

magDA

Dialogue Academy Magazine

We give voices to the those
rewriting what peace means.



No. 4

Table of Contents



Letter from the Editors

MagDA Team

I Trace My Journey of Art
from the First Blooming of
the Trees in the Village

Shaha Hyseni

Curiosity as an Antidote:
Engaging Men in WPS

Alastair Nicol

Where Peace Begins:
Lessons from Girls' Talks
Program

Emilija Mladenović

Say It in Three Tongues
(Language Corner)

Game

Omnipresent

Ana Vchkova

Women at the Doors of
Peace

Era Selmani

In Youth We Trust

Amina Kaja

The Gender Gap in
Mediation and Dialogue

Miljana Pejić

Womenited

Dardana Fetahu

Women, Work and What
Matters Most

Aida Fejzullahu

Living Between Borders and
Shadows: Mental Health
Struggles of Afghan Refugee
Women in Pakistan

Hasina Akbari (Darya)

No Gate on the Freedom of
Our Voices

Laida Buzuku

Which WPS Pioneer Are You?

Quiz

My WPS Pledge

Personal Commitment Corner



Dear reader,

Welcome to the fourth edition of MagDA – the Magazine of Dialogue Academy. This issue is dedicated to the Women, Peace and Security (WPS) agenda, a framework that reminds us that peace cannot be sustainable without the full participation, leadership, and protection of women.

Through the voices of people from all over the world, this edition shows how WPS is not only a global agenda but also a lived reality in our communities. Across these pages you will find essays, illustrations, interviews, and poems that speak to women's courage in challenging exclusion, resisting violence, and carving out new spaces for dialogue. From reflections on everyday struggles to creative visions for equality and justice, alumnae contributions highlight how the personal is inseparable from the political.

For DANA, the Dialogue Academy Alumnae Network, the WPS agenda is not an abstract policy, it is the foundation of our work and activism. Whether engaging in peacebuilding, advancing women's rights, or reimagining leadership, alumnae continue to embody the principles of WPS by ensuring that women's voices are not only included but also central to shaping solutions.

We hope this edition inspires readers to see the WPS agenda not only as a commitment made in international halls, but as a daily practice of resilience, creativity, and solidarity carried forward by women everywhere, including the alumnae of the Dialogue Academy.

**In solidarity and strength,
The MagDA Team**

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Shaha Hyseni

I Trace my Journey of Art from the First Blooming of the Trees in the Village

Before I started working as a mediator for arts and culture, I didn't know where to place myself as an artist, or what makes one an artist, who is the artist, what is their role and so on. My role was simply not "commercial." I tried to strip the layers of who I was, yet it led to only one, the truth. The real game was to have aspirations.

My veiled aspirations were not that veiled, because I could understand soil, differentiate fruit trees just from their leaves, take care of the animals and understand plants and flowers perfectly. Yet to many, I was just someone who grew up in a village. But, as Fernando Pessoa writes

*"From my village I see as much of the
universe as can be seen
from the earth,
And so my village is as large as any town,
For I am the size of what I see
And not the size of my height..."*

The fields of my village never let me fall into passive scrutiny, both spiritually and physically. In the village, you don't have unexpected regrets, because you are motivated. What is motivation to someone who hasn't tasted the big ideas? Motivation derives from Latin *movere*, which means to move. Moving means less doubt, and less doubt means freedom. Freedom of thinking, acting (virtue) and being.

My second encounter with art was with my uncles. One a poet/ a sculptor and the other a painter. I've been a huge fan of my uncle's poems, especially the ones he wrote for the nation and for his wife. As a kid, I was in awe of the way he turned wood into stools, tables and other things.

The fate of all of this was the essence of bringing my role to its core, understanding my mother's intense passion for flowers, in other words, the passion to bring life and beauty. I guess, this was my role since then.

The dimensions of life, just like the sad poems of my uncle, Shaip Ahmeti for his dead wife, were not only grieving, but the mysticism of death and spirituality that reveals the unspoken layers of reality. I think my reality followed Bergsonian free will, to champion intuition and live between the social restrictions.

What comes first, love or freedom?

How can one grasp tradition and capitalism within a woman's body still blooming? Perhaps, I'm just a child of this modern agony. A child forced to commercialize herself, to turn her work and her identity into commodities while studying cultural studies.



I once believed I wasn't an artist because I lacked formal technique, the kind that realism celebrates, where precision defines worth. But my art has never lived on paper; it has always existed in the quiet rhythm of the fields, in observation, in presence.

Indeed, I was not a painter, but I was — and still am — an artist. I was just afraid to break through the constructed sample of what an artist meant for the general public. Yet the birds knew who I was, I could tell about their migration, when they are scared and who holds them in the sky.

I knew very well the cost of my freedom so I waited for my moment, maybe in fear at times in rage but always keeping the beauty of my village in my heart.

In the end, isn't art a spiritual awakening? A peaceful path one takes every day, in the mundane and the dull.

As Dareyush Shayegan writes in his book *Cultural Schizophrenia*,

"I have heard my master say that he who uses machines does everything mechanically, and he who does everything mechanically ends with the heart of a machine. Now, he who carries the heart of a machine in his chest loses his innocence. He who lost his pure innocence becomes uncertain in the movement of his spirit. Uncertainty of the spirit cannot agree with the true path."

*And here I am,
painting digitally.*



Alastair Nicol

Curiosity as an Antidote: Engaging Men in WPS

'Much of the evil in this world is due to the fact that man, in general, is hopelessly unconscious'

Carl Jung, Modern Man in Search of a Soul

I had arrived in Kosovo a week before. To my knowledge, only one other person in my loose network of friends had ever even visited Kosovo, let alone lived there. Sat in front of me was a slightly bored-looking member of senior leadership welcoming me to the organization. I mentioned that my supervisor had encouraged me to talk to her because she, like me, was interested in the Women, Peace and Security (WPS) agenda. She then shared materials about a recent conference and our conversation began to pick up.

Before I knew it, this now-lively lady was rapidly sharing her thoughts on the role of gender in security at breakneck speed. She stopped mid-sentence to take a breath and told me that there had been no men on her Master's course on Women, Peace and Security; it was a novelty to get a man's perspective. It was not the first time I had heard that, nor would it be the last during my time in Kosovo.

Many of the women in this field are warm, encouraging, and welcoming; but it can still be a lonely place for a man to work on gender and security. Yet, this is not why we see so few men involved in WPS. Instead, it is because the road to reaching this field is fraught with hazards and challenges.

Manhood and Hoodwinked Men

Since adolescence, I have been fascinated with masculinity. When I entered university, I read books like Jack Donovan's *The Way of Men*, Jordan Peterson's *12 Rules for Life*, and Moore and Gillette's classic *King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine*. I went from starting rugby to switching to boxing to then committing to a regular gym routine.

By the time I began my Master's thesis on Women, Peace and Security, my views on masculinity had become more conscious, pronounced, and articulate. It also meant that such constructs were fundamental to my identity. It is worth sharing some of the core ideas that I came across because many of them help to explain - and inform - the way men interact with society.

To be a man is to find one's way amongst other men. Masculinity is tribal, competitive, and hierarchical. The virtues of manliness are therefore tactical, not moral. There is a difference between being a 'good man' and being 'good at being a man' - Al Pacino's *Godfather* remains a highlight of masculine depiction despite his criminality. When boiled down, to be a man is to live up to three roles: a Provider, a Protector, and a Procreator.

Each author, in their own way, sought to distil the various cultural expressions of masculinity to an elemental, universal masculinity. The often-unstated implication is that there is a mode of 'Being' intrinsic to the male existence; that there is a 'right' way to be a man that is discovered rather than created. It is an implication that finds stark contrast with feminist ideas on the topic.

