



**THE ROLE OF  
WOMEN IN BUILDING  
PEACE IN POST-CONFLICT  
COMMUNITIES ...  
WOMEN SURVIVORS  
(NINEVEH-DOHUK)  
AS AN EXAMPLE.**

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The Role of Women in Building Peace in Post-Conflict Communities ... Women Survivors (Nineveh-Dohuk) as an example.

### Introduction

- As soon as the weapons are silent in any conflict, the questions begin ... and the profit, loss and horror of the results, but the major truth emerges in a late security formula (it was not possible to avoid all this devastation after these bloody conflicts) and the most logical question is how to build sustainable peace - perhaps it begins in the heads before it descends on the earth - and Iraq, with its history that extends deep, made a civilization that added much to humanity, and it was only this rich when peace pigeons landed on its lands, and peace would only be with women and through them and this fact was evident throughout the planet and in experiences several.

- The conflict in Iraq has another side ... One of them, if you can express it, was an embodiment of everything that is bad and ugly in human history ... as it tries to draw contemporary time into the caves of darkness and practices what it believes is right. - So, killing, capturing, and practicing slavery of the first ages in the currency of the twentieth century ... the most horrific of all this caused a wound that is difficult to forget, after which a breakage and what comes after it is pain ... especially to the women of the countries from which humanity started ... they are the grieving mothers and wives ... therefore there is no stakeholder more than women in building peace ... This paper examines this aspect of the experience of women survivors after the armed conflict in and around Nineveh Governorate.

### Study Problem

The problem of the study is reflected in the lack of clarity of the role that women play in Nineveh governorate in building peace in a post-conflict society, within the framework of United Nations Security Council Resolution No. 1325 of 2000 on Women, Peace and Security. As there are many questions from those interested in the subject and the public as well.

### Study hypothesis

The study assumes that women survivors have a significant role in building peace in a post-conflict society in Nineveh Governorate. This is a direct assumption, but it requires research and study to verify its sincerity.

### Study Goal

The goal of the study is to verify its hypothesis, solve its problems, and answer the questions raised by the study, that is, explain the role of women survivors in building peace in a post-conflict society in Nineveh Governorate from the period ... and

finally to come up with some conclusions and put forward the necessary solutions in the form of recommendations and proposals to the relevant authorities.

### Study framework

A methodological framework was drawn for the study, represented by determining the human group that the study includes (the community and the sample of the study), and the topic that will be covered, within a specific period of time, in a specific geographical location, as follows:

- A. **Thematic framework:** As the subject of the study is post-conflict peace building, defined by United Nations Resolution 1325 of 2000.
- B. **Time frame:** The period extends from declaring victory over ISIS in December 2017 until now
- C. **Spatial framework:** The spatial framework of the study is the Nineveh Governorate, in which an armed conflict was

led by the Islamic State in Iraq and the Levant over the defensive formations in the governorate and the peaceful people, and among what happened in this armed conflict was the captivity of Yazidi women and then the escape of some of them, or Sell them and enable them to flee and get rid of the hands of the organization and reach the Kurdistan region / Iraq, where the camps for the displaced in Dohuk governorate, or reside in the governorates of Erbil and Sulaymaniyah, or reach other countries. However, the study focused on the role of these refugee women on the role of these survivors in building peace in Nineveh Governorate (a post-conflict society) within the framework of UN Resolution 1325 on Women, Peace

and Security, as part of the national plan to implement the resolution.

### Study population and sample:

The study population or the human group that is the subject of the study was identified, which is the survivors of ISIS. As for the study sample, (35) survivors were contacted who had an active and effective role in peace building operations in Nineveh Governorate out of a total of approximately (300) displaced woman, by conducting online interviews, which is an acceptable percentage according to international standards.

### Study methodology

In its theoretical framework, the study follows the descriptive approach in describing the condition of women survivors, describing their sporadic peacebuilding activities in Nineveh Governorate as a post-conflict society within the framework of UN Resolution 1325. In its field

framework, it follows the qualitative approach, relying on its known tools: direct observation, interview. direct, focal. This is to collect the largest possible amount of documented data and then analyze it to reach the information that helps verify the hypothesis of the study to come out with a set of conclusions and put forward proposals to the relevant authorities.

