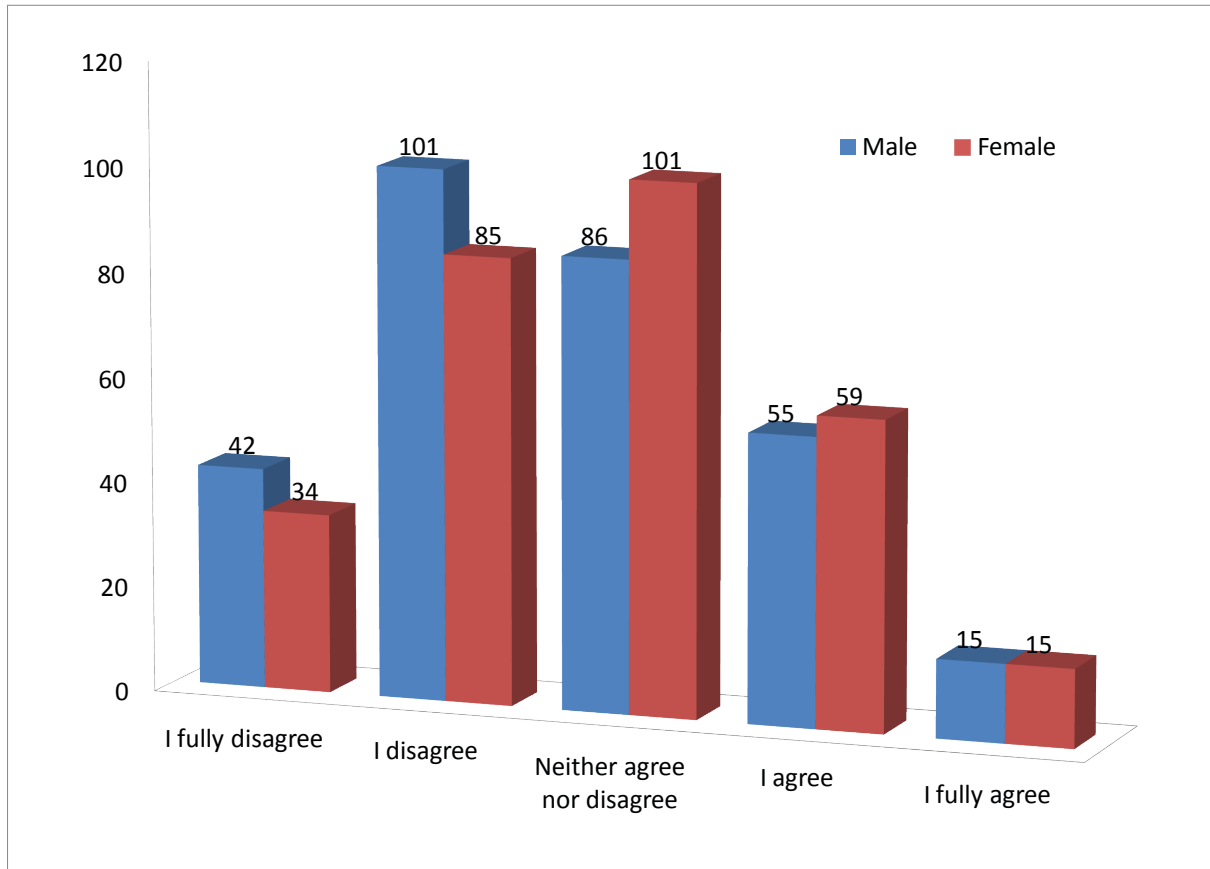


Chart 32. Web survey

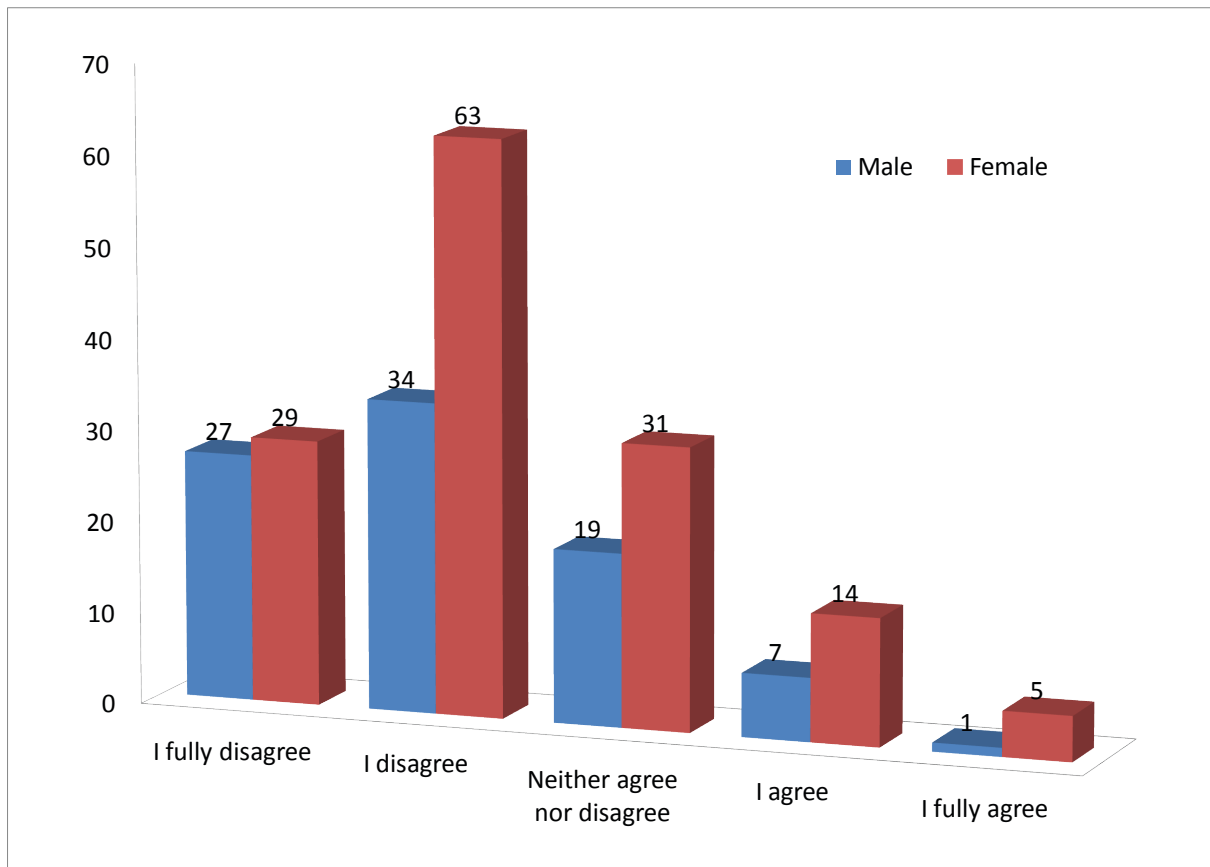


Table 47. Field survey

Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Muslim	26	78	87	61	14	6	272
Catholic	12	21	25	17	3	0	78
Orthodox	25	63	60	32	13	1	194
Jew	0	1	2	0	0	0	3
I am not religious	14	17	9	2	1	1	44
No Answer (Religion)	0	7	6	2	0	0	15
Total	77	187	189	114	31	8	606

8.9. Peacebuilding and ordinary people

Do ordinary people contribute to peacebuilding? was a question with which we tried to detect the respondents' views on the role of ordinary people. The majority of respondents in both surveys, regardless of their gender, age or place of residence agreed with this statement. As for the web survey, a somewhat increased number of respondents who declared themselves as not religious as well as those employed in the private sector were noticed to have disagreed with this statement.