Women, Peace and Insecurity

With its emphasis on hierarchy and competition, it needs to be understood that masculinity is inherently insecure. Without the misery of failure and its threat to one's masculine ranking, success finds no exultation. Often hidden by healthy socialisation, the secret truth is that, to quote Gore Vidal, 'it is not enough to succeed, others must fail'.

When I began my Master's, I lived with, and was surrounded by, women who were far more discerning and analytical about gender than people I had previously met. Facing conversations with these new women in my life could be regularly grating: the earnest discussions about gender seemed to reveal shortcomings in arguments that had once seemed robust; but the small jokes, quips, and barbs about masculinity provoked an irritable defensiveness in me. It was a jarring experience to feel both mocked and to sense that one's philosophy was lacking.

The real inspiration for my thesis on Women, Peace and Security came when I attended a guest lecture by Dr Jenny Mathers on the role of gender in Russia's war with Ukraine. The fields of feminism and security are intimately linked: men's positions are often legitimised because of their perceived role as protectors. When men are protectors and the state's primary role is as a security-provider, it is no wonder that men seem to benefit the most from politics. On top of her excellent academic work, Mathers has a talent for presenting deeply challenging ideas in a way that is approachable. In her lecture theatre, curiosity, rather than conviction, was rewarded.

Undertaking my thesis was a complicated process, having no prior familiarity with the academic discipline of Feminist Security Studies. Over the following four months, article after article on liberal feminism, radical feminism, feminist security studies, and, of course, methodology tore at my personal beliefs and academic capabilities.

Amongst the most challenging concepts to grapple with was the constructivist view that masculinity is created, not discovered, and that this is used to legitimise positions of responsibility and privilege.

It is one thing to experience loneliness when charting one's own course through life but it is quite another to feel lonely within oneself.

It is easy to appreciate confidence, ambition, and a consistent gym routine as positive qualities; but when these things have been associated with, and are motivated by, one's masculinity, they suddenly begin to feel like an endorsement of toxicity. It is no easy thing to doubt who you are or what you should be doing.



Analysing the Poison

When feminism asks men to act a certain way, it is also asking men to be a certain way. Similarly, when we ask men to take Women, Peace and Security seriously, we need to accept that we are not just asking them to act differently but to be different. Without this transformative request, all that happens is that openly harmful views and actions are tucked away into reclusive 'locker room' environments. Yet, it is a hard thing to convince men that a philosophy called feminism earnestly cares about, or is relevant to, men. It is made harder still when the experience or perspective of men is dismissed and seen as being in confrontation to the goals of feminism. If the goal is to create an inclusive, equal, respectful society then we have to at least understand one another's perspective.

As mentioned before, masculinity is usually constructed to be hierarchical, competitive, and dominant but critically, many of these ideas are unconsciously held. They therefore feel innate and 'natural' because they are, to a notable extent, inherited. Any challenging idea creates uncertainty and confusion, but in this masculine context, such uncertainty stimulates insecurity which is then easily twisted into a sense of humiliation and shame.

The response to this feeling is usually one of righteous assertiveness: one's position in the tribe is under threat, so dominance must answer injury. Small barbs in the form of comments or jokes against one's masculinity warrant a search for the right fact, statistic, or retort with which to defend oneself. When the barbs become more frequent, or more sizeable, the now-frustrated unconscious searches for a new framework that provides a comprehensive defence against such assaults.

It is here that men like Jordan Peterson, Andrew Tate, and Fresh & Fit ply their wares and sell salvation.

Administering the Antidote

Our societal issues do not just stem from troublesome philosophies, but also their unconscious adoption. The problem, therefore, is one of thoughtless conviction. The antidote is to be found in curiosity.

Committing to a transformative philosophy is an exhausting undertaking, even if a person is inclined towards it. Being curious, however, is not so severe. For men, curiosity can be administered at any point in the interactions I've described above. Whether from a place of calm security, irritated defensiveness, or in the search of righteous reprisal; a commitment to curiosity can divert one's reaction away from the quest for confirmation and towards introspection.

Humans are endlessly fascinating creatures when we permit ourselves to venture through uncertainty and reach discovery. In a world in which men seek their own security and hear women demanding a 'secure man', the appreciation that uncertainty is required for curiosity to succeed is tragically overlooked.

The fact of the matter is that most of the readers of this piece are likely to be women. It is also women who largely shape, interact with, and champion the WPS agenda as well as its contribution toward broader gender equality.

It is worth remembering that there is no single 'masculinity' but rather a particular 'hegemonic masculinity' that dominates a plurality of 'masculinities'.

The men you interact with do not follow a definite mold even if there are structures that shape their development. I am not asking women to take responsibility for men's development, but men from all walks of life will face moments of shy curiosity that, in their world, have never found previous encouragement or support. Jokes about performative males aside, it is an unnerving experience to have to explain to people who know you as a man why you are suddenly reading bell hooks.

Champion your ideals, be resolute in the face of opposition, and do not allow a man's world to define your security for you. But, when you can, withhold the scrutiny and incredulity that is so easily expressed when a man takes that timid step out of line.

Encourage his steps and, in moments of social familiarity, share those interesting quotes, discussions, and stories that bring the WPS agenda to life without actively seeking to prove his worldview wrong. Above all, practice your own curiosity so that we might all learn something from one another.

'It is not true that men are unwilling to change. It is true that many men are afraid to change. It is true that masses of men have not even begun to look at the ways that patriarchy keeps them from knowing themselves'

bell hooks, The Will to Change

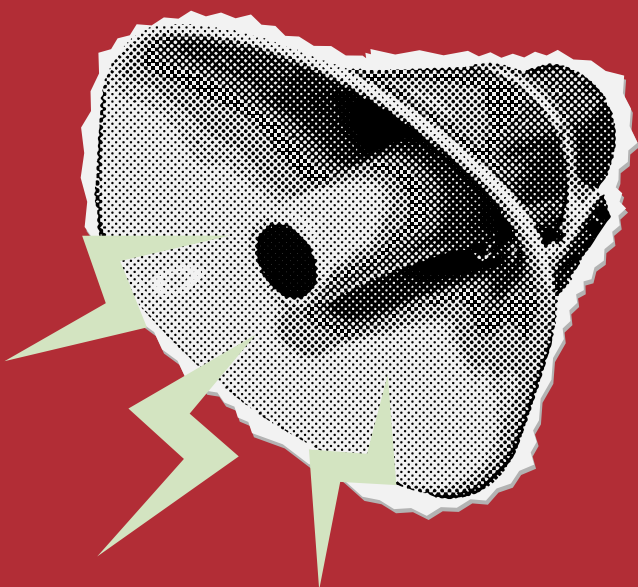
Emilija Mladenović

Where Peace Begins: Lessons from Girls' Talks Program

The room was quiet at first.

I sat at my desk, reviewing my slides and waiting for the participants to arrive. A few minutes later, a circle of young women took their seats, facing one another and unsure where to begin. The air carried careful energy that appears when people meet across long-held divides. A few looked to me, or to a familiar face, for reassurance. Then I smiled, another made a small joke, and the tension eased. In an instant, the room felt lighter and we began.

Growing up in the Western Balkans, I learned how hard it can be to talk about reconciliation. The past can be heavy, so silence often wins. Neither the participants nor I were born during the war, yet the tensions and stories from that period still shape narratives and expectations. Those inherited, transgenerational stories follow us into classrooms and community spaces. In Girls' Talks, talking about the reality and choosing to listen past it was the first step toward making reconciliation our own, not just our parents' unfinished conversation.