### Previous studies

There is a group of studies that are similar in some topics of this study, which can be used in its theoretical or field side, including:

1. Study Adnan Youssef Hussein and Zirvan Amin Abdullah entitled (Expanding the Inclusion of Women in Peace Efforts Within the Framework of Resolution 1325 Concerning Women, Security and Peace) which focused on the extent to which the participation of women in peace efforts in general and not only

peacebuilding in the post-conflict stage can be expanded within the framework of a resolution United Nations 1325. Among its conclusions:

- A. The resolution broadens the inclusion of women in all peace efforts, including imposing, preserving, making and building peace.
  - B. Extending the inclusion of women in peace efforts has had an active role in mitigating conflicts and contributing to peace building processes.
  - C. The percentage of women's representation in peace efforts remains below the required level.
2. Study by Dr. Hajar Khilafa, Peacebuilding from a Gender Perspective, "Lessons Learned from the Role of Women in Peacebuilding Processes in Africa." It is a doctoral thesis in political science specializing in international relations.

A. Women have been able to achieve many achievements, and have been able to go into many areas that have been patriarchal for decades in a row, and these achievements come in response to the persistent and continuous work of women, as well as their endless struggle to show the whole world that they are present, effective and able to play roles comparable to those played by men in all fields.

B. It is very important for both the state and international institutions to contribute to supporting the intervention and participation of women, as the nation-state in Africa tried to overcome the obstacles facing women's intervention by applying the quota rule in the political field as well as providing logistical assistance to women that would help ensuring that an increasing number of women are invited to participate in negotiations and peace talks.

C. Regarding international institutions, many of them acknowledge that women's participation in peacebuilding is a critical component of recovery and conflict prevention, however despite international efforts and national policy frameworks that support Security Council Resolution 1325 on Women, Peace and Security and the complementary resolutions to it.

### Study obstacles

Lack of time was the main constraint, so the study was unable to use the quantitative approach. The study team was unable to conduct the questionnaire that was designed for this purpose. If it were done, it would have had a role in verifying a lot of information and reassuring about its validity and reliability. This tool, which if used, would enable the study to verify a lot of data and information, as well as the ability to highlight many sides of the study, and to identify different opinions as well.

The lack of accurate statistics on the number and location of survivors in order to reach them was the second obstacle.

### Study structure

The study was divided into an introduction and two sections the first section in its theoretical framework is on the role of women in building peace in post-conflict societies as well as the historical context of the conflict process and the status of women in this context ... and violations of human rights in addition to the definition of resolution 1325, peace building, post-conflict societies, and a description of the community of samples...

As for the field framework, which is the second topic, it describes how to design study tools, and how to collect data and enter it into special programs to deal with data and turn it into information, analyze and discuss it. Before we come to the conclusion, we decided to present five experiences of women activists who

build peace through them. They presented their experiences with civil work and peace building after the bitter experiences of armed conflict.

The slide features a central white rectangular box with a soft drop shadow. This box is surrounded by several blue geometric shapes: a horizontal bar at the top right, a vertical bar on the right side, a vertical bar on the left side, and a horizontal bar at the bottom left. Each of these bars has a diagonal cutout at its outer corner, creating a modern, layered effect.

## First Section

the role of women  
in building peace in  
post-conflict socie-  
ties

- Armed conflicts occur for various reasons, but the truth is that their outbreak, continuation, and consequences are often accompanied by human rights violations, which in many cases may be one of the causes of their outbreak, and on the other hand, no party in it has not presented losses in many ways ... Armed conflicts and wars have become a rule instead of being an exceptional event in the history of humanity representing a distorted form of the values of dignity to the extent that one of the largest and most prestigious international organizations has adopted agreements and treaties in order to impart something of humanity on wars<sup>(1)</sup>, the matter is not limited to the time of conflict, but extends to what comes after, as the effects of the conflict last for a long time, especially if the causes of the conflict are not eradicated in the first place.
- There are some researchers who look at war in terms of its effects on women, since the war (is not an emergent event that suddenly broke out in a peaceful environment, but rather as a result of the social reality in which it flourished and its cause as well as the violence of war is seen as part of (a series) Continuous violence) witnessed by women and although it may be an exaggeration or distortion of violence in (peacetime), it is based on and reflects other social practices)<sup>(2)</sup>.
- Perhaps the simplest contexts dealing with women and war speak of war as a purely male domain, in which men are the ones who make decisions to go to war, and they are the ones who plan for it, and they are the ones who fight and die and they are the