Chart 33. Field survey

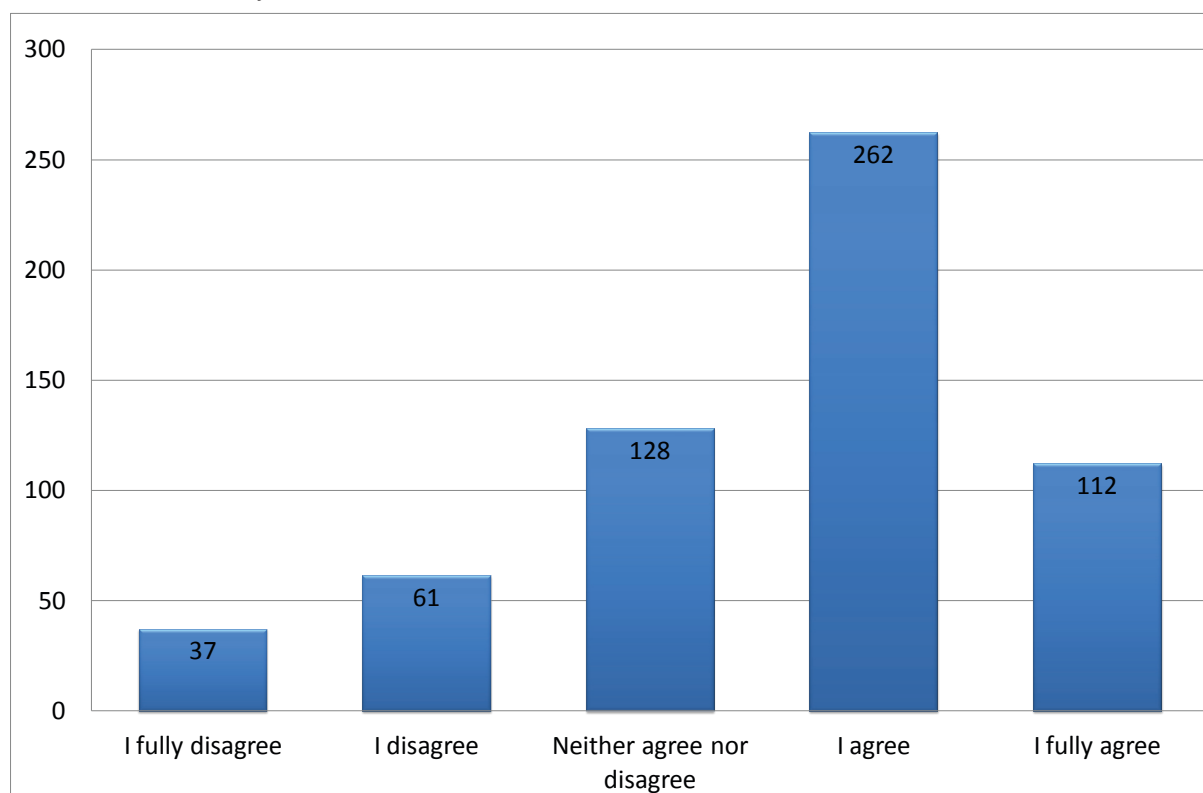


Chart 34. Web survey

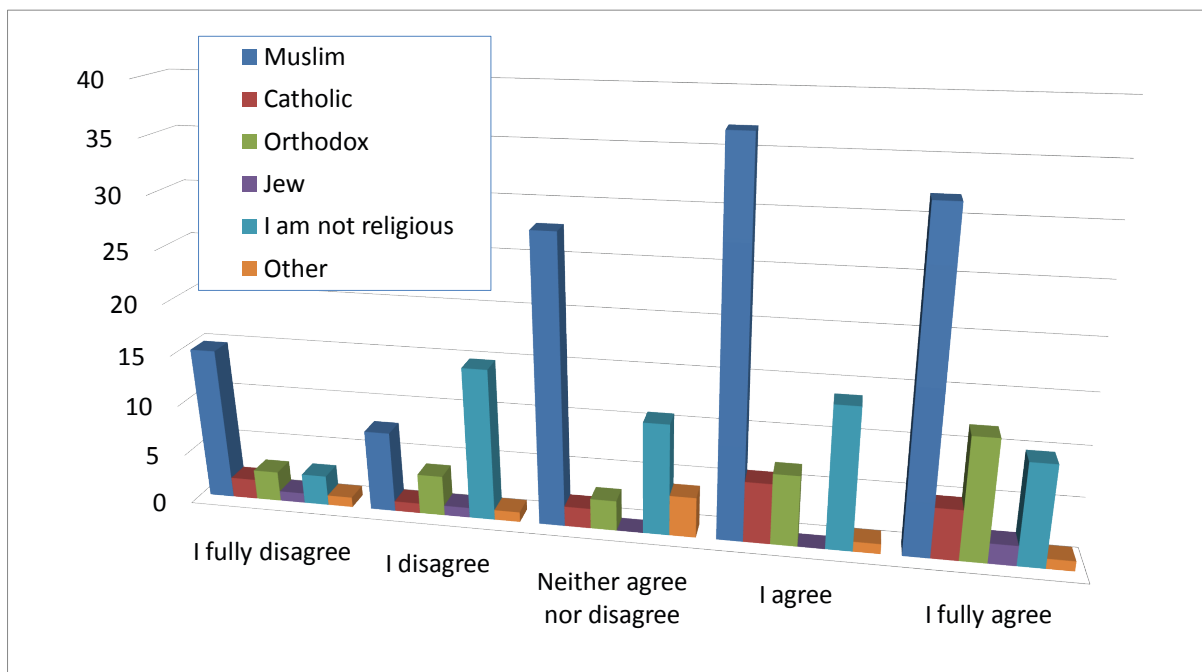
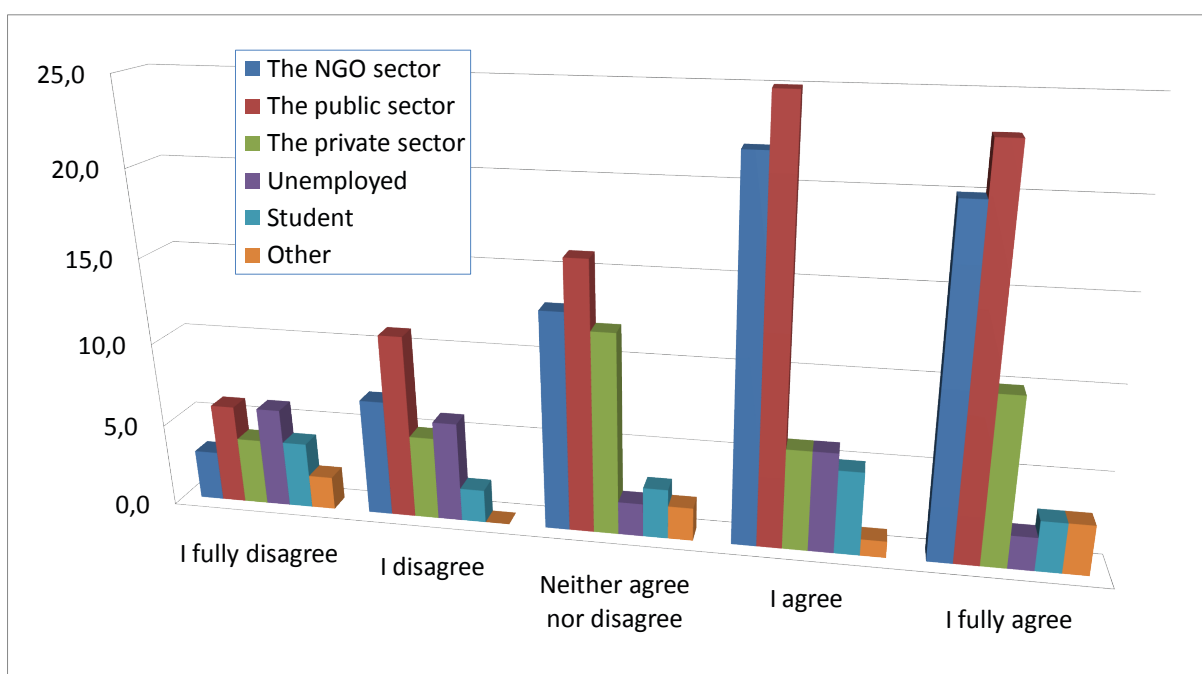


Chart 35. Web survey



This question left an open possibility for the respondents to provide their comments on this statement. We asked them *Why do you think so?* A total of 367 persons participating in the field survey and 143 persons participating in the web survey gave an answer to this question. The answers obtained were classified into several categories. The field survey thus had five categories into which we could classify the answers we obtained. As presented in Chart 36, the categories in question are: ordinary people are not meant for conflicts, ordinary people have more benefits from peace, ordinary people are passive, ordinary people are weak and ordinary people can contribute to peace. On the other hand, the web survey generated somewhat different results so they were classified into 5 categories that were given different names (see Table 48). Just as in the field survey, the greatest number of respondents provided comments testifying their belief in the positive contributions of ordinary people, while a significantly smaller number of respondents believed that ordinary people were amenable, uninformed and disinterested.

Chart 36. Field survey

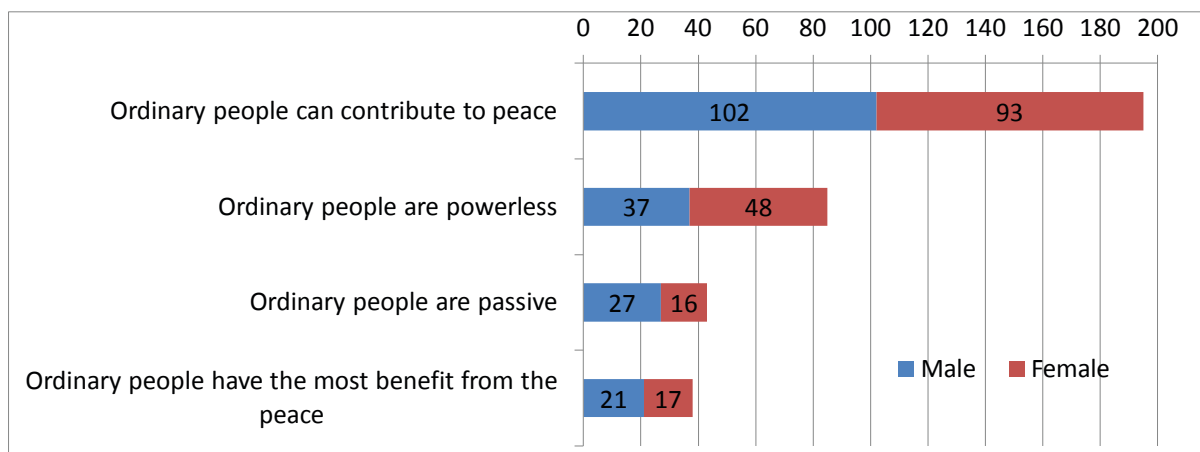


Table 48. Web survey

Ordinary people Peacemakers	frequency
Ordinary people can contribute to peace	98
Ordinary people are pliable	19
Ordinary people are ignorant	18
Ordinary people are not nationalists	4
Ordinary people are not interested	4
Total	143

8.10. Peacebuilding and religious communities

When discussing the views on religious communities, we noticed that the respondents in both our surveys disagreed with the statement that religious communities in BH contributed to peacebuilding. Comparing the answers obtained with the religious affiliation variable has produced interesting results. Thus, for instance, 15 persons who declared themselves as not religious in the field survey stated that they completely disagreed with this statement, while 16 of them did not agree (out of a total of 44).

Chart 37. Field survey

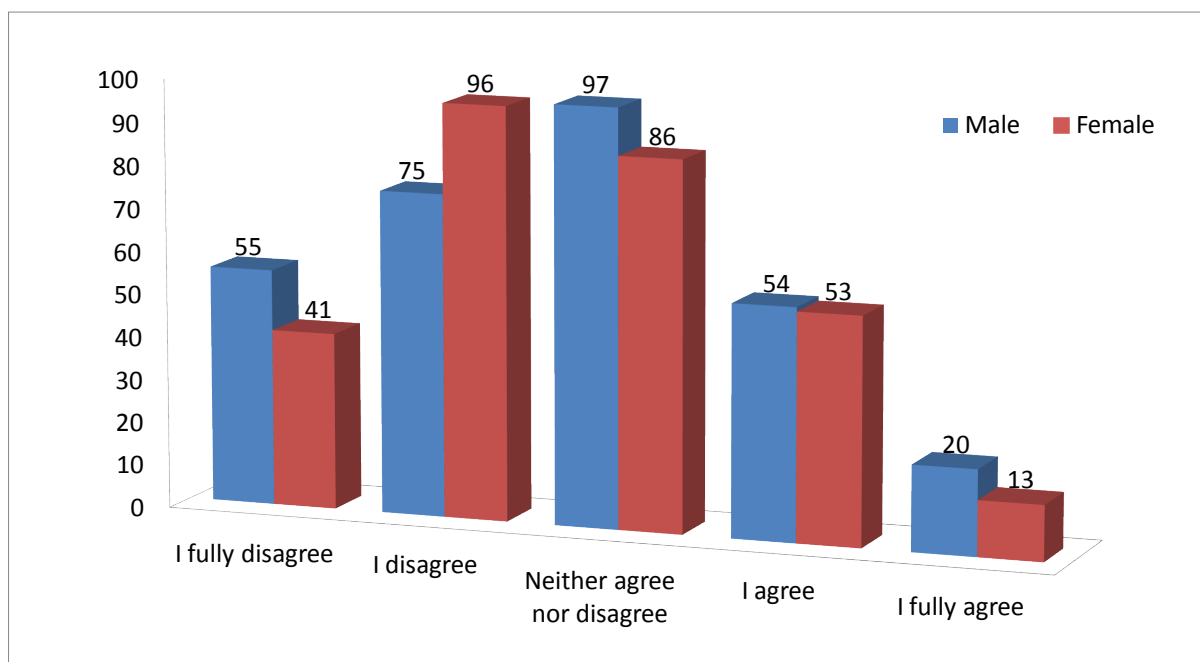
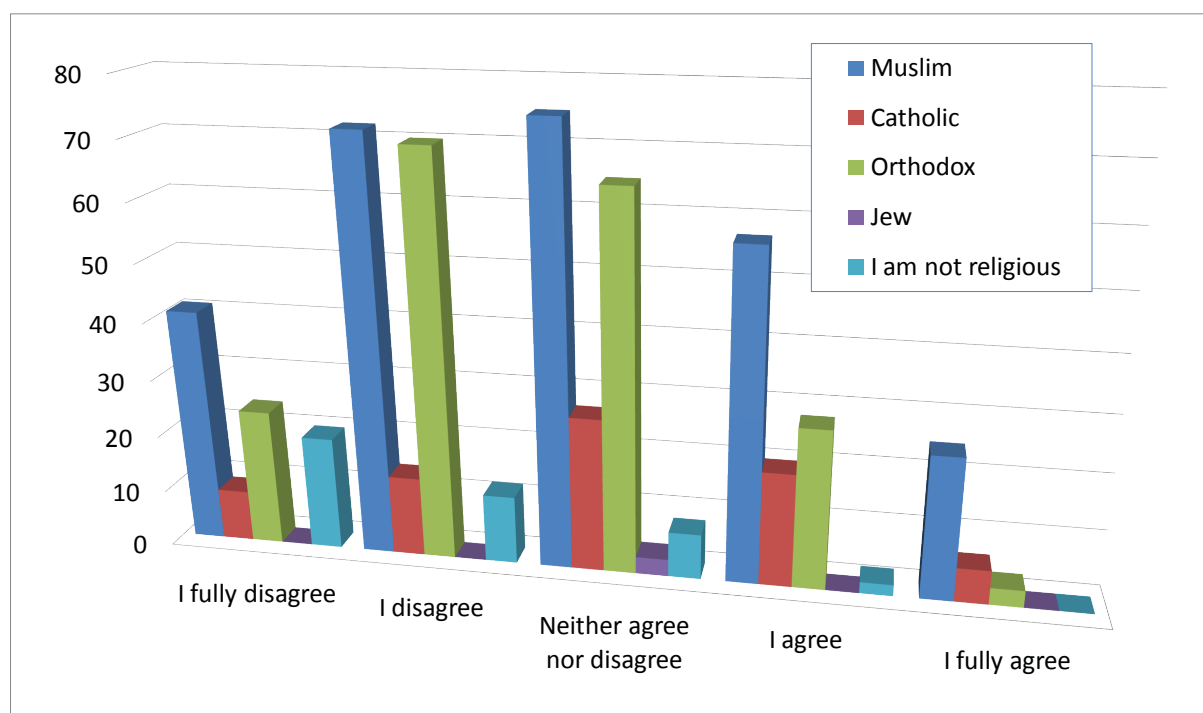