Women, Peace and Security (WPS) agenda as a framework for change

In October 2000, the UN Security Council adopted Resolution 1325 and changed the conversation about peace. The lesson from the 1990s was stark: civilians were increasingly in the line of fire, and women were carrying a disproportionate share of the harm, from conflict-related sexual and gender-based violence to the loss of family, livelihoods, and autonomy. Even after the ceasefire, women were too often sidelined as countries moved into transition and reconstruction. Their work in communities was visible on the ground, but invisible at negotiating tables.

WPS finally put that reality into words and into policy. It called on states and international actors to protect women and girls from conflict-related violence and to include women meaningfully in peace talks, peacekeeping, and post-conflict recovery. In the years since, a suite of follow-up resolutions has expanded and deepened this agenda, offering clearer guidance to governments, international organizations, and civil society on what real implementation looks like.

The heart of WPS is simple: peace is more durable when women are equally involved. Today, nearly 80 countries have National Action Plans that set priorities across security, justice, and recovery. In practice, research finds that when women have strong influence in negotiations, agreements are reached far more often, and those agreements are more durable: the probability of lasting at least two years increases by about 20%, and the probability of lasting 15 years increases by about 35%.

Girls talking

Girls' Talks is an OSCE platform for young women from Kosovo to build dialogue skills and understanding across communities. Over five days, participants do team-building, peer-to-peer coaching, and interactive training on gender equality, advocacy and civic engagement. The program creates a safe, inclusive space to talk about peace, collaboration and empathy.

During my session, we focused on the importance of cross-cultural dialogue, peacebuilding basics, mediation role plays, and active listening. We stressed understanding before response, and not seeing each other through stereotypes or as "the other". We explored the conflict cycle and mapped how each stage opens different entry points for dialogue. Linked to this, we discussed the phases of peace and reconciliation and what practical actions make each step credible.

A core theme was identity: treating it as a bridge rather than a division, showing how shared roles, values and everyday concerns can connect people across community. Finally, we focused on the role of women in peacebuilding and mediation, emphasizing their contributions to early warning, community trust-building, survivor-centered approaches and how these strengths make agreements more inclusive and durable.

What stood out was how quickly the girls engaged with complex topics: they left their comfort zones, spoke up, practiced new skills, and worked in teams even when tasks were unfamiliar. They didn't just repeat concepts, terms and theory - they applied them in exercises and discussions. The dynamic was supportive, participants encouraged one another, and their energy also empowered us facilitators. This is what meaningful participation looks like in practice: young women learning tools, testing them together, and carrying them back to their schools and communities.

When young women teach us about peace

Before the sessions began, I felt nervous. I worried that the girls might not accept me, that they wouldn't want to listen, or that my lectures would seem distant or boring. Would the girls feel comfortable? Would they open up? But those fears disappeared almost instantly. The moment we began, the barriers I had imagined simply weren't there.

My lectures on the importance of tolerance and dialogue, choosing understanding over stereotypes, were reflected immediately in practice once we began. From the first exercise, the girls leaned in, asked questions and listened with genuine curiosity. Despite their young age, they understood the essence of peacebuilding better than many adults do. This essence lies in their readiness to listen, articulate and connect. In that shared space, young women embodied a new model of peace that grows through participation, not instruction and hierarchy; a model that could reshape how adults approach peacebuilding and reconciliation, reminding us all how vital intergenerational learning is.

When we played a simple "agree/disagree" line game: I read a statement and participants stepped to the left if they agreed or to the right if they didn't, I was genuinely encouraged by their reactions. They explained their perspective on the positive dimensions of multiculturalism, expressing how much they enjoy learning about different religions, cultures and languages and why diversity felt enriching rather than threatening. The exercise made visible what we'd been discussing all along: openness, curiosity and respect in practice.

What struck me most was their sense of girl power, as genuine solidarity and empowerment in every discussion and exercise. They didn't compete, they lifted each other, and they supported me as a facilitator and as a young woman. It started with sticky notes on my laptop with smileys and hearts and ended with hugs and thank-you for the journey we took together.

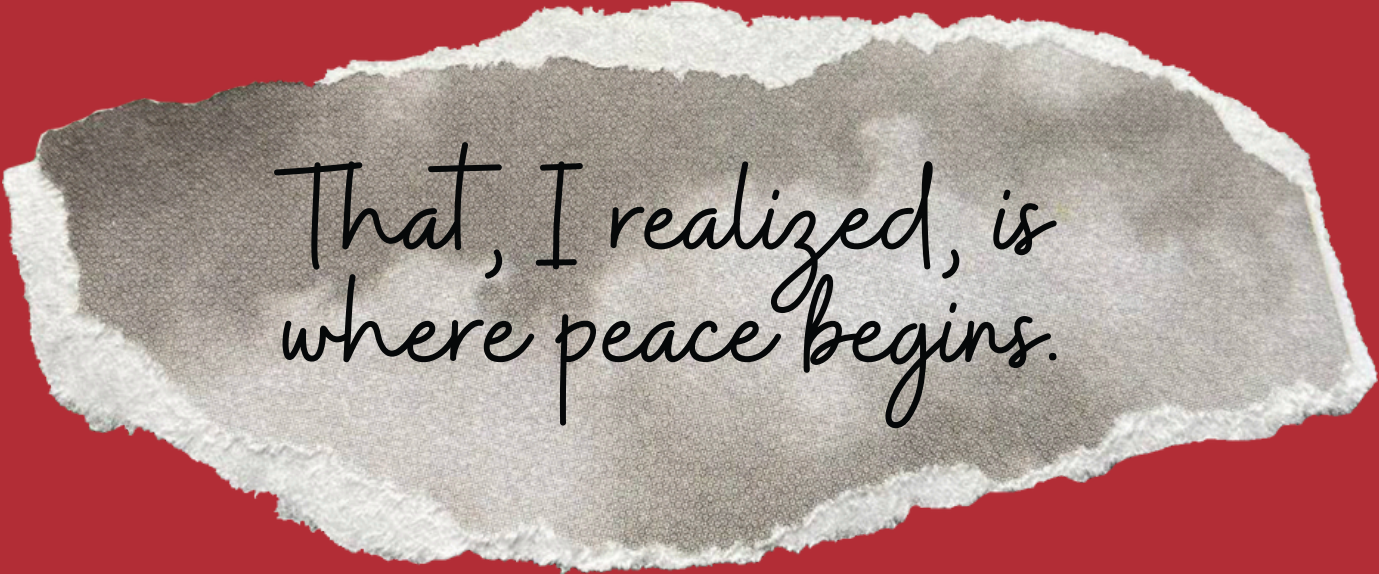
As facilitators, we came prepared to guide discussions and explain theories of dialogue and mediation. But more often than not, the girls were the ones teaching us. When I talk about this experience, I say “we” talked and discussed, not “I”, when describing this experience, because it shaped me as much as it did them. I wasn’t standing above the group. We met as equals, listening, trying, and learning together. The tools we explored weren’t just lessons I delivered, they became shared practices that challenged and changed all of us to critically analyse and approach it with empathy.

Women Leading the Way

As a facilitator in the Girls’ Talks program, I watched young women finding the courage to listen, share and connect. I realized that dialogue is never only about words, it is about choosing to see one another as equals. In that choice, the Women, Peace, and Security agenda becomes a reality. Not a distant policy or a term we use as a buzzword, but something that lives in every genuine conversation among women who choose understanding over prejudice.

The Western Balkans still carries divisions and stereotypes, yet I keep seeing women quietly stitch the region together, through classrooms, inclusive conversations, and community work that rarely makes headlines. Girls’ Talks convinced me that the future of peace here truly belongs to young women, as they lean into hard topics, choose empathy over assumption, and refuse to label anyone as “the other.”