<sup>1</sup> اللجنة الدولية للصليب الأحمر – حتى الحروب لها قواعد  
<https://www.icrc.org/ar/the-rules-of-war>

<sup>2</sup> المرأة والحرب – تحرير كارول كوهن- ترجمة ربي خدام الجامع  
 – ط 1 - 2017 - دار الرحبة للنشر والتوزيع – دمشق ص 67

ones who protect their homeland, their women and their vulnerable children, and they are the ones who negotiate for peace and share the spoils and share in power when The war takes its toll and the war here is a preliminary scene related to the front fronts, and there is another scene that the warriors on the fronts are keen to protect, and the matter here is related to what is inside the homeland and its preservation.

- In general, women do not like wars, not because of their burdens during and after the war, which will fall mainly on them. Rather, women and children are often the victims most affected by the details of war, and they have always resisted wars and sought to prevent their outbreak or stop them if they were raging and there are many examples. Therefore, we mention from her: During the second Liberian civil

war that had erupted in 1999, several women surrounded the presidential palace, and refused to allow the president, or his representatives, to leave the meeting room for any reason so that the politicians would submit to their demands. Their leader was Lima Gbowee, a Liberian activist who saw the civil war erode Her country decided to take a stand. Lima formed an unprecedented union with Muslim women, and women began to march in the thousands to demand peace weekly, wearing white clothes, white headdresses, or white hair ties. After they continued in protest, the president was forced to sit with them to talk, Together, they started negotiating sessions in which representatives of all sects were forced to sit together. When the women learned that the negotiations had been suspended, they gathered around

the presidential palace and prevented anyone from leaving or entering. Their arrest was threatening to take off their clothes, as taking off their clothes in public due to the oppression of a man brings a curse to the man, and misfortune surrounding him that does not leave him, according to the Liberian tradition. Indeed, the Lima movement and her companions were a reason for the president to resign and exile him outside the country, and a peace treaty was signed, following which a transitional government was formed. Later, Lima won the Nobel Peace Prize in 2011)<sup>(3)</sup>.

- There are many manifestations of the suffering of women during and after armed conflicts from direct violence as a result of their exposure to many forms of it, such as rape, displacement, killing and arrest, and because of

their gender and status, the burdens increase as mothers and wives and the responsibilities that result from that.

- Armed conflicts lead in one way or another to the deterioration of the infrastructure, including health and educational life facilities, and it also imposes a special form of economic activity that is adapted to the conditions of the conflict in addition to that the conflict forces many civilians, including women, to leave their homes, which creates a new situation that life represents. In the displacement camps, in all its details. Conflicts also affect development programs, by stretching the state's capacity for humanitarian aid. In light of women's inequality, women are affected more than men. The power of patriarchy and the values and customs of societies that live in

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<sup>3</sup> ينظر ساسة بوست - قُدن حروبًا وأوقفن أخرى.. أبرز أدوار النساء في الحروب - الموقع [/https://www.sasapost.com/women-in-wars](https://www.sasapost.com/women-in-wars)

armed conflict and those under occupation are re-activated within societal structures as an alternative to power structures that were demolished during the war. For their inability to obtain a living, the violence they exert on women.

- The increase in violence against women, whether direct or indirect, represents the most dangerous effects of conflicts on women and society, which requires direct intervention from all parties. Bitter experiences in many countries show that women have paid a heavy price in their lives, their physical and psychological health, and their social relationships. The problem is that the post-conflict phase raises the interest of leaders and political leaders with issues that they consider more urgent, such as reconstruction, sharing of benefits, and redistribution of power.

Women's issues are not given the attention they deserve, and if there is any attention, then in most cases it takes an institutional and legal form and does not handle the essence of the cultural reference for behavior and attitudes.