Chart 38. Field survey

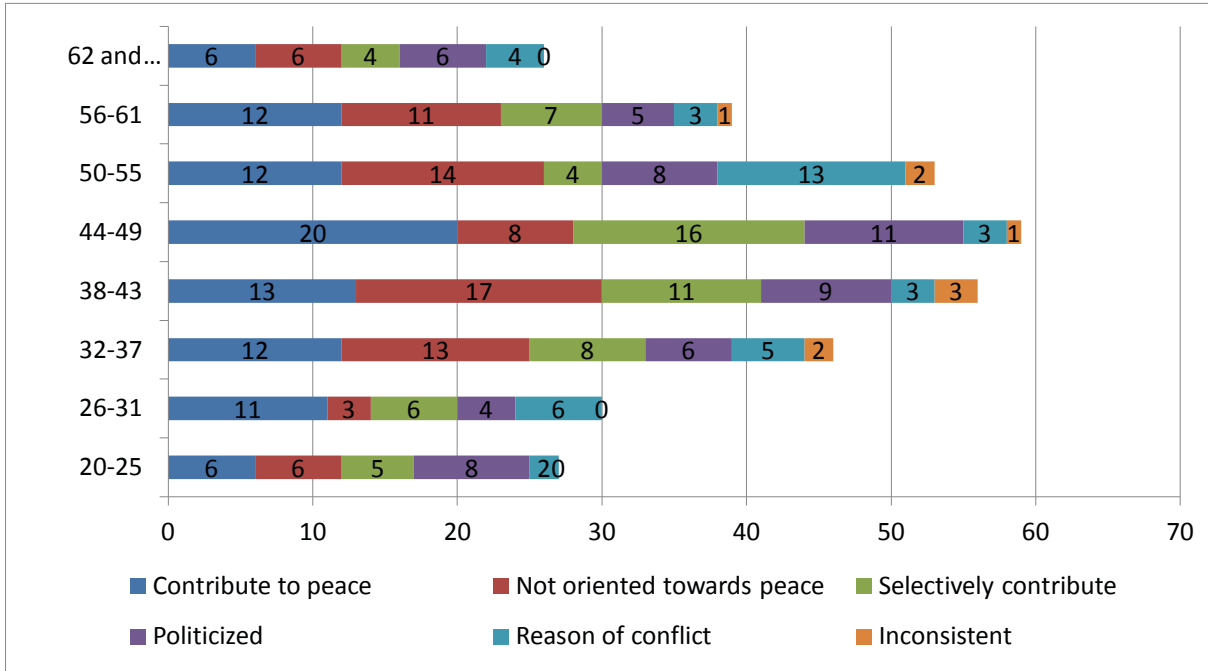


Why did they think so was a question to which the respondents gave 340 answers in the field survey and 154 in the web survey. These answers were also classified into several categories. Thus, for instance, 92 (27%) persons who participated in the field survey stated things that spoke in favour of the statement that religious communities contributed to peacebuilding. A total of 78 (23%) respondents stated that religious communities are not turned towards peace, 61 (18%) said that they contributed to peace selectively, 57 (17%) said that religious communities are politicized, 39 (11%) respondents stated that it was the religious communities that they considered to be causes of conflicts, while there was a very small number of those who considered that they were inconsistent, influencing people, powerless and exclusively concerned with their followers. A majority of respondents in the age group 44-49 (20 of them) thought that religious communities contributed to peacebuilding, as opposed to the 17 respondents in the age group 37-43 years who expressed the view that religious communities did not contribute to peace. There was a total of 13 persons in the age group 54-55 years who considered religious communities in BH to be the causes of conflict.

Table 49. Field survey

Answers	Male	Female	No Answer	Total
Contribute to peace	51	41	0	92
Not oriented towards peace	34	43	1	78
Selectively contribute	36	25	0	61
Politicized	33	24	0	57
Reason of conflict	18	21	0	39
Inconsistent	6	2	1	9
Have an impact on people	0	2	0	2
Powerless	1	0	0	1
Preoccupied only with their followers	1	0	0	1
Total	180	158	2	340

Chart 40. Field survey



The results of the web survey have shown that the respondents mostly provided comments in which they stated that religious communities were politicised and did not contribute to peace – 35 respondents (23%) or only partially contributed to peace – 21 respondents (17%). 19 of them (12%) stated that religion did contribute to peace but not the religious communities. Additionally, 19 respondents (12%) provided comments that stated that religious communities contributed to peace in BH, while 13 respondents (8%) stated that only individuals within religious communities contributed to peace and 12 (8%) claimed that they were inconsistent. A somewhat lesser number of respondents said that religious communities were only concerned with their followers, that they influenced people’s views and that they were hypocritical.

Chart 41. Web survey

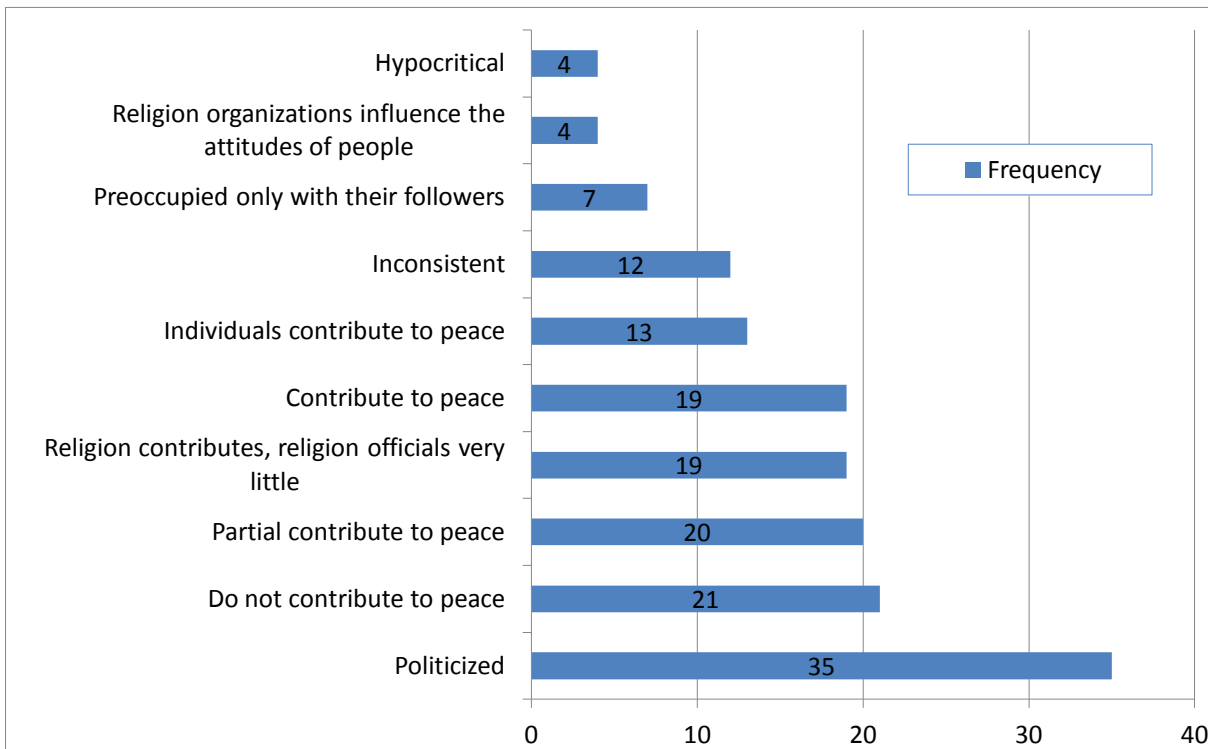
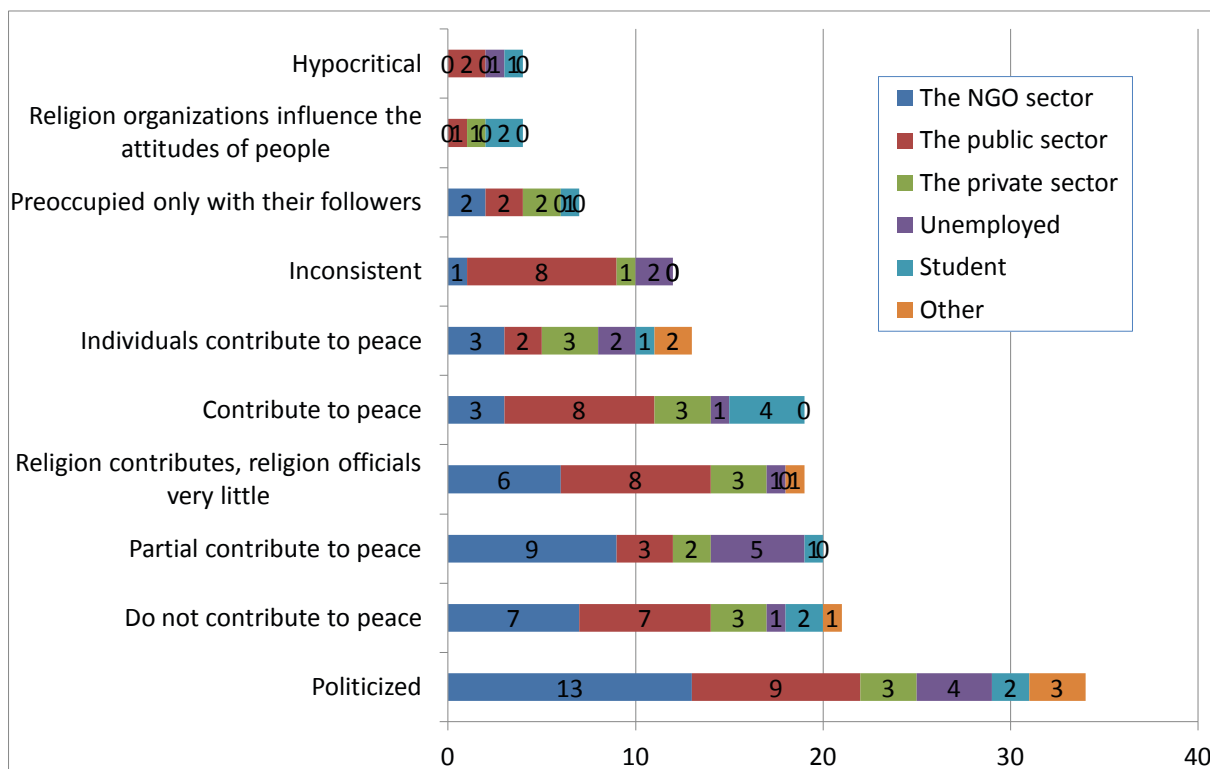


Chart 42. Web survey



8.11. Peacebuilding and local religious officials

Even when referring to local religious officials, the views of our respondents do not reflect a significant amount of trust in their peace-building work but a majority of them did not comment on this question. This could mean that they either did not know whether a local religious official contributed to peace or they did not want to criticise religious authorities. A very small number of respondents (19 in the field survey and 8 in the web survey, which amounts to about 3% of the total number of respondents) completely agreed with this statement, while there was a much greater number of those who completely disagreed, as can be discerned from the charts below. Comparing the answers with the religious affiliation variable, we can see that the largest number of Muslims (51) expressed their trust in the local religious officials, whereas in the web survey this was the case with the Catholics. When discussing the gender or age variables, we did not notice any noteworthy differences in views between the sexes or different age groups.