What gives me the most hope is how naturally they link peace with empowerment. For them, feminism, coexistence and care are not separate agendas but the same daily practice. They are exactly what the WPS agenda imagines: women who don’t just take part in peace processes, but reshape what peace means. I left believing that the peace we need is already emerging in their voices, their choices and the way they show up for one another.



That, I realized, is
where peace begins.

Say It in Three Tongues

Words for peace may differ in sound, but they carry the same spirit wherever they are spoken.

Translating them is more than a linguistic exercise, it is an act of recognition that peace belongs to everyone, no matter the language they speak.

The English version is given, now fill in the Albanian and Serbian translations to see how the same values sound across languages.

English	Albanian (add your own)	Serbian (add your own)
Peace		
Justice		
Equality		
Freedom		
Dignity		
Inclusion		
Empowerment		
Safety		

Ana Vchpkova

Omnipresent

Omnipresent is conceived as a modern-day icon - a portrait of a young woman with blushed cheeks and a direct, unapologetic gaze. Her hands rest naturally on the lower part of her stomach - an unposed yet deeply intimate gesture. This instinctive act, subtle rather than deliberate, becomes a quiet assertion of presence, embodiment, and self-awareness.

Surrounded by gold leaf, her image seems to emerge as if revealed through a scratch, evoking both fragility and revelation. The work is part of the broader series *Diversus*, a celebration of the female essence in all its diverse forms - a passionate exploration of raw, unfiltered being as embodied by young women today.

My aim is to reveal their authenticity, challenging the societal norms and expectations that often confine them. The creative process behind *Diversus* was both extensive and profoundly personal, built through day-long photo sessions and intimate conversations about navigating a predominantly male society. These women courageously shared personal experiences, illuminating the pressures and contradictions they face. The resulting works merge visual storytelling with intermedial elements - text, narrative, and emotion - extending beyond mere representation into lived experience.

To foster comfort and empowerment throughout the process, each participant brought two sets of clothing: one that made her feel confident, and another that made her feel uncomfortable - garments often tied to the weight of social expectations or unwarranted sexualization. These items transformed into potent symbols within the visual narrative, marking the tension between self-perception and imposed identity.



Era Selmani

Women at The Doors of Peace

Peace negotiations are often rooms full of men, making decisions behind closed doors. From West Africa to the Balkans, women have repeatedly demonstrated that lasting peace cannot exist without their voices, whether by forcing the door shut, or forcing it open.

"I'm going to strip naked."

The police froze. In Liberian culture, such a threat from a woman was more than shocking, it was a curse, a way of shaming men publicly. But to Leymah Gbowee and the Women of Liberia Mass Action for Peace, it was one of the many bold strategies they had to resort to in order to end the civil war in Liberia. And when their government did not give them a seat at the table, they forced a seat, even if it meant that the seat was on the other side of the door.

And that is what they did. While the men were "negotiating" for peace in Accra, the women of Liberia, dressed in white, joined hands outside the room as a blockade, refusing to let the men leave until they had reached an agreement. This pressure served as the catalyst for peace, speeding up a process that otherwise would have dragged on at the cost of countless more lives. All because women were not invited into the negotiating room.

But because of the pressure they put on the negotiators, The Accra negotiations succeeded, ending years of civil war, and paved the way for Ellen Johnson Sirleaf to become Liberia's first elected woman president, a historic moment that shows

how women's leadership can reshape a nation when they CLAIM their seat at the table.

Liberia showed what could happen when women force open a door. But in much of the world, women were still knocking, and the doors stayed shut.

In Kosovo too, women watched peace negotiations unfold without them, even though they had carried the burden of war and its aftermath. The pattern felt painfully familiar. Women had carried the weight of war, displacement, and rebuilding, yet when it came to decisions about peace, they were left standing in the hallway. Their voices were needed most, but their chairs were never placed in the room.

The struggle was different, but the message was the same: decisions about their future were being made in rooms where they were not invited.

"We have Edita! Why don't you take her?"

That was the call of Igballe Rogova, alongside other women's rights activists, when they saw the absence of women during the Vienna talks and Kosovo's final status negotiations. Edita Tahiri had years of experience in foreign policy and international mediation, including her involvement in the 1999 Rambouillet Accords. But still, she was sidelined. We had Edita, but she was a woman. And no woman was at the Kosovo-Serbia negotiations.

"The women of Kosovo had enough. They were tired of promises to implement Resolution 1325 with no action behind them. Their first attempt to push the agenda through meetings with UN officials failed, as many were unwilling or even unaware of the Resolution's purpose.

So they widened the struggle. Kosovo's Women's Peace Coalition joined hands with Women in Black from Belgrade, finding common ground on the wars in Kosovo and Bosnia and on Kosovo's political status. When this was not enough, they pushed further, forming the Regional Women's Lobby for Peace, Security and Justice, which lobbied for women's inclusion in the Vienna negotiations. Rogova, Tahiri, and other women, engaged with Kosovo's institutions, international organizations, UNMIK officials, and even lobbied with members of the UN Security Council delegation for Kosovo.

Yet despite years of effort, the Vienna negotiations concluded with not a single woman at the table.

It was a bitter reminder that even with constant pressure, the doors of peace negotiations stay firmly shut to women.

The doors finally began to give way, when Edita Tahiri, backed by the courage and determination of Kosovo's women activists, was appointed to the Technical Dialogue with Serbia in 2011. At last, a woman had a seat at the table. At last, we REALLY had Edita. This moment was more than symbolic, it was proof that persistence could turn closed doors into open pathways.

Decades later, in conflicts from Sudan to Ukraine, women are still waiting outside the same doors.

From Liberia to Kosovo, from Monrovia to Prishtina, one thing is for certain, peace is never complete without women.

They will either block the doors that exclude them or push to open the doors that remain shut.

Until women claim their seat and turn the key, peace remains a room half empty.



Amina Kaja

In Youth We Trust

Imagine this:

I'm 6

and you've just asked me the hardest question in the world –

"What are you going to be when you grow old?"

The answer is "Everything".

How could it not be?

The world is so vast,

and I'm so small.

I could fit myself and all my dreams –

astronaut, ballerina,

doctor, Nobelist,

in all the nooks and crannies.

You told me I'd change the world.

I knew I could.

I'm 6,

and we're rows of seedlings planted behind rows of desks,

praying for the teacher to 'Pick me, pick me!' next.

You told us we'd change the world,

then told us how to study

and taught us how to think.

Taught me not to speak without permission,

boxed my threatening ambition,

forced my cognition to color within the lines,

shaped my mind to fit the system.

You taught us grades are all there is to school

-

a fighting spirit,

a mouth calling out mistakes,

will be labeled a fool.

When I spoke against injustice,

my teacher threatened:

"Don't go too deep in the well,

or you won't return."

You told me I'd change the world,

and then buried my words.

So, I thought,

alright, then,

I'll take it from here.

Motivation letters,

recommendations,

my life a carousel of essays.

Attempts to make myself better,

be all the checkmarks on your letter.

I finish courses, schools,

my CV an overflowing cup,

it seems the only way from here is up.

Armed with pretty, intelligent sentences,

the posture, clothes of someone

you want to see in your workplaces.

And in suits and ties,

heels and broches,

with a list of achievements -

I'm rejected.

You offer an apology for any inconvenience,

but there was a sister, brother,

aunt's son or uncle,

who just, uuuuh,

"Fit better".

So, we march –

soldiers in battle.

Line the streets, thirsty for action.