- (When peace agreements are signed, nothing can be said about wars except that they have ended, although the agreements may end the state of organized armed violence because villages, towns, and cities can be destroyed, agricultural land contaminated with chemicals or planted with mines, roads and bridges are impassable, schools and hospitals are just piles<sup>(4)</sup>.)

### International framework for the issue of women, peace and security

From an early age, the conviction of the international community of the injustice that women have always

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<sup>4</sup> المرأة والحرب / تحرير كارول كوهين ص 68

suffered and endured during and after armed conflicts, in addition to the role that women can play in resolving conflicts and establishing peace, was established from an early age. Therefore, Security Council Resolution 1325 of 2000 was not the first in this direction but rather the previous efforts. The international community made the effort to reduce the burden and recognize the prominent role of women in resolving conflicts. The preamble of the resolution stated (reaffirming the important role of women in preventing and resolving conflicts and peace building and stressing the importance of their equal contribution and full participation in all efforts aimed at maintaining and strengthening peace and security. And the need to increase its role in decision making related to

conflict prevention and resolution)<sup>(5)</sup>.

#### A. Before the adoption of Resolution 1325 in 2000

The international community was determined to take what was possible in order to protect the human rights of women, especially in times of armed conflict from an early age. Perhaps the main milestones in this direction were prominent and strong since the adoption of the four Geneva Conventions in 1949 and their Optional Protocols in 1977 in addition to choosing the International Year of Women in the year 1975 as well as the adoption of the International Convention on the Elimination of All Forms of Discrimination against Women in 1979, as well as the adoption of the Declaration on the Elimination of All Forms of Discrimination against Women in 1993, this activity culminated with the convening of the Fourth International

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<sup>5</sup> وثيقة الأمم المتحدة A/CONF.177/20/Rev.1، وقد اعتمد كل من الإعلان ومنهاج العمل في الجلسة العامة 16، المعقودة في 5 أيلول/سبتمبر 1995

Conference on Women in Beijing in 1995 - held in Beijing during the period 4-15 September 1995 - The issue of women, peace and security was one of the main themes in the conference program and later in what is known as (the Beijing Declaration and Platform for Action), where paragraphs 131 - 149 dealt with the issue of women and armed conflict and set six strategic objectives that came as follows<sup>(6)</sup>:

1. Increase women's participation in conflict resolution and decision-making and protect women who live under conditions of armed and other conflicts or who live under foreign occupation.
2. Reducing excessive military expenditures and limiting the availability of weapons.

3. Promote forms of conflict resolution without violence and reduce the incidence of human rights violations in conflict situations.
4. Encouraging women's participation in creating a culture of peace.
5. Ensure protection, assistance and training for refugee and displaced women in need of international protection as well as internally displaced women.
6. Provide assistance to women in colonies and non-self-governing regions.

**B. UN Security Council Resolution 1325 and subsequent resolutions**

- In 2000, the United Nations Security Council adopted Resolution 1325 on Women, Peace and Security, which calls for increased participation of women and the inclusion of a gender perspective in all efforts made by the United

<sup>6</sup> دليل حول قرار مجلس الأمن 1325 والقرارات اللاحقة الكاملة ودور البرلمانين في تطبيقها / اللجنة الاقتصادية والاجتماعية لغربي آسيا (الاسكوا) ص8 وينظر كذلك (المرأة والسلام والامن: مبادئ

توجيهية للتنسيق الوطني / هيئة الأمم المتحدة للمرأة و (المرأة والسلام والامن) عمليات الأمم المتحدة لحفظ السلام

Nations to achieve peace and security (including women's participation in decision-making and peace processes and a gender perspective in training, peace-keeping and gender mainstreaming in the United Nations reporting systems). Since then, the Security Council has adopted a number of resolutions related to women, peace and security. In 2008, the Security Council adopted Resolution 1820 (2008), the first resolution dedicated to addressing sexual violence in conflict situations. Subsequent follow-up resolutions, 1888 (2009), 1889 (2009), 1960 (2010), focused on preventing and responding to conflict-related sexual violence, and established a number of United Nations mechanisms to this end (appointing the Special Representative on Sexual Violence in Conflict Situations with the aim of securing and strengthening coordination

among existing United Nations mechanisms and supporting ending sexual violence against women in cooperation with governments; establishing an expert group on the rule of law and sexual violence in conflict situations, which works with the United Nations on the ground and assists national authorities in strengthening the rule of law; appointing and employing advisers for the protection of women; and the establishment of mechanisms for monitoring, analysis and reporting.