Chart 43. Field survey

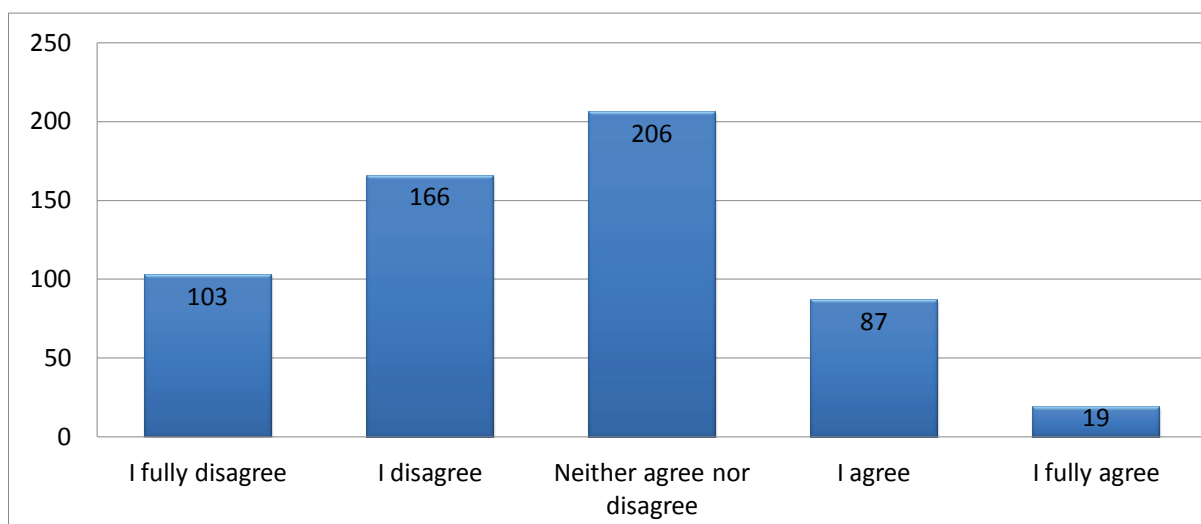


Chart 44. Field survey

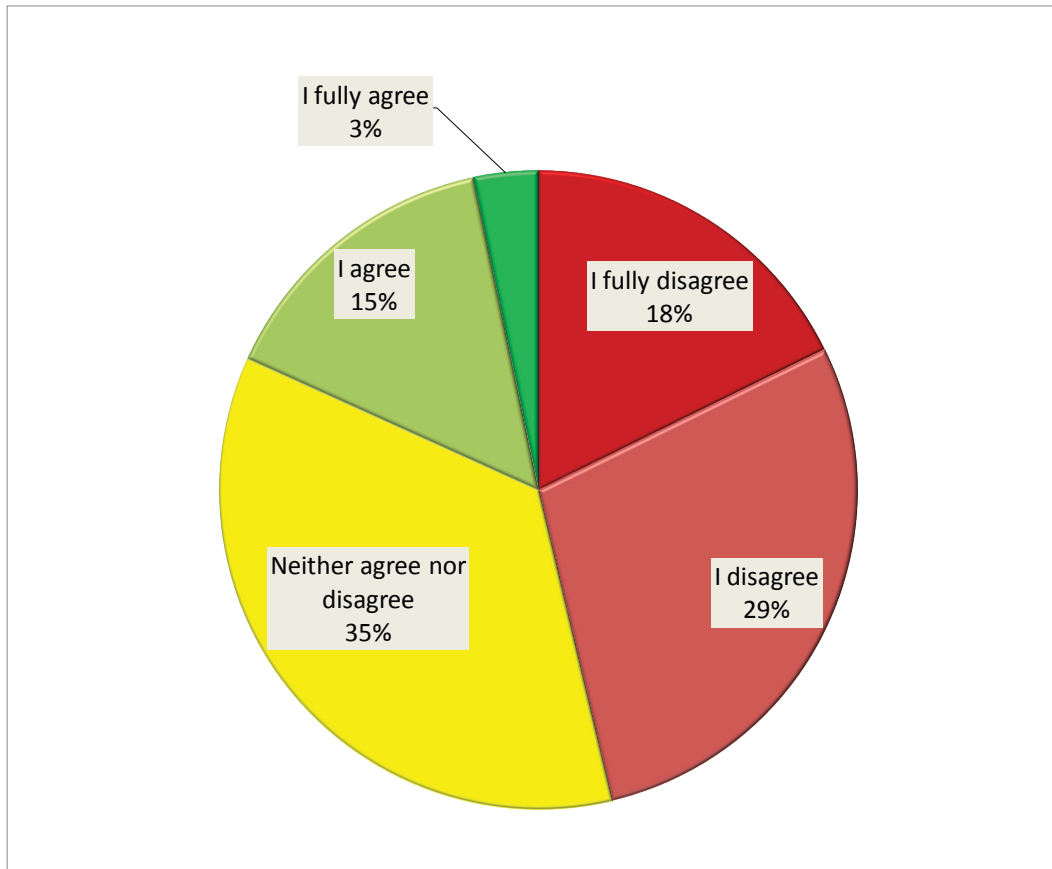


Chart 45. Field survey

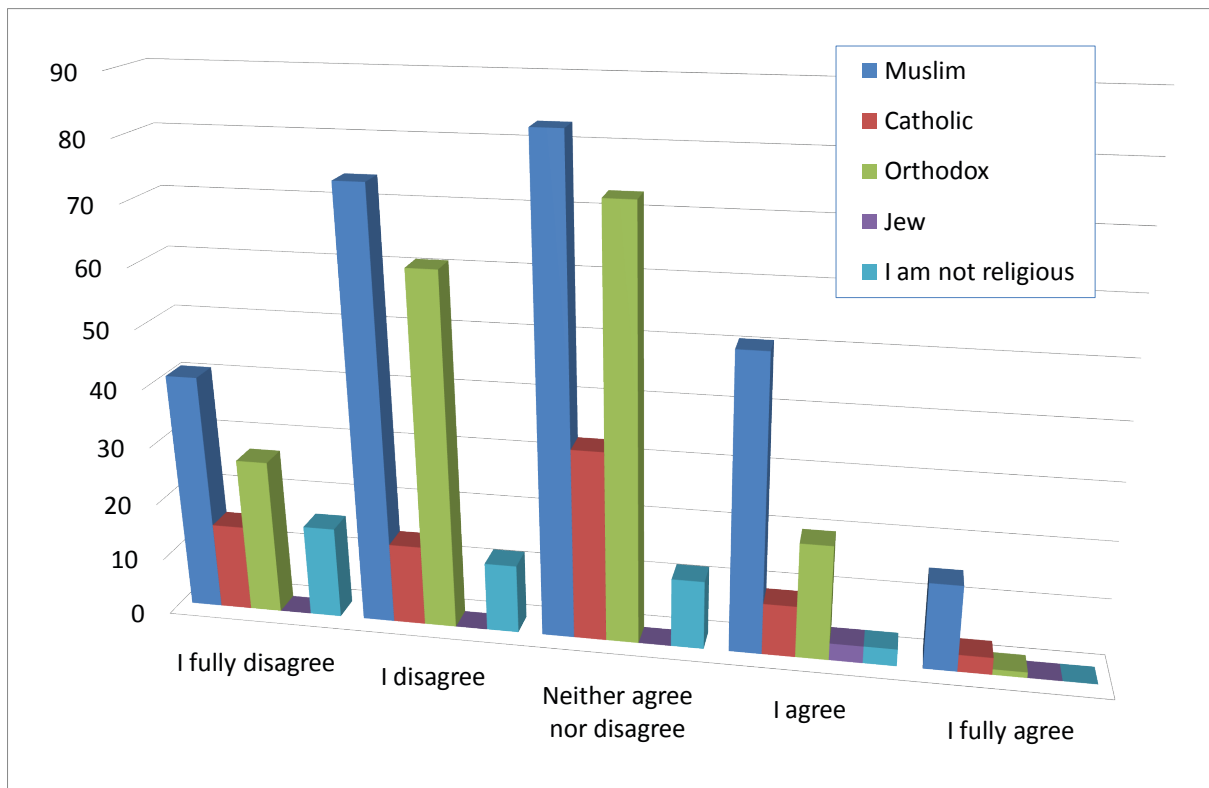
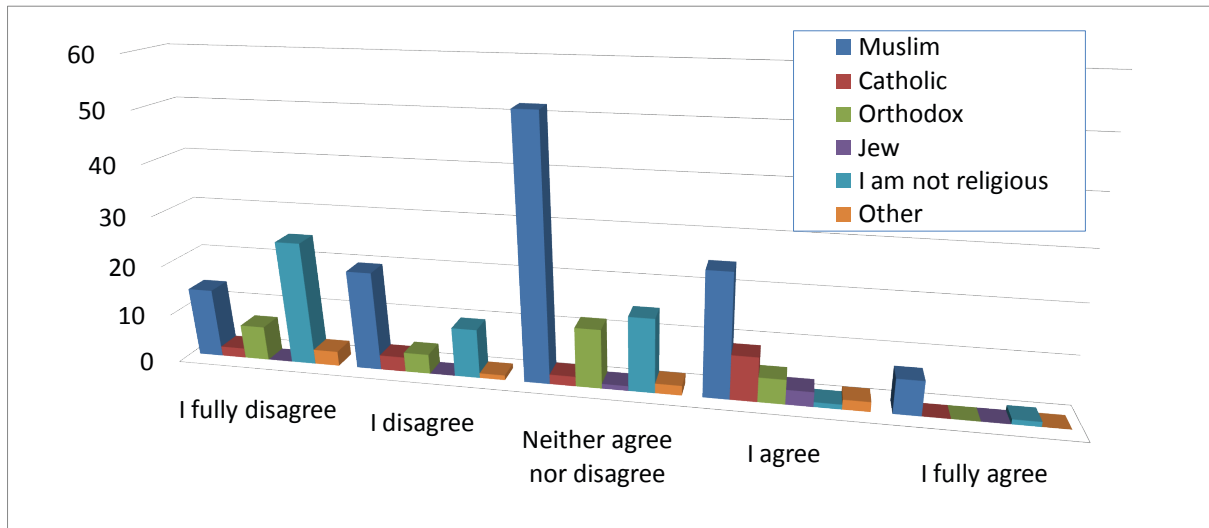


Chart 46. Web survey



When asked to justify their views, the respondents offered answers that we later classified into the following categories – they selectively contribute to peace, they contribute to peace, they do not contribute, they are politicised, inconsistent, they love power and they are respected in their communities. People from age groups 50-55 and 62 and older mostly think that local religious officials are politicised, while as much as 6 people from the age group 20-25 stated that local religious officials contributed to peace.

Chart 47. Field survey

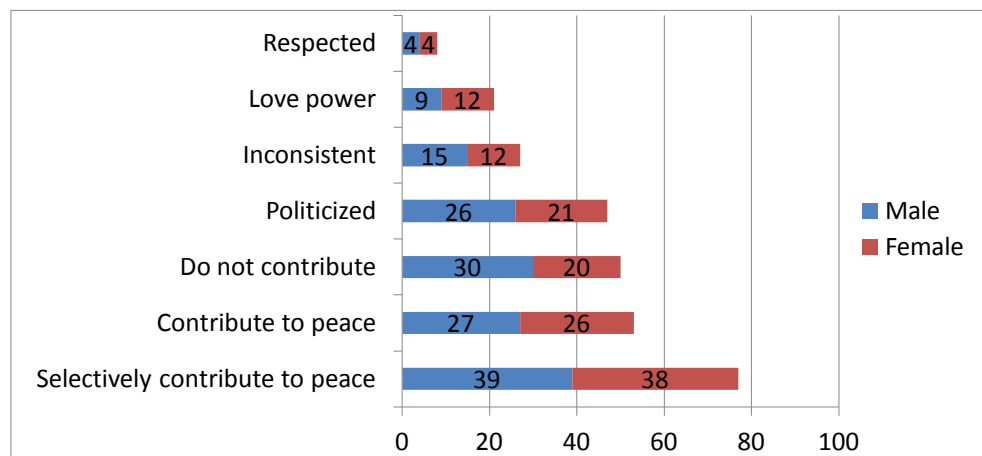
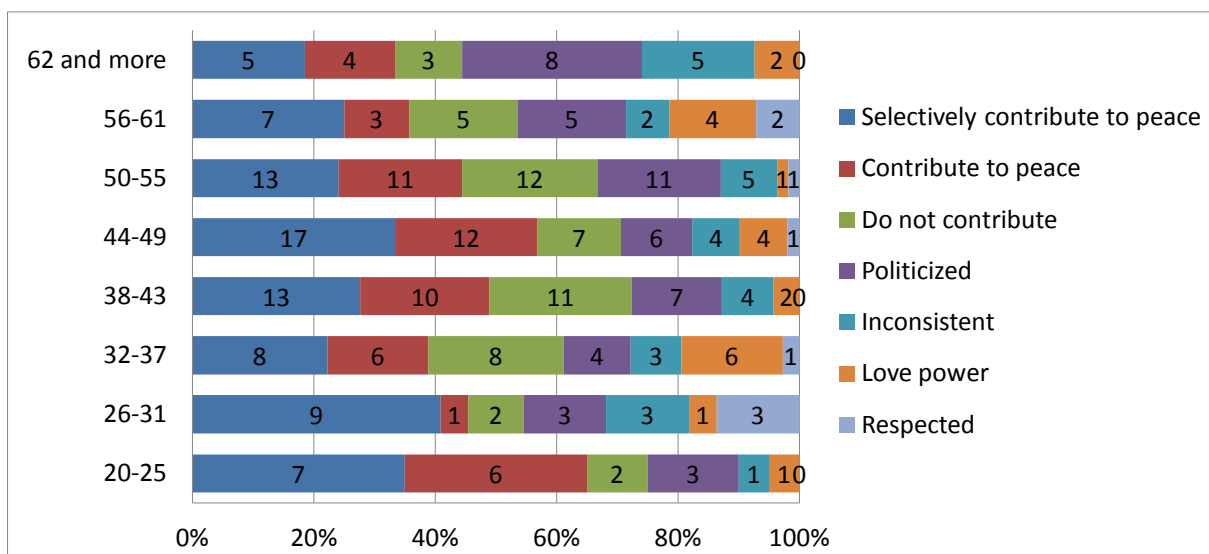
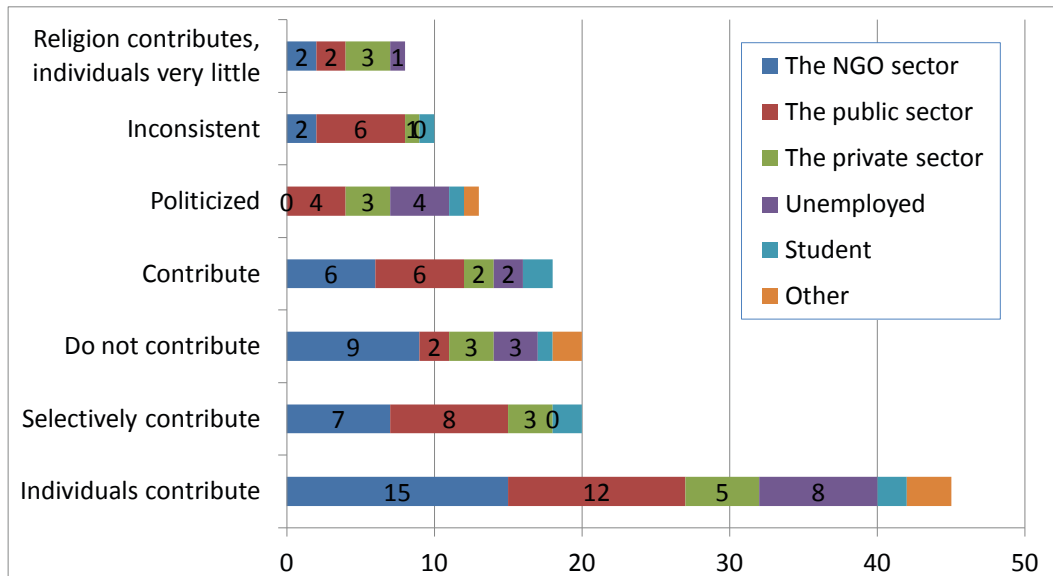


Chart 48. Field survey



The web survey generated the following categories: politicised (35), do not contribute to peace (21), partially contribute to peace (20), religion contributes to peace not the religious communities (19), they contribute to peace (19), individuals contribute to peace (19), inconsistent (12), concerned with their respective followers only (7), religious communities influence the views of people (4), hypocritical (4).