No more promises,

no more guarantees,

I want a future, a life, I can't only dream,

but touch and see.

You told me I'd change the world,

I speak out,

to be heard.

I speak out,

for a reply in return.

Silence.

d to take me
too much, they v
ney drink too m
n girls dress sex
lic blindly watc
e implications

I try again,
and shout,
but my words echo out.
I'm left wondering,
within mountains of doubt,
whether I wasn't loud enough,
or listening to the youth was just a bluff.

"We should listen to the youth".
But when it comes to it,
our voices are shushed,
our objections snoozed.
We're just "children", "politicized"
"in puberty", or "in a mood".

You put the world on our shoulders in your
speeches.
In a corrupted world, we're just chess pieces.
You don't listen,
you're not sincere.
Saying "Youth will change the world"
is part of an agenda,
something everyone likes to hear.

We'll change the world, but maybe tomorrow?

This world is a filter, we the filtrate.
Trying to hold on,
stay, not pass through,
because this place is the only home we ever
knew.

I see the world through immigrant lenses -
searching for soil to bury my roots in.
Look for a place to hold my aspirations'
weight,
where I won't have to stitch,
every wish, every dream to "shneta".

I've long lost my title of 'Tourist',
stopped looking for beaches or a sunny
forest,
focusing on jobs and schools,
if I can afford a flight back to where my family
is.

You said I'd change the world,
but you won't let me even change my
country.
You are politicians,
you are teachers,
you are parents.

You've already admitted defeat,
healing wounds of the past was too much of
a feat.
But understand that change,
reconciliation,
healing, is a need.
Stand next to us,
and help us lead.

You are all we've got.
You have to encourage us,
point us in the right direction.
We are tomorrow's leaders,
allow us to be today's resurrection.

We are the feathers of a phoenix,
so be the flaming ashes that set us free.
We will bring a new dawn.
Today.
Let us.
Because we,
are new born.



Miljana Pejić

The Gender Gap in Mediation and Dialogue

A milestone for women's participation in peace and security processes, the Women, Peace and Security (WPS) agenda turns 25 this year. The agenda might also be officially entering its quarter-life crisis, perhaps like some of you, our dear readers. The time has come not only to revisit the bold promises made a quarter-century ago but also to confront the gaps that remain, especially as violence and instability are on the rise worldwide, while peace negotiations and mediation tables are still overwhelmingly dominated by men.

The WPS agenda was established on the premise that peace is not truly peace when half the population is left out. Women experience conflict differently and have an equal right to participate fully in efforts to transform and resolve it. They often lead grassroots efforts to hold communities together, bring perspectives that make peace agreements more inclusive, durable, and responsive to real social needs. In other words, ensuring women's participation is not only a matter of fairness and compliance with states' human rights obligations, but it is a fundamental prerequisite for achieving sustainable and lasting peace, and everyone would benefit from it.

However, despite ongoing efforts to boost women's participation in peace processes, progress remains uneven. As [the UN Report from 2023](#) has shown, women constituted only 9.6% of negotiators, 13.7% of mediators, and 26.6% of signatories in over 50 peace processes that were analysed within the report. This data, along with other research reports analysing peace processes from 1992,

reveal a concerning trend that, despite women's pivotal contributions to peacebuilding, they remain largely excluded from the arenas where critical decisions on security and conflict resolution are made.

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Deeply entrenched patriarchal norms, political hierarchies, and tokenistic approaches to inclusion continue to keep women on the margins of formal decision-making. Despite numerous policy commitments to gender equality, the reality remains that women are seldom invited to the negotiating table, and when they are, their participation is often symbolic rather than substantive. This exclusion has tangible consequences: the most immediate being the failure to fully implement agreements. Moreover, peace agreements and normalisation frameworks often fail to reflect the everyday needs of communities, particularly in areas such as education, access to quality services, and social cohesion, domains where women are frequently at the forefront of grassroots peacebuilding efforts.

The picture is not much brighter closer to home, either. In the Western Balkans, processes like the Dialogue between Belgrade and Pristina continue to mirror the same male-dominated power structures, sidelining the voices of those most affected by conflict. The talks have been dominated by male political elites, with women's voices largely absent from both official delegations and key advisory structures. On the other hand, across the region, women-led and youth-led organisations have played a vital yet underappreciated role in fostering reconciliation and rebuilding inter-ethnic trust. Operating primarily in the informal track of peacebuilding, these actors facilitate dialogue that is inclusive, relational, and deeply connected to community realities.

Their knowledge, networks, and experience represent a rich resource that could greatly strengthen formal negotiations, yet this expertise is rarely leveraged in official political or peace processes. Integrating these insights into formal talks would not only make agreements more grounded and responsive but also enhance their legitimacy and sustainability. There are many reasons for the lack of inclusion of those voices, one of them being the poor institutional design of peace processes, which is often rooted in elite dominance.

Elites have the tendency to overlook women-led and community-based initiatives, in some cases driven by limited visibility of such efforts, entrenched assumptions that meaningful authority resides only within official institutions, and a general reluctance to broaden participation in ways that might unsettle established and fragile negotiating arrangements. As a result, even where informal initiatives play a demonstrably constructive role, they are often dismissed as peripheral to real political negotiation, reinforcing their exclusion from formal spaces.

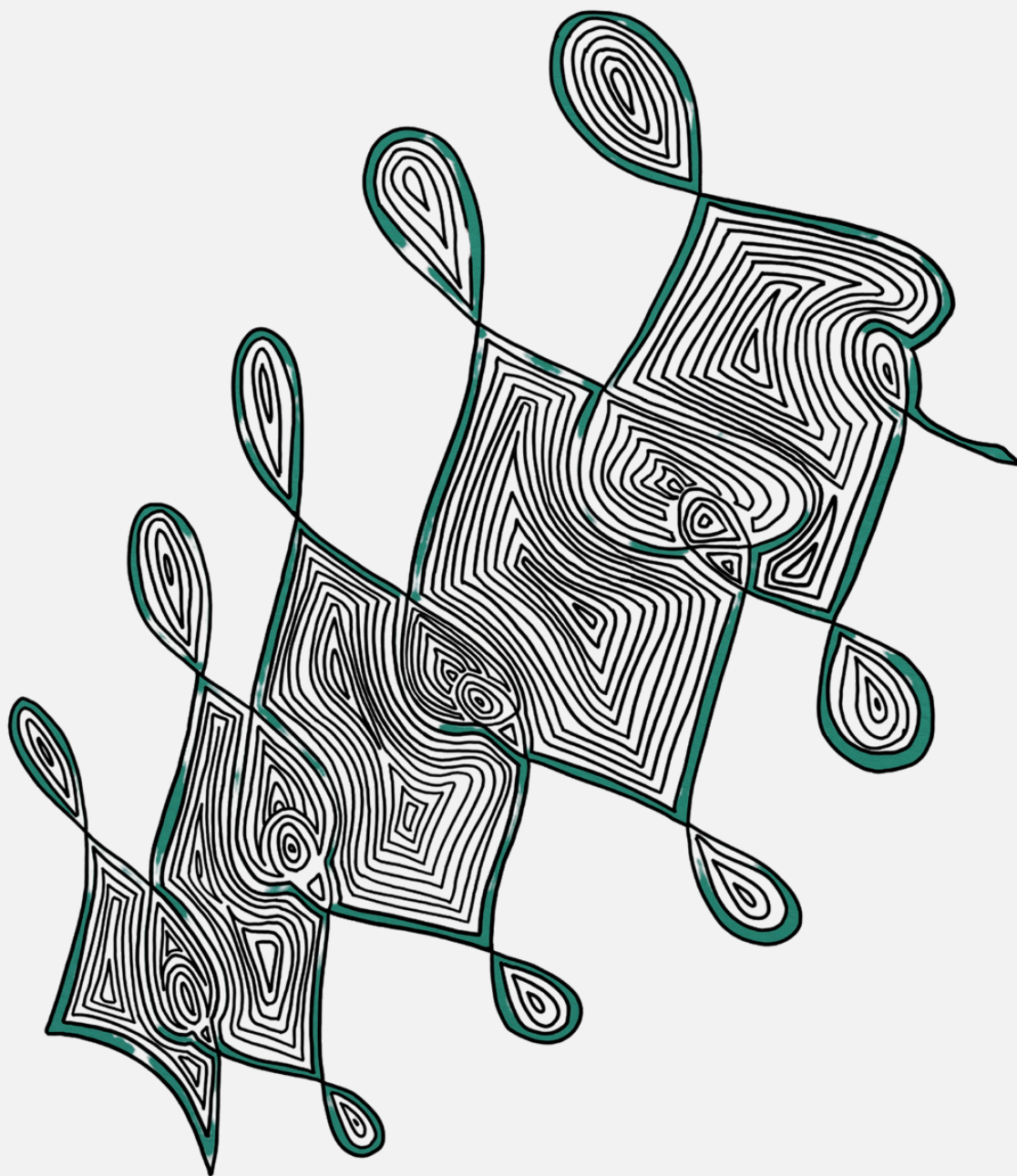
Comparative experiences from other contexts demonstrate what meaningful inclusion can achieve. In Northern Ireland, for example, the Northern Ireland Women's Coalition (NIWC) emerged during the peace talks leading up to the 1998 Belfast/Good Friday Agreement. Although small in number, with no prior experience in formal negotiations, the NIWC successfully advocated for issues that had previously been sidelined, including victims' rights, integrated education, and community development. Their participation proved that when women have a seat and the possibility to voice their concerns at the table, peace agreements become more inclusive and reflective of the broader society's needs. Similarly, women's involvement in the Colombian peace process brought about important advances in transitional justice and gender-sensitive reparations, e.g, the provisions about access to property for rural communities, post-conflict accountability for sexual violence, etc. These cases underscore that true, sustainable peace requires women not only to be present but to wield real influence in shaping dialogue, agendas, decisions, implementation, and follow-up.