Chart 49. Web survey



8.12. Peacebuilding and local politicians

A majority of respondents also disagree with the statement that local politicians contributed to peacebuilding. Thus, for instance, only 14 persons in the field survey completely agree with this statement, which is several times less than the number of people who completely disagree. The greatest lack of trust in local politicians was seen in our Catholic respondents – 33 people, which is almost a half of their total number.

Chart 50. Field survey

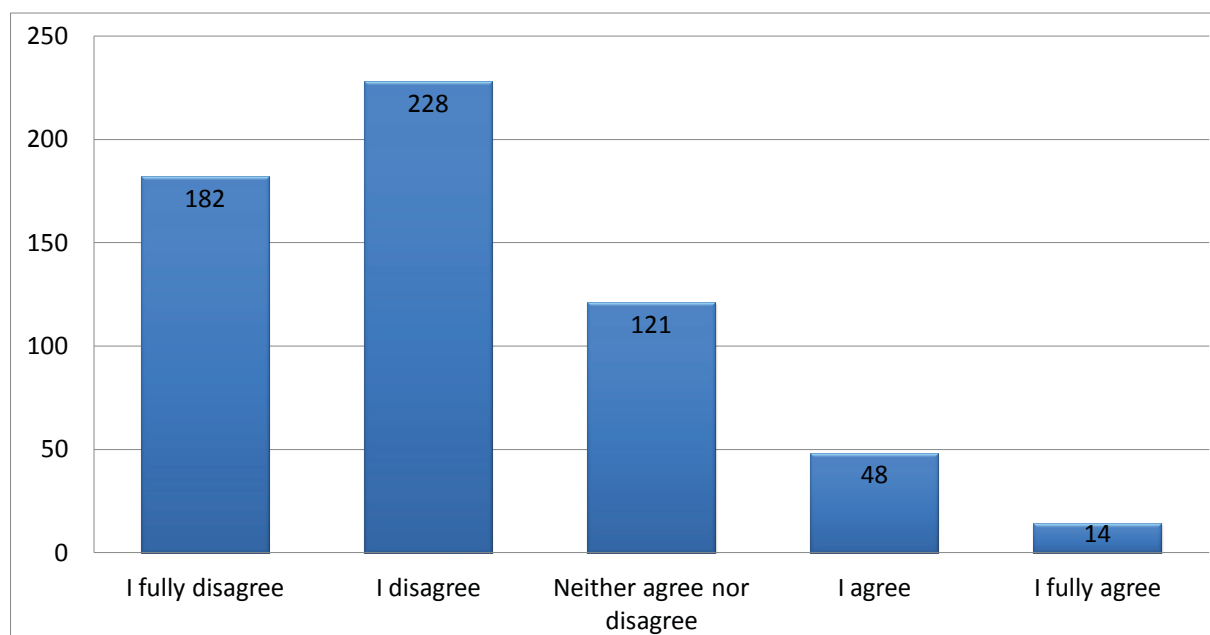
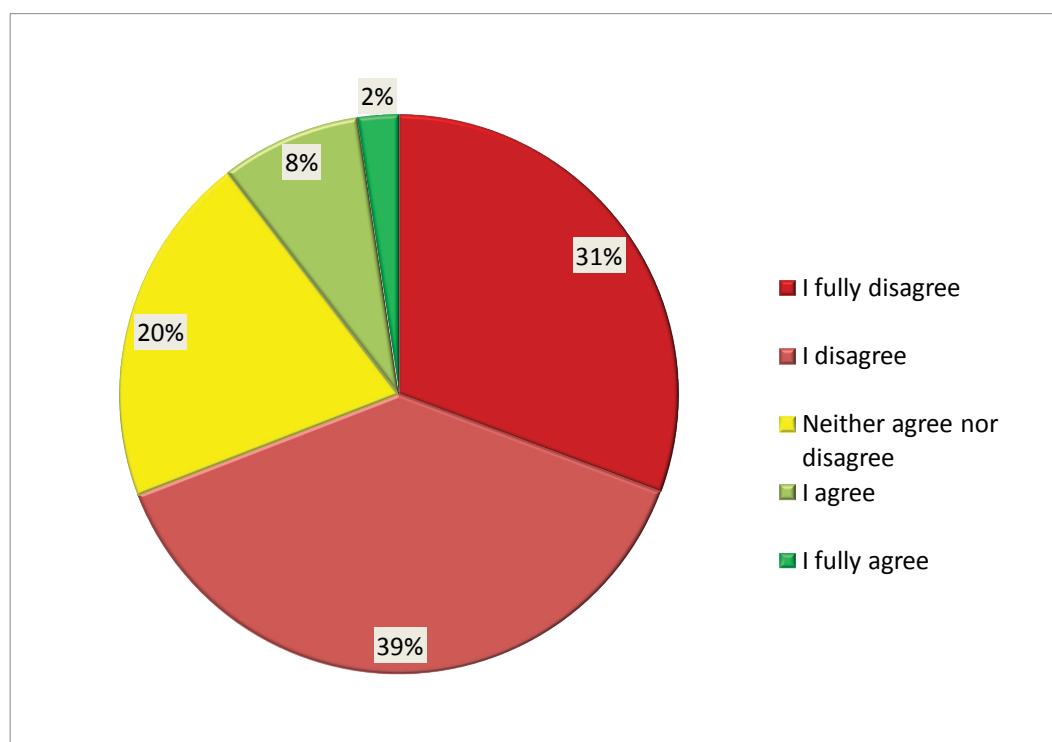


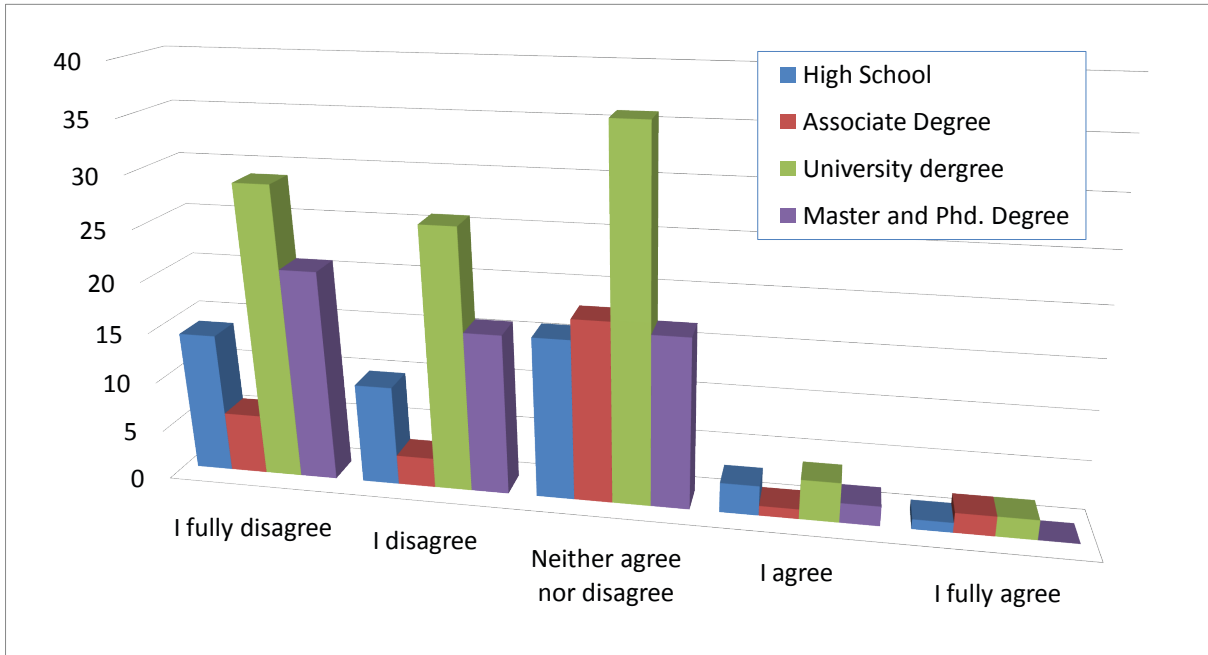
Chart 51. Field survey

In the web survey, 5 people altogether declared that they completely disagreed with this statement. There is a far greater number of those who chose the option *I neither agree nor disagree* (87) or those who completely agree with this statement (70). However, comparing the answers to this question with the gender variable, it was clear that there are significantly fewer women who are prone to believe in the peacebuilding activities of local politicians. Even though the overall number of women who completed the web survey was larger than that of men, it is still clear that there was a much greater number of women who selected options that did not agree with this statement, while 46 male respondents (which is half of the total number of men who completed the survey) selected a neutral position, i.e. stated that they neither agreed nor disagreed with this statement.

Table 50. Web survey

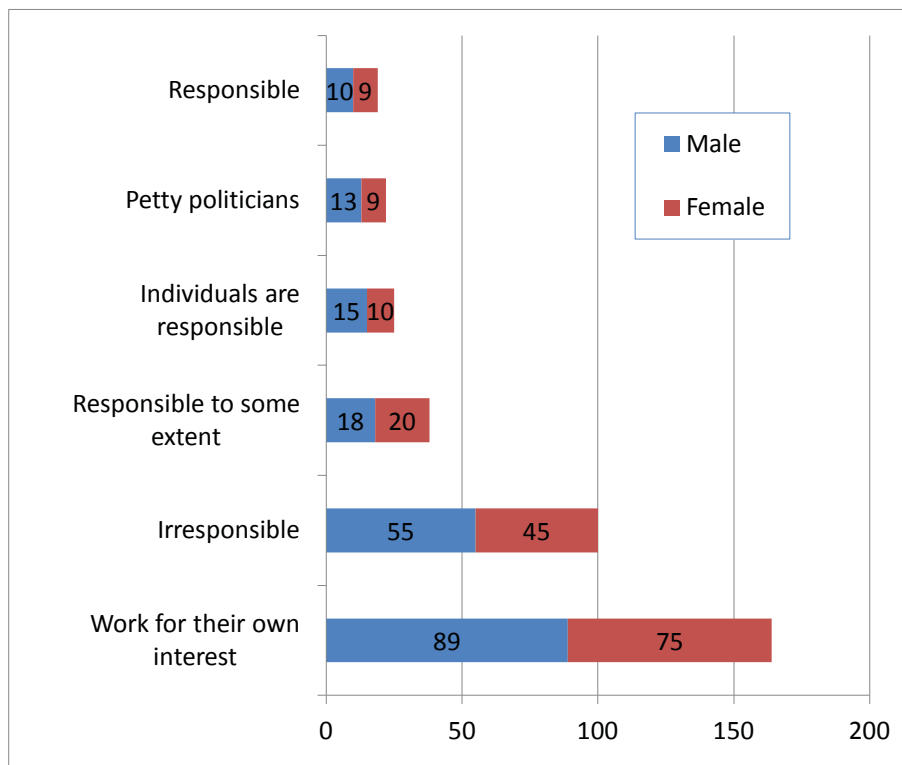
Gender	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Male	21	19	46	1	1	1	89
Female	49	36	41	9	4	4	143
Total	70	55	87	10	5	5	232

Chart 52. Web survey



The question *Why do you think so?* was answered by more than a half of the respondents in their own way. After we had made a classification of the answers, we saw that none of the categories contained a positive attitude towards local politicians. The categories appearing in the field survey are as follows – thinking only of their own interests, irresponsible, responsible to a certain extent, petty politicians, responsible.

Chart 53. Field survey



PART 9.

FEATURES OF PEACEMAKERS

In the last part of our survey we wanted to examine the features that the respondents believe to be characteristic of peacemakers. The respondents were offered a scale containing the following values: *I completely agree, I agree, I neither agree nor disagree, I disagree and I completely disagree*. The results have shown that respondents in both surveys gave similar answers. According to those results, five features that best describe a person engaged in peacebuilding are as follows: human kindness, openness towards people from different backgrounds, compassion for others and readiness to help others, tolerance, readiness for cooperation.

Extensive education, sense of loyalty towards one's community, wealth and connections with the authoritative circles are features that least describe a person engaged in peacebuilding.

9.1. Human kindness

Chart 54. Field Survey

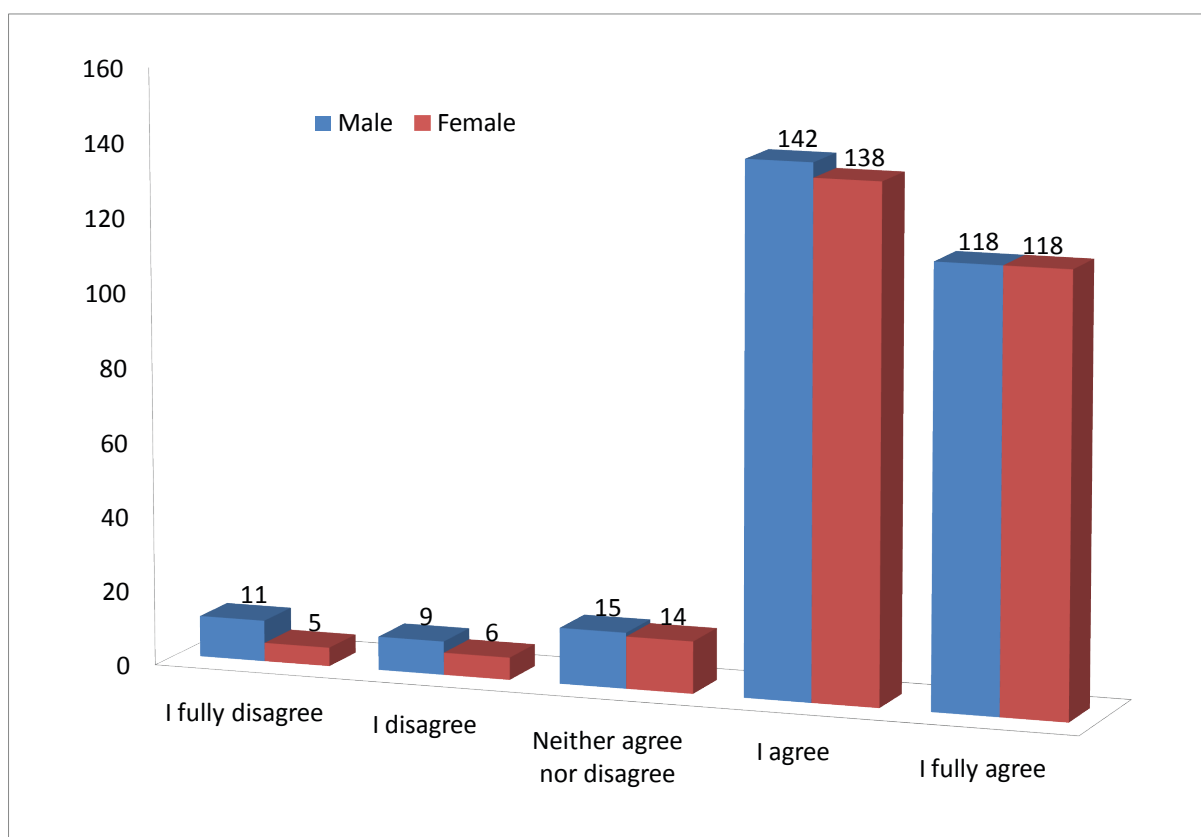
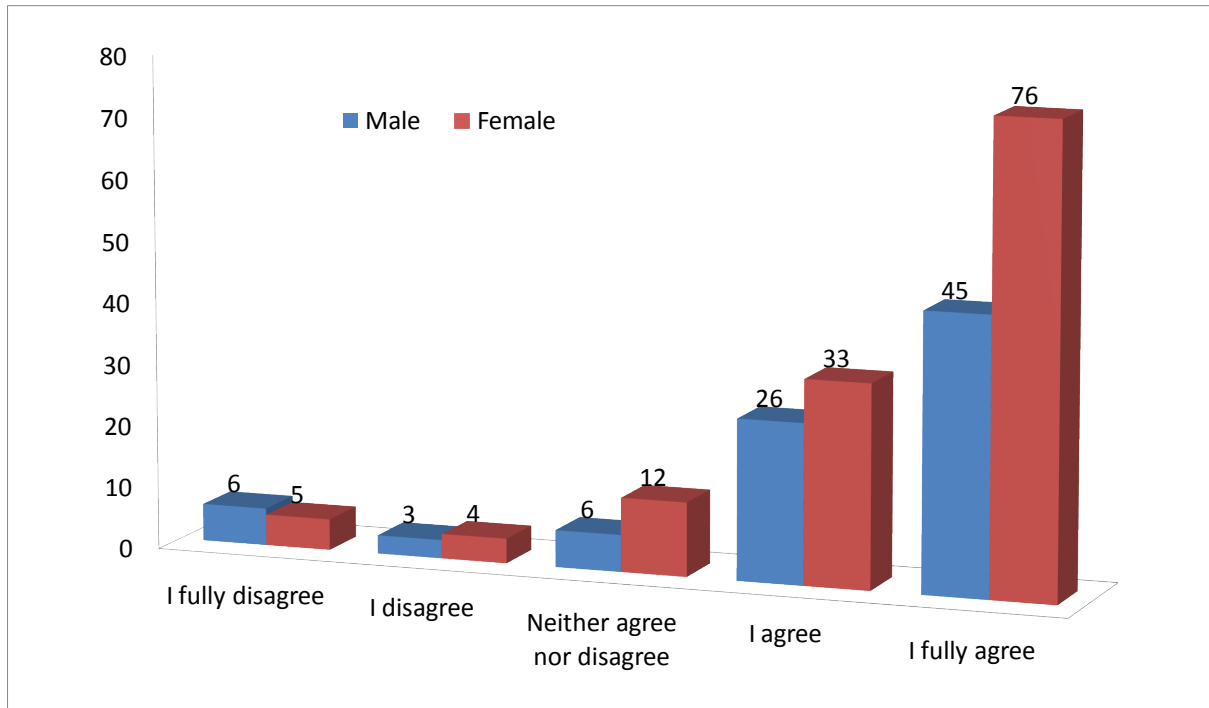


Chart 55. Web Survey



9.2. Openness towards people from different backgrounds

As for a peacemaker's features referring to the openness towards people from different backgrounds, we have noticed an interesting relationship in the field survey between the answers to this question and the religious affiliation and place of residence variables. Thus, for instance, a somewhat greater number of people with primary education answered that they neither agreed nor disagreed with the statement that this was the feature that defined a peacemaker (27) as opposed to the one person with a master's degree and a doctorate. However, a majority of respondents, regardless of their level of education, agreed that this was an important feature of a peacemaker.

Table 51. Field survey

Level of Education	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Elementary School	1	2	7	16	18	3	47
High School	5	10	27	139	111	28	320
Associate Degree	4	4	9	23	38	4	82
University degree	2	4	9	44	66	5	130
Master and Phd. Degree	1	2	1	13	8	0	25
No Answer (Education)	0	0	0	1	1	0	2
Total	13	22	53	236	242	40	606
<i>Elementary School</i>	2%	4%	15%	34%	38%	6%	100%
<i>High School</i>	2%	3%	8%	43%	35%	9%	100%
<i>Associate Degree</i>	5%	5%	11%	28%	46%	5%	100%
<i>University degree</i>	2%	3%	7%	34%	51%	4%	100%
<i>Master and Phd. Degree</i>	4%	8%	4%	52%	32%	0%	100%
<i>No Answer (Education)</i>	0%	0%	0%	50%	50%	0%	100%
Total	2%	4%	9%	39%	40%	7%	100%

Table 52. Web survey

Level of Education	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
High School	2	0	2	9	27	5	45
Associate Degree	1	0	2	7	20	1	31
University degree	4	1	8	23	56	6	98
Master and Phd. Degree	3	1	1	11	39	3	58
Total	10	2	13	50	142	15	232

Comparing the answers to this question with the religious affiliation variable showed that one respondent who had not stated his/her religion completely disagreed that this was the feature characteristic of a peacemaker; other two persons disagreed, as opposed to the 3 persons who had declared themselves as Jewish and who completely agreed with this statement.

Table 53. Field survey

Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Muslim	6	4	26	108	111	17	272
Catholic	2	5	6	33	30	2	78
Orthodox	1	11	19	72	74	17	194
Jew	0	0	0	0	3	0	3
I am not religious	1	2	2	18	18	3	44
No Answer (Religion)	3	0	0	5	6	1	15
Total	13	22	53	236	242	40	606
<i>Muslim</i>	<i>2%</i>	<i>1%</i>	<i>10%</i>	<i>40%</i>	<i>41%</i>	<i>6%</i>	<i>100%</i>
<i>Catholic</i>	<i>3%</i>	<i>6%</i>	<i>8%</i>	<i>42%</i>	<i>38%</i>	<i>3%</i>	<i>100%</i>
<i>Orthodox</i>	<i>1%</i>	<i>6%</i>	<i>10%</i>	<i>37%</i>	<i>38%</i>	<i>9%</i>	<i>100%</i>
<i>Jew</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>	<i>0%</i>	<i>100%</i>
<i>I am not religious</i>	<i>2%</i>	<i>5%</i>	<i>5%</i>	<i>41%</i>	<i>41%</i>	<i>7%</i>	<i>100%</i>
<i>No Answer (Religion)</i>	<i>20%</i>	<i>0%</i>	<i>0%</i>	<i>33%</i>	<i>40%</i>	<i>7%</i>	<i>100%</i>
Total	2%	4%	9%	39%	40%	7%	100%

Table 54. Web survey

Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Muslim	6	0	6	32	70	7	121
Catholic	0	0	2	1	12	1	16
Orthodox	1	0	0	4	19	5	29
Jew	0	0	1	1	2	0	4
I am not religious	3	1	3	9	36	1	53
Other	0	1	0	3	3	1	8
No Answer (Religion)	0	0	1	0	0	0	1
Total	10	2	13	50	142	15	232

The analysis of the place of residence variable generated interesting results. Eleven respondents from Mostar either completely disagreed or disagreed with the statement that this was a defining feature of a peacemaker, while all the respondents from Bihać and Bosansko Grahovo completely agreed with the statement.