Thus, the 25th anniversary of WPS should be a wake-up call, rather than a celebration. Real, lasting peace is impossible without women at the table, and with real influence in shaping every stage of dialogue and decision-making. Despite global pledges and somewhat progress on paper, women are still largely missing from the tables where peace is brokered and dialogue is shaped, leaving the gender gap in mediation and decision-making as wide as ever. Closing this gap will require stronger supportive mechanisms, deliberate inclusion, and a commitment to translate broader political commitments into real, tangible power for women in peace processes. Only then can we hope to build agreements that are truly durable, inclusive, and reflective of the communities they are meant to serve.



Dardana Fetahu

Womenited



Aida Fejzullahu

Women, Work, and What Matters Most

Peace is often measured in treaties, reforms, or political milestones - the big markers we use to assess a country's progress. Peace, however, is felt most clearly in the small, everyday moments of the people who live through those changes. For women, it is the morning commute to an office, the quiet care of a home, the balance between exhaustion and purpose. These routines tell their own story of contribution. My study asked a simple but layered question: does employment make women healthier and happier - or does peace begin elsewhere?

To explore this question, I turned to the everyday realities of women, the paths and choices that shape their lives far more than policy documents do. According to the Kosovo Agency of Statistics (2021), nearly 78% of working-age women are outside the labour force, revealing both structural barriers and deep social exclusion. Many want to work but face limited childcare, cultural expectations, and scarce job opportunities. In many families, tradition still defines a woman's place as inside the home, even as laws guarantee her equality outside it. However, in a society still rebuilding its social fabric, women's participation in the workforce is not just an economic indicator - it is essential to stability.



Seeking to understand how work shapes women's everyday lives, I surveyed women across Kosovo, some employed, others full-time homemakers, about their physical and emotional well-being. What emerged was nuanced. Employed women often reported better physical health, more energy, and fewer limitations in their daily routines. Housewives, on the other hand, reported slightly stronger emotional well-being. The differences were subtle, but revealing.

These patterns point to something deeper. Part of this emotional difference may reflect the benefits of close family ties. As noted in many research on gender roles and as echoed in my study, caregiving often provides housewives with a strong sense of purpose, belonging, and daily emotional connection.

At the same time, employed women are more exposed to work-related pressure and time constraints, which can heighten stress despite their greater autonomy. Yet this emotional advantage for housewives exists alongside reduced independence and limited social participation, a reminder that well-being is shaped by both community support and freedom.

In essence, women who worked seemed to benefit from the physical structure, independence, and movement their jobs required. Those who stayed home often had stronger emotional bonds and family support, yet many faced social isolation, a lack of daily interaction and participation beyond their household alongside financial dependence. Both groups were shaped not just by their roles, but by the social expectations attached to them - expectations that women should be primary caregivers, keep the home running smoothly, prioritize family needs, and carry the emotional weight of the household. These norms influence how women experience work, rest, stress, and recognition, no matter which role they occupy.

Employment is often seen as empowerment, but my study shows it must go deeper. For many women, a job brings independence but also added pressure: most still shoulder the bulk of household and care responsibilities, meaning paid work often becomes a "second shift."

This invisibility carries real health costs. Women who perform unpaid labor often lack access to healthcare, social insurance, and rest. Their work sustains families but rarely sustains them. Employed women, meanwhile, face the constant pressure of juggling both paid and unpaid responsibilities, a daily balancing act made heavier by persistent gender norms in Kosovo. Discussions about peace often center on negotiation tables and state institutions. When a woman can study, work safely, and care for herself without fear or guilt, that too is a form of peace.

Kosovo's recent history still echoes in its economy and institutions. For many women who reached adulthood amid uncertainty, access to education and work remained a distant goal. Today, younger women are more educated and eager to join the workforce, however many still face unspoken expectations about what a woman should do, choose, or prioritize. Taking into account the aforementioned percentage of women excluded from the labour force, it is difficult to speak of equality or security when so many are excluded from economic life.

Employment, therefore, is more than a policy issue, it's a peace issue. Women who are financially independent are better able to make decisions about their health, education, and families. They are less vulnerable to exploitation and more capable of shaping their futures. Economic empowerment strengthens not just individual women but entire communities, creating stability that laws alone cannot guarantee. And when women are economically empowered, the effects ripple outward. Families become more stable, communities rely less on informal survival networks, and trust in public institutions grows. All of these shifts strengthen the quiet foundations of peace, shaping it both directly and indirectly.

We see this in Kosovo as well. In households where women contribute financially, children are more likely to stay in school²,

families are less vulnerable to economic shocks², and decisions about migration, marriage, and land are made with more balance. Women's income is more than a personal asset, it reduces the pressures that often fuel insecurity and instability.

The findings of my research remind us that well-being and peace are deeply connected. When women have access to work, education, and healthcare, their physical and emotional health improves and so does the stability of their communities. Across both groups, one truth remained clear: women thrive when they have options, not obligations.

In my community and beyond, peace is more than the absence of conflict, it is the presence of dignity. It is built in homes and workplaces alike, in spaces where women's contributions are visible, valued, and supported. Recognizing unpaid labor, expanding childcare and mental health support, and ensuring that education leads to opportunity rather than expectation are all essential steps toward that vision. True peace lives in balance, in the chance for every woman to live, work, and rest without fear or constraint. The health of a nation begins with the health of its women, and so does its peace.