Chart 56. Field survey

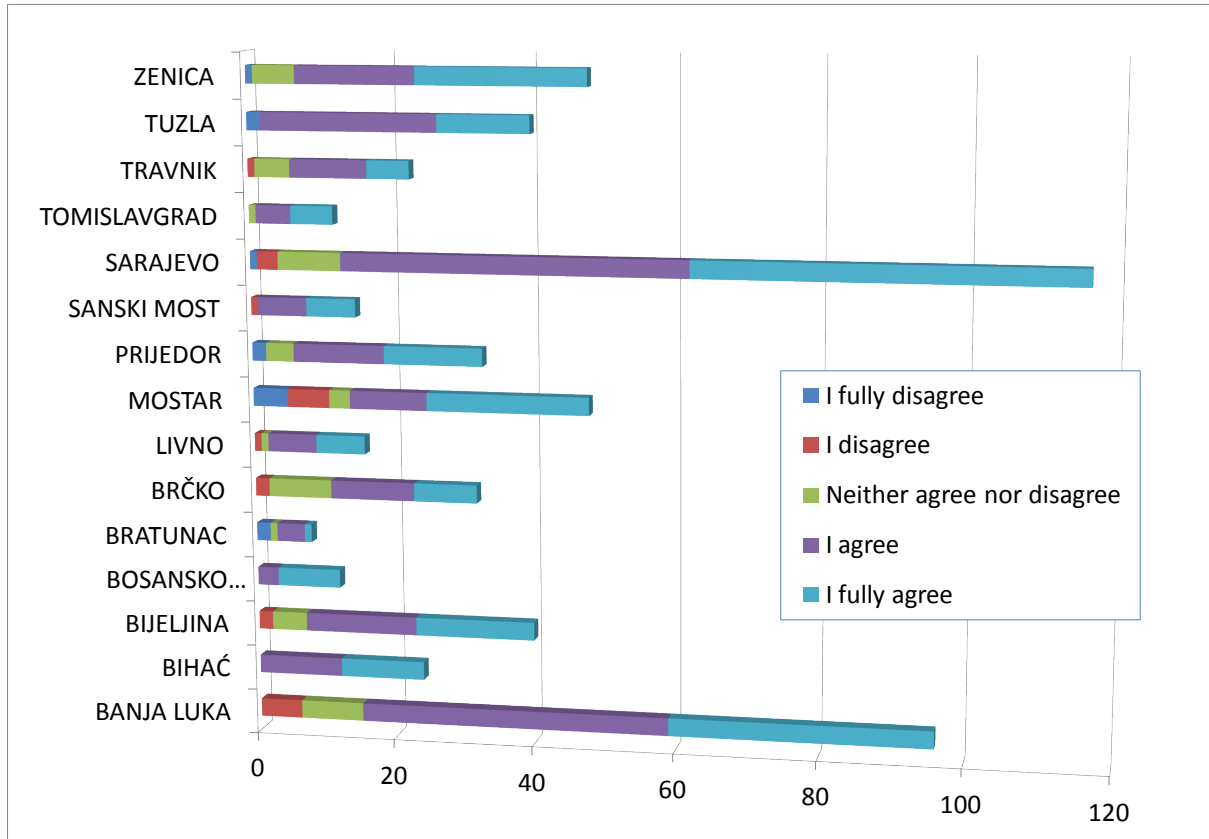
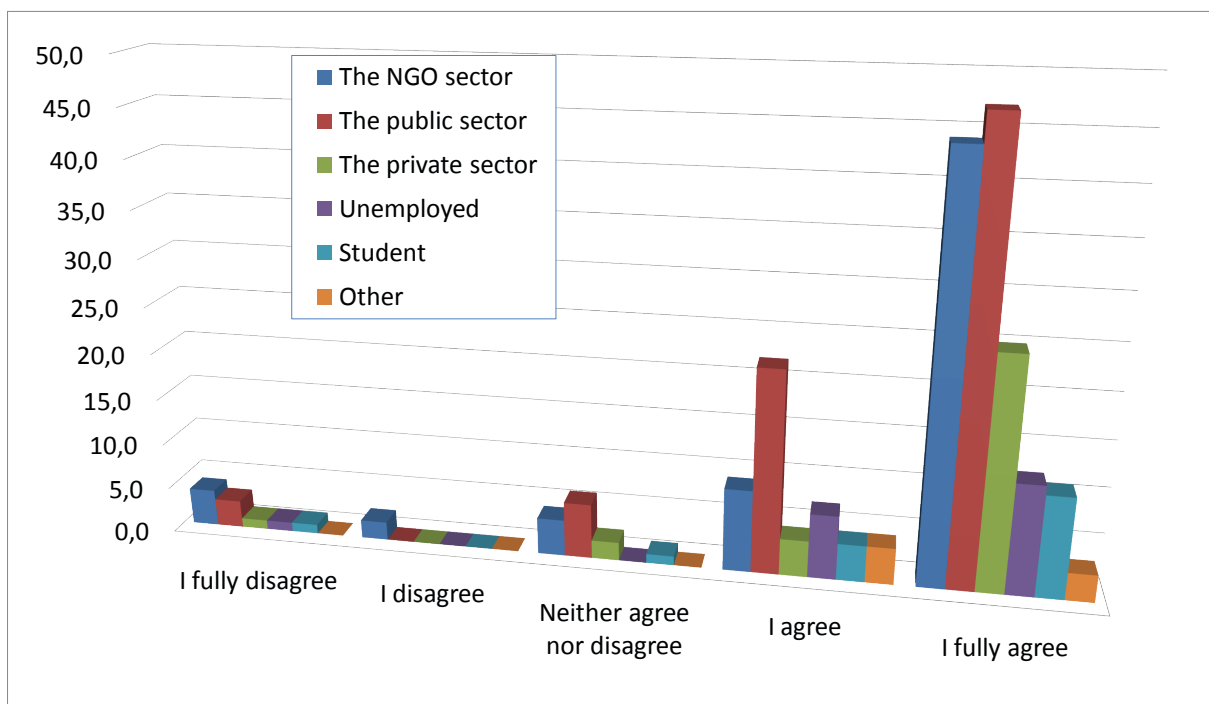


Chart 57. Web survey



9.3. Compassion for others and readiness to help others

Chart 58. Field survey

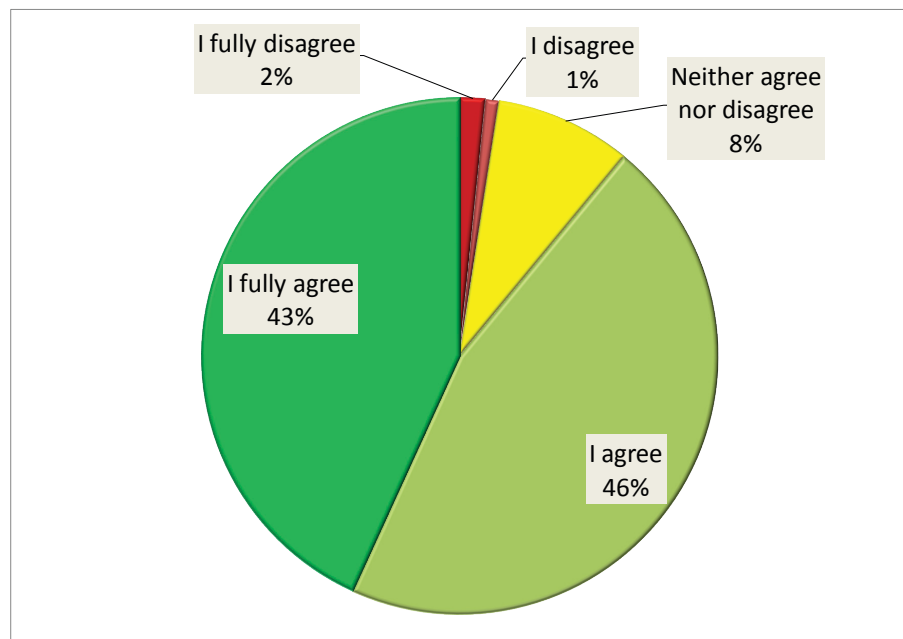
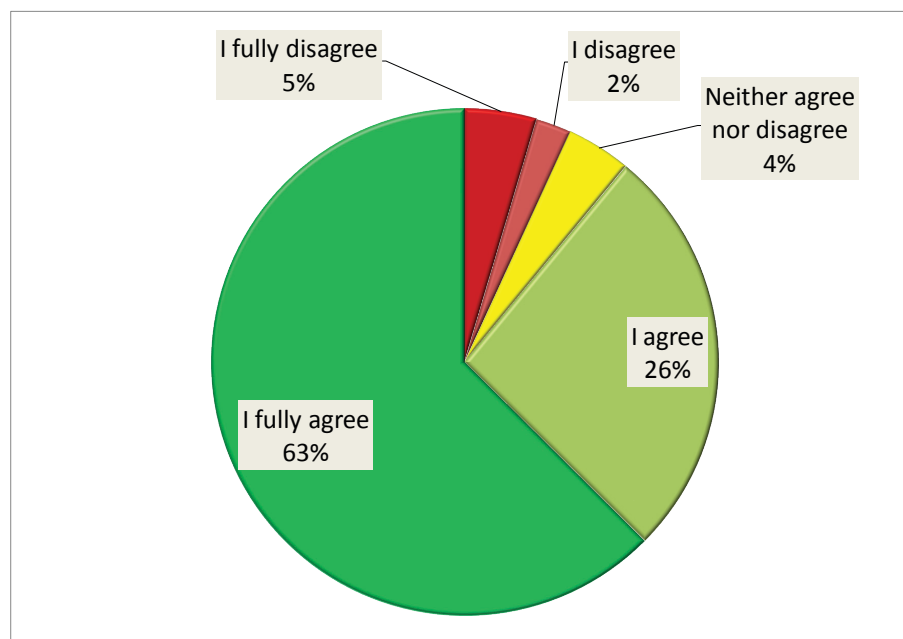


Chart 59. Web survey

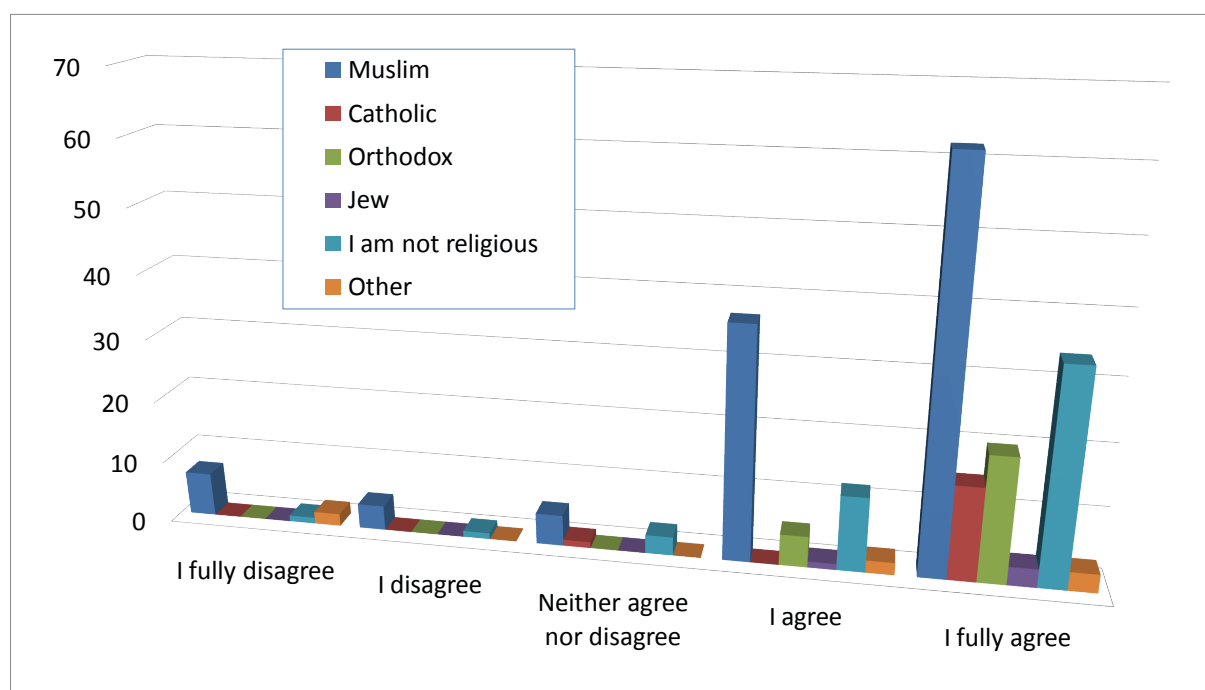


Cross-tabulating this question with the religious affiliation and place of residence variables in the web survey generated interesting results. Namely, 7 people who had declared themselves as Muslims completely agreed that this was not an important defining feature of a peacemaker, as well as 2 people who had declared themselves as others, while 15 Catholics (out of 16) completely agreed with the statement that this was an important feature of a peacemaker. Additionally, a somewhat greater number of employees in the non-governmental sector (6 of them) disagree with the statement that this was an important feature of a peacemaker, while the employees in the private sector mostly agree with the statement.

Table 55. Web survey

Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Muslim	7	4	5	37	62	6	121
Catholic	0	0	1	0	15	0	16
Orthodox	0	0	0	5	20	4	29
Jew	0	0	0	1	3	0	4
I am not religious	1	1	3	12	34	2	53
Other	2	0	0	2	3	1	8
No Answer (Religion)	0	0	0	1	0	0	1
Total	10	5	9	58	137	13	232
<i>Muslim</i>	<i>6%</i>	<i>3%</i>	<i>4%</i>	<i>31%</i>	<i>51%</i>	<i>5%</i>	<i>100%</i>
<i>Catholic</i>	<i>0%</i>	<i>0%</i>	<i>6%</i>	<i>0%</i>	<i>94%</i>	<i>0%</i>	<i>100%</i>
<i>Orthodox</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>17%</i>	<i>69%</i>	<i>14%</i>	<i>100%</i>
<i>Jew</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>25%</i>	<i>75%</i>	<i>0%</i>	<i>100%</i>
<i>I am not religious</i>	<i>2%</i>	<i>2%</i>	<i>6%</i>	<i>23%</i>	<i>64%</i>	<i>4%</i>	<i>100%</i>
<i>Other</i>	<i>25%</i>	<i>0%</i>	<i>0%</i>	<i>25%</i>	<i>38%</i>	<i>13%</i>	<i>100%</i>
<i>No Answer (Religion)</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>
Total	4%	2%	4%	25%	59%	6%	100%

Chart 60. Web survey



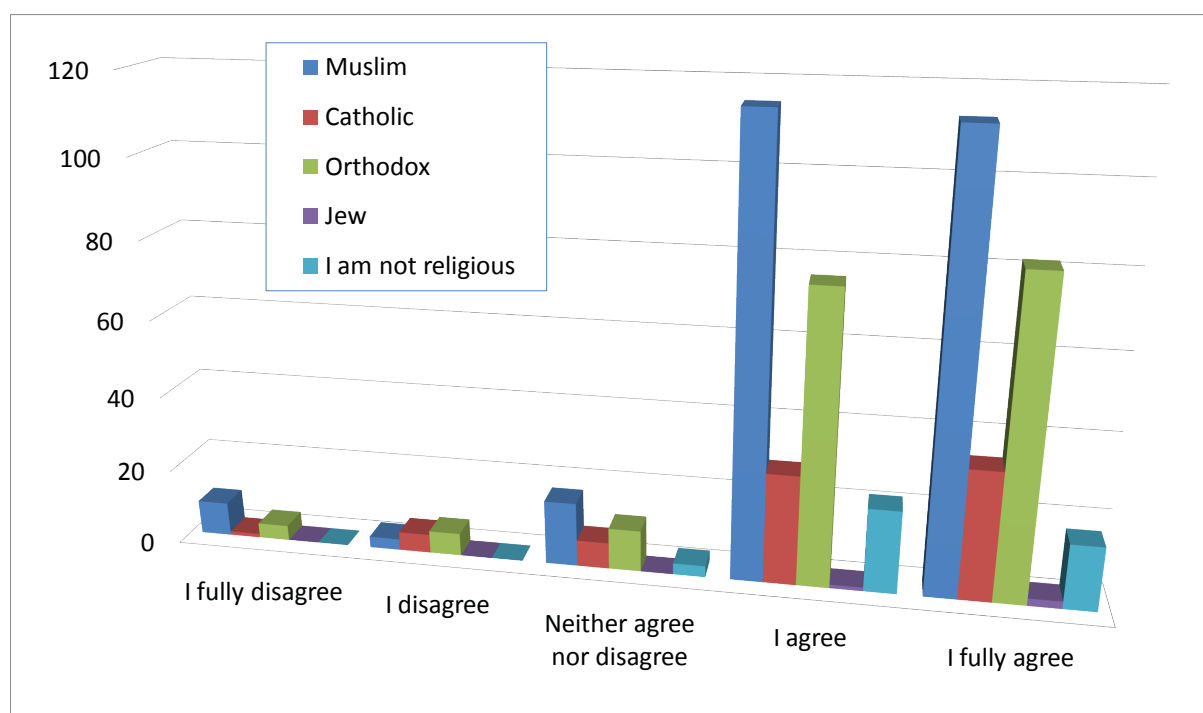
9.4. Tolerance

That peacemakers should be tolerant is a view held by persons who stated their religious affiliation in both surveys, as well as those who consider themselves as not religious. However, the web survey displayed a significantly large number of members of the Jewish, Catholic and the Orthodox religious groups who selected this option (almost 75% of all the respondents for each individual religion selected the option *I completely agree*).

Table 56. Field survey

Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Muslim	9	3	17	115	113	15	272
Catholic	1	5	7	29	34	2	78
Orthodox	4	6	11	76	82	15	194
Jew	0	0	0	1	2	0	3
I am not religious	0	0	3	22	17	2	44
No Answer (Religion)	1	0	1	7	5	1	15
Total	15	14	39	250	253	35	606
<i>Muslim</i>	<i>3%</i>	<i>1%</i>	<i>6%</i>	<i>42%</i>	<i>42%</i>	<i>6%</i>	<i>100%</i>
<i>Catholic</i>	<i>1%</i>	<i>6%</i>	<i>9%</i>	<i>37%</i>	<i>44%</i>	<i>3%</i>	<i>100%</i>
<i>Orthodox</i>	<i>2%</i>	<i>3%</i>	<i>6%</i>	<i>39%</i>	<i>42%</i>	<i>8%</i>	<i>100%</i>
<i>Jew</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>33%</i>	<i>67%</i>	<i>0%</i>	<i>100%</i>
<i>I am not religious</i>	<i>0%</i>	<i>0%</i>	<i>7%</i>	<i>50%</i>	<i>39%</i>	<i>5%</i>	<i>100%</i>
<i>No Answer (Religion)</i>	<i>7%</i>	<i>0%</i>	<i>7%</i>	<i>47%</i>	<i>33%</i>	<i>7%</i>	<i>100%</i>
Total	2%	2%	6%	41%	42%	6%	100%

Chart 61. Field survey



9.5. Readiness for cooperation:

Readiness for cooperation is one of the important features of peacebuilding, a fact which, in the web survey, was mostly agreed upon by people with a higher level of education. (24 persons, comprising around 77% of the total number of respondents).

Table 57. Web Survey

Level of Education	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
High School	2	0	1	12	25	5	45
Associate Degree	2	0	1	3	24	1	31
University degree	6	0	4	38	42	8	98
Master and Phd. Degree	0	2	3	18	30	5	58
Total	10	2	9	71	121	19	232
<i>High School</i>	<i>4%</i>	<i>0%</i>	<i>2%</i>	<i>27%</i>	<i>56%</i>	<i>11%</i>	<i>100%</i>
<i>Associate Degree</i>	<i>6%</i>	<i>0%</i>	<i>3%</i>	<i>10%</i>	<i>77%</i>	<i>3%</i>	<i>100%</i>
<i>University degree</i>	<i>6%</i>	<i>0%</i>	<i>4%</i>	<i>39%</i>	<i>43%</i>	<i>8%</i>	<i>100%</i>
<i>Master and Phd. Degree</i>	<i>0%</i>	<i>3%</i>	<i>5%</i>	<i>31%</i>	<i>52%</i>	<i>9%</i>	<i>100%</i>
Total	4%	1%	4%	31%	52%	8%	100%

Chart 62. Field Survey

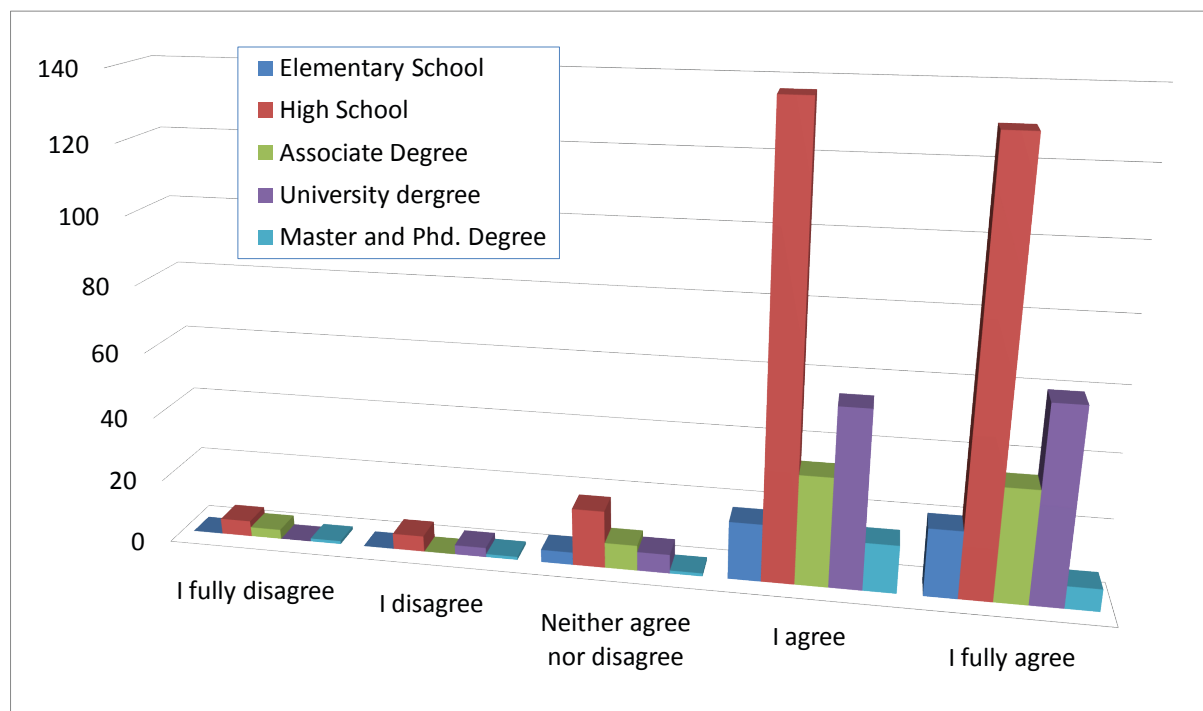


Table 58. Web Survey

Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Muslim	7	2	6	43	55	8	121
Catholic	0	0	0	4	11	1	16
Orthodox	0	0	0	4	19	6	29
Jew	0	0	0	2	2	0	4
I am not religious	1	0	3	16	30	3	53
Other	2	0	0	1	4	1	8
No Answer (Religion)	0	0	0	1	0	0	1
Total	10	2	9	71	121	19	232
<i>Muslim</i>	<i>6%</i>	<i>2%</i>	<i>5%</i>	<i>36%</i>	<i>45%</i>	<i>7%</i>	<i>100%</i>
<i>Catholic</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>25%</i>	<i>69%</i>	<i>6%</i>	<i>100%</i>
<i>Orthodox</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>14%</i>	<i>66%</i>	<i>21%</i>	<i>100%</i>
<i>Jew</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>50%</i>	<i>50%</i>	<i>0%</i>	<i>100%</i>
<i>I am not religious</i>	<i>2%</i>	<i>0%</i>	<i>6%</i>	<i>30%</i>	<i>57%</i>	<i>6%</i>	<i>100%</i>
<i>Other</i>	<i>25%</i>	<i>0%</i>	<i>0%</i>	<i>13%</i>	<i>50%</i>	<i>13%</i>	<i>100%</i>
<i>No Answer (Religion)</i>	<i>0%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>	<i>0%</i>	<i>0%</i>	<i>100%</i>
Total	4%	1%	4%	31%	52%	8%	100%

Table 59. Field Survey

Religion	I fully disagree	I disagree	Neither agree nor disagree	I agree	I fully agree	No Answer	Total
Muslim	5	6	12	117	119	13	272
Catholic	2	1	8	25	38	4	78
Orthodox	1	2	15	86	73	17	194
Jew	0	0	0	0	3	0	3
I am not religious	0	1	2	24	15	2	44
No Answer (Religion)	1	0	0	7	6	1	15
Total	9	10	37	259	254	37	606

Summary

The *Baseline* study of the project titled "Women, Peacebuilding and Reconciliation in BH" was carried out with the aim to provide answers to questions as to what findings, opinions and views did the citizens of 15 selected communities/municipalities in BH as well as the employees in the government and the non-governmental organisations have on peace activism and women peacemakers. On the grounds of collected data, peacebuilding or peacebuilding is still a concept BH citizens are still insufficiently familiar with. 76% of respondents in the field survey and 66% of respondents in the web survey shared the view that the general public in BH had poor knowledge about what peacebuilding really stands for. It is interesting that the understanding of peacebuilding varies in accordance with what communities/municipalities the respondents came from.

Such results could be explained with the fact that in different communities different projects, activities and initiatives targeting different segments of peacebuilding had been implemented and that is why the majority of respondents regarded peacebuilding through the prism of their own environment and context of their local community.

The respondents participating in the field and the web survey most frequently defined peacebuilding as work on overcoming conflicts, helping other people, humanitarian work and understanding others. Around 25% of respondents stated that they has been engaged in activities related to peacebuilding/peacemaking. A majority of respondents define their personal engagement in peacebuilding as everyday routine, socializing and communication with different people in different environments as well as participation in local and international projects and initiatives. When asked whether they were familiar with organizations engaged in peacebuilding and connecting people in Bosnia and Herzegovina in the last twenty years, around 38% of respondents gave an affirmative answer. The organizations they named were usually the international organizations such as the UN agencies/missions, OSCE, OHR, SFOR, as well as some local non-governmental organizations such as Medica Zenica, Udruženje građanki Bosansko Grahovo, Li-Woman, Lara Bijeljina, Forum žena Bratunac, Vive žene Tuzla, Ujedinjene žene Banja Luka, etc.

However, the highest percentage of respondents (80%) – did not know any women peacemakers, their work and status in their local communities. The respondents, who were familiar with the work of some women peacemakers, usually associated their work with reconciliation and humanitarian activities. A majority of respondents – out of the total number of those who answered the question – are of the view that communities do not respect and appreciate women engaged in peacebuilding. Some of the reasons they stated refer to the fact that:

- There is no appropriate promotion and due to that the wider public is not informed about their work in the community,
- Financial and media support for their work has not been ensured;
- They have not been sufficiently recognised and acknowledged in their communities and the society in general;
- Women peace activists are not sufficiently organised or influential;

- State policies do not support peacebuilding activities;
- Peacebuilding is generally seen as something abstract, as somewhat void of meaning and lacking concrete results; peace activists are, therefore, seen as “foreign mercenaries” working in the interest of the BH population.

It is the respondents' view that athletes, “ordinary” people and artists mostly contribute to peacebuilding in Bosnia and Herzegovina. On the other hand, BH politics, local politicians, the media, religion, religious communities and local religious officials were usually negatively marked and perceived as something that did not contribute to peacebuilding in BH, primarily because they look to their own interests, encourage nationalism, flare up hatred and underline the differences between the people.

A person engaged in peacebuilding should, according to our respondents, possess such features as readiness for cooperation, tolerance, openness towards people from different backgrounds, kindness and a sense of justice.

The results of this Baseline study could be helpful in the development of guidelines for the future work of women peacemakers and the promotion of activities in the field of peacebuilding in Bosnia and Herzegovina.