Illustration: Doruntina Ramadani

True peace lives in balance... The health of a nation begins with the health of its women

Hasina Akbari (Darya)

LIVING BETWEEN BORDERS AND SHADOWS:

Mental Health Struggles of Afghan Refugee Women in Pakistan

I. A Life in Between

I was born a refugee in Pakistan. I returned to Afghanistan in search of a homeland. Then, in 2021, I became a refugee again. This time, I carried with me not only a few belongings, but the invisible weight of trauma, loss, and questions with no answers.

Since the Taliban's return to power in August 2021, over 600,000 Afghans have arrived in Pakistan, joining approximately 1.38 million registered refugees already there (UNHCR, 2024). Many of them are women—students, artists, teachers, daughters. We fled repression, expecting safety. What we found was something else: legal limbo, fear, and silence. And for many of us, that silence has turned into anxiety, depression, and despair.

II. Living in a Mental Health Emergency

In my community of Afghan refugee women, mental health is a hidden crisis. Most of us carry symptoms of PTSD, anxiety, depression, and even suicidal thoughts, but we are taught to endure. Cultural beliefs discourage

open conversations about emotional pain. Mental illness is still taboo.

A psychiatrist working with Afghan refugee women in Quetta told Al Jazeera that most patients come only when symptoms become severe: "It's not common to consult doctors unless things get visibly worse" (Al Jazeera, 2023). According to estimates from border health clinics, around 30% to 40% of Afghan refugees arriving in Pakistan suffer from psychiatric disorders (UNHCR & Médecins Sans Frontières, 2022).

Yet access to psychological support is minimal. Many of us are undocumented or on expiring visas. We fear going to hospitals in case of deportation. Even when services exist, they are often unreachable due to language, transport, or social barriers.

III. The Price of Silence: Suicides Among Young Afghan Girls

In recent years, the consequences of untreated trauma have been devastating. In 2023, the National (UAE) and Rukhshana Media reported the suicides of at least five young Afghan women living as refugees in Islamabad. One of them, 21-year-old Maryam Saadat, had been awaiting resettlement for over two years. Another girl, Farhat, 20, jumped from her apartment roof after struggling with mental health while waiting for an Australian visa (Amu TV, 2024).

In both cases, relatives described long-term psychological stress, isolation, and despair. These are not rare events. They are the deadly results of invisibility and hopelessness.



Afghan refugee women sit inside a modest home in Pakistan, reflecting the isolation and hardship faced by many displaced families. (Photo credit: The Independent)



A young Afghan woman lies in bed after a suicide attempt, while others sit silently nearby. CNN image

V. My Own Story: Fighting Back with Art and Sisterhood

I know how it feels to live with silent panic. I've experienced sleepless nights, sudden fear, and the feeling that your future has no shape. I also know what it's like to watch other girls break under the weight.

In 2023, I decided to take action. Using my skills as an artist and my personal healing journey, I began offering free online art therapy classes to Afghan girls—both in Pakistan and inside Afghanistan. Funded through the sale of my paintings, these sessions provided a safe space to explore grief, fear, and identity through creative expression.



An illustration I created in collaboration with UNHCR Pakistan, reflecting the transformative power of care within displaced communities. The piece highlights how empathy and collective healing can foster resilience among refugee women.

Since then, over 200 girls have joined. Some are now art therapy instructors themselves. In our virtual classrooms, we paint pain and possibility. One girl painted a torn passport floating in water. Another drew her face without a mouth. When I asked what it meant, she said, "I want to scream, but I don't know how."

V. Why the WPS Agenda Must Include Refugees

The Women, Peace, and Security (WPS) agenda champions the inclusion of women in peacebuilding and post-conflict recovery. But how can we talk about recovery when so many refugee women are still fighting for survival?

Afghan refugee women are not just victims of war—we are organizers, teachers, caregivers, and healers. But without legal protection or visibility, our needs remain unmet. Mental health must not be considered secondary. Healing is not separate from peace; it is its foundation.

I call on WPS practitioners and policymakers to:

- Recognize mental health as a core pillar of refugee protection and community resilience, an integral part of conflict management and post-conflict recovery, and essential to sustainable peace.
- Fund community-based initiatives such as art therapy, peer support, and the empowerment of refugee women themselves as local actors and agents of change.
- Include refugee women in peace dialogues and programming.
- Ensure access to psychosocial care regardless of legal status.

The Personal Is Political

My art was once destroyed out of fear that it might lead to my arrest. My father's burial was conducted without me - because I was a woman. My university dreams were locked behind Taliban gates.

And yet, I continue. I sell my paintings to fund courses for others. I raise awareness online. I document our pain, our protests, and our poems. One of my works was gifted to Pope Francis; others have been recognized by UNFPA, UN Women, and UNHCR. But my greatest reward remains the message from a girl in Kabul: "I want to live because you showed me I can."



An Afghan family sits in quiet anticipation, caught between borders and futures that remain undefined. Photo: NPR

VI. A Future Undefined

Every morning, I wake up unsure of where I belong. I am safe from the Taliban, but not safe from poverty, deportation, or erasure. There is no roadmap, only survival.

Yet I continue. I paint. I teach. I write. I help young girls say what they've never dared to speak. And through their courage, I rebuild myself too.

We may be displaced, but we are not defeated.

We may be forgotten in policy, but we remember each other.

And as long as we can still tell our stories—we still exist.



Laida Buzuku

No Gate on The Freedom of Our Voices

Virginia Woolf in her book "A room of one's own" said:

*Lock up your libraries if you like; but there is no gate,
no lock, no bolt that you can set upon the freedom of my mind.*

In a society captured by the strings of the traditional structures built around us, a part of us has always sought to establish a prominent presence of gender equality in every corner. Woolf's insistence on women taking up as much space as necessary to have their voices heard, regardless of prevailing beliefs, mirrors a deeply sought perspective among women here in Kosovo, one that strives relentlessly to ensure that our voices, peace-shaping roles, and contributions to security are recognized despite persistent barriers. Yet, even amid a box full of frameworks defining how and where progress should happen, there remains a gap between the words we speak and the reality those words are meant to create.

Kosovo appears to abide by the underlying principles of UNSCR 1325, including measures to improve gender representation, establish institutional mechanisms that promote and ensure equality, support women's educational and professional development, and strengthen their role within the security sector.

So, what fuels the inconsistency, and at times, hypocrisy around tables where both men and women sit, yet equality remains incomplete?

How do we lead by example through Women, Peace, and Security?

Women in Kosovo have consistently demonstrated their determination to be part of the processes leading to peace and security. Their activism predates prominent years, and it would be a disservice not to highlight their courage and resilience. According to Naxhije Bucinca, it was a cold morning of March 16, 1998, when a group of women set out chanting "Bread for Drenica" in response to the famine that had left many without food, water, or shelter. Amidst the sound of cries stood women whose persistence could not be broken.

In many ways this was an embodiment of the core principles of the Women, Peace, and Security agenda, showing that sustainable peace cannot exist without women's leadership and community mobilization. This was a critical moment, as Aferdita Saraqini Kelmendi noted, Kosovo Albanian women were finding their voices, determined to be heard beyond the confines of party lines and old divisions.

For over two decades now Kosovo has strived for progress, through the dedication of activists, women's organizations, and citizens who have pushed relentlessly through the thick, dense layers of patriarchal norms and stereotypes. Today, we, the young women of Kosovo feel encouraged and inspired by our fellow women leaders, who pave the way and spark curiosity about what it feels like to be the one making decisions and shaping change for oneself and the others.

At a recent conference, a British ambassador shared an example that has stayed with me ever since. He said that we often talk about women's challenges in terms of a glass ceiling — but glass can shatter. The real barrier, he argued, is more like an ice ceiling: it cracks, it melts in places, yet it never fully disappears. It stays there, visible to the eye, acknowledged in words, but too often left unbroken by action. His words were a stark reminder that no matter how far we've come, our work is not yet done.

Right now, as I write this, the local elections are taking place. Each candidate represents a fountain of hope for my Pristina, where I was raised, and for the other cities where you might have grown up. I had hoped that the number of women running this year would have increased, and in a way, perhaps it has, with at least 20 women currently running for mayor.

As Medina Brahaj, Speaker of the Municipal Assembly of Shtime, points out, women in politics often face the burden of proving themselves twice over, working harder than men just to earn the same respect and recognition.

She continues to make a really important point that regardless of this, women in decision-making positions hold a responsibility to be an example for the young girls and women.

But why is it so important though for women in positions of power to hold themselves to that responsibility?

The presence of a role model can ripple across generations, shaping how others imagine what's possible. Sociologist Robert Merton once wrote that our sense of self is inseparable from the groups we belong to. These social circles give us meaning, belonging, and the quiet satisfaction of being part of something larger than ourselves. It's human nature to seek that, to be seen, to belong, to aspire.

Have you ever heard of the 'Scully effect'?

Dana Scully, the scientist from "The X-Files," inspired thousands of women to pursue careers in science and technology. She challenged the stereotype of the passive female character, replacing it with intelligence, courage, and reason — traits that resonated with women who had rarely seen themselves portrayed that way.

In June 2016, Hillary Clinton was the first woman in American History to be nominated for president. In a tweet she had said

"To every little girl who dreams big: Yes, you can be anything you want — even president. Tonight is for you."

This served as a powerful role model moment, sparking interest in politics among young women.

Shirley Chisolm, the first African American woman in Congress (1968) said:
If they don't give you a seat at the table, bring in a folding chair.

Kosovo itself has seen two women rise to the presidency, a reminder that representation is not symbolic but transformative. I cannot ignore the fact that, although women politicians are subject to several forms of misogyny and humiliation, particularly lately digital ones, they do lead, represent themselves in media, and actively engage with citizens to raise awareness and create opportunities through collective action.

"When gender equality is promoted and cultivated within political parties as a democratic value, women find it significantly easier to advance in politics and contribute to decision-making processes" — Atifete Jahjaga (Former President of Kosovo).

A truly profound question was raised by Kosovo's Gender Studies Center, Kosovo Women's Network, and QIKA:

How many times has gender equality been mentioned in politics, especially in times of elections as of now?

Despite its importance, gender equality remains more of a slogan than a real priority in Kosovo's political agendas.

The KGSC's 2025 Elections report found that gender equality barely appears in party programs — LDK mentions it only four times in 248 pages, while others reference it once or not at all.

This shows that political parties in Kosovo often treat gender equality not as a central principle, but as a secondary issue, sometimes using it instrumentally for electoral purposes. Without a clear and structured programmatic commitment that frames gender equality as a constitutional principle, it is unlikely that public policies will fairly or effectively address the needs and experiences of women. Therefore, political parties must treat gender equality as a genuine commitment rather than just a symbolic reference made to appeal instead of prioritize. As such, we as citizens should demand more, instead of accepting words of promises as an afterthought.

The concept of Women, Peace, and Security is still not fully embedded in the corners of every city, town, village, or neighbourhood of Kosovo. As such, we must learn to navigate the societal expectations without falling prey to the rough hands of this patriarchal hierarchy, as with each voice that refuses to be silenced, progress continues.

Although challenges remain, the journey of women in Kosovo from courageous voices on the streets to leaders in politics, institutions and civil society today, is proof of true resilience and determination. Moving forward, our role models will continue to remind us that seeing women claim their space inspires young girls and women to never step back and always reach higher.

This is not an ending but a continuation. A society built on equality, where young girls and women can lead and be heard, begins when round tables become spaces of sincerity, not symbolism.



Which WPS Pioneer Are You?

ANSWER THE QUESTIONS BELOW AND SEE WHICH ROLE FITS YOU BEST IN THE WOMEN, PEACE AND SECURITY WORLD.



Q1. AT A PEACE NEGOTIATION, YOU...

- a) Make sure everyone has a voice at the table.
- b) Take notes and turn them into concrete proposals.
- c) Share stories of those affected to keep the talks grounded.
- d) Strategize on how to get more women into the room.



Q4. IF YOU COULD MEET ONE GLOBAL FIGURE, IT WOULD BE...

- a) A grassroots mediator who resolved a local conflict.
- b) A UN negotiator who shaped a peace accord.
- c) An activist who led a protest movement.
- d) A policymaker who passed groundbreaking legislation.



Q2. WHEN FACING INJUSTICE, YOU USUALLY...

- a) Mediate between sides and look for common ground.
- b) Research the issue and prepare strong recommendations.
- c) Rally people through advocacy or protest.
- d) Work behind the scenes to influence leaders and institutions.



Q5. IN GROUP PROJECTS, YOUR FRIENDS USUALLY CALL YOU...

- a) The Peacemaker.
- b) The Organizer.
- c) The Voice.
- d) The Planner.



Q3. YOUR FAVORITE "TOOL" FOR PEACEBUILDING IS...

- a) Dialogue.
- b) Data.
- c) Storytelling.
- d) Strategy.



Q6. A MOTTO THAT RESONATES MOST WITH YOU IS...

- a) "Peace begins with listening."
- b) "Knowledge is power."
- c) "Silence is not an option."
- d) "Change needs a plan."

Results

MOSTLY A'S → THE MEDIATOR

YOU THRIVE IN BRINGING PEOPLE TOGETHER, EASING TENSIONS, AND CREATING DIALOGUE. YOU SHINE WHEN TURNING CONFLICT INTO CONVERSATION.

MOSTLY B'S → THE ANALYST

YOU BRING CLARITY WITH FACTS, RESEARCH, AND EVIDENCE-BASED POLICIES THAT SHAPE LASTING CHANGE. YOU SEE THE DETAILS OTHERS MISS.

MOSTLY C'S → THE ADVOCATE

YOU AMPLIFY UNHEARD VOICES AND INSPIRE ACTION THROUGH POWERFUL STORIES. YOUR PASSION SPARKS MOVEMENTS.

MOSTLY D'S → THE STRATEGIST

YOU THINK LONG-TERM AND DESIGN FRAMEWORKS THAT OPEN DOORS FOR WOMEN IN PEACE PROCESSES. YOU KNOW CHANGE REQUIRES STRUCTURE.



My WPS Pledge

AT THE HEART OF THE WOMEN, PEACE AND SECURITY AGENDA IS THE BELIEF THAT PEACE IS NOT ONLY BUILT BY INSTITUTIONS, BUT BY EACH OF US. EVERY ACTION, BIG OR SMALL, CAN CREATE SAFER, MORE JUST, AND MORE INCLUSIVE SOCIETIES.

THIS SPACE INVITES YOU TO REFLECT ON YOUR ROLE AND WRITE DOWN A PERSONAL PLEDGE. IT COULD BE AS SIMPLE AS SPEAKING OUT AGAINST INJUSTICE OR AS AMBITIOUS AS LEADING CHANGE IN YOUR COMMUNITY.

WHATEVER YOU WRITE, LET IT REMIND YOU THAT PEACE BEGINS WITH YOU, AND GROWS STRONGER WHEN SHARED BY MANY.

I PLEDGE TO...

*Your pledge is step toward building a safer,
fairer, and more peaceful world.*