- The adoption of Security Council Resolution No. (1325) is considered a boundary and a dividing line for the development of women's rights and issues of security and peace, as it is considered the first official and legal document issued by the Security Council, in which the parties to the conflict are required to respect women's rights, support their participation

in peace negotiations, and in the restoration of Construction and post-conflict reconstruction.

- Resolution (1325) is important for women at the global level because it is the first Security Council resolution that aims to link the experience of women in armed conflicts with the issue of maintaining international peace and security, as it called for:

- Increasing women's participation in all levels of decision-making, in conflict resolution processes, and participation in peace-keeping forces and negotiations.
- Absorption capacity for gender issues of personnel in peace-keeping operations and training on them.
- Addressing gender issues in times of peace, demobilization and reintegration.
- Respect the rights of the civilian population, refugees and internally displaced persons.

- Protect women from physical violence and discrimination.

- Avoid amnesty for crimes that occurred in the war against women.

- Since the decision was issued in October 2000, many steps have been taken to implement it around the world, including the adoption of national action plans for implementation. Iraq was the first country in the Middle East and North Africa to develop and adopt a national action plan to implement the resolution in 2014

- After the adoption of Resolution 1325 in 2000, the UN Security Council began placing the issue of women and peace on its agenda, and the Council adopted seven complementary resolutions recognizing that (sexual violence was and continues to be used in some contexts as a method of war intended to achieve military and political goals and therefore sexual violence requires a response.

Tactical security and political strategy, which means that peace negotiators and mediators include the issue of sexual violence on the peace agenda. The six resolutions following Resolution 1325/2000 are:

1. Resolution 1820 of 2008: It is the first Security Council resolution to recognize sexual violence related to conflicts as a method of war and consider preventing its occurrence as an essential element of the international peace and security operation.
2. Resolution 1888 of 2009: This resolution is a follow-up to the previous decision, as its implementation reinforces one of the important aspects of this resolution. It stressed the importance of ending impunity as a fundamental factor in order to end the conflict and avoid returning to it.
3. Resolution 1889 of 2009: In this resolution, the Security Council requested the Secretary-General to set indicators for use at the international level to follow up the implementation of Resolution 1325.
4. Resolution 1960 of 2010: This resolution provides a system of accountability for conflict-related sexual violence.
5. Resolution 2106 of 2013: This resolution stresses the importance of gender equality and the political and economic empowerment of women in efforts to prevent sexual violence in armed conflicts and post-conflict situations.
6. Resolution 2122 of 2013: This resolution stresses accountability in implementing Resolution 1325 and the importance of involving women in all stages of conflict prevention, resolution and recovery.

7. Resolution 2242 of 2015: This resolution sets the Women, Peace and Security agenda as a major component in efforts to face the challenges of the current global context, including violent extremism, climate change, and the unprecedented numbers of displaced and refugees, and clarifies the substantive links between women's participation on one hand and sustainable peace and security on the other hand.

C. [The Committee on the Elimination of All Forms of Discrimination Against Women \(CEDAW\)](#)

- In 2013, the Committee on the Elimination of Discrimination against Women adopted General Recommendation 30, which provides reliable guidance to the states parties to the Convention on the Elimination of All Forms of Discrimination against Women regarding legislation, policies and other appropriate measures to

protect, respect and fulfill the human rights of women in situations of conflict and instability. In general recommendation No. 35 on gender-based violence against women, (updating general recommendation No. 19), the Committee recalls that gender-based violence against women and girls constitutes discrimination under the Convention and thus includes adherence to all obligations resulting from actions or omissions, whether by states or government agencies on the one hand. And non-state actors on the other hand. The Convention and other human rights treaties form for implementation of Security Council resolutions on women, peace and security, given that all the concerns expressed in these resolutions have corresponding concerns that are addressed in the substantive articles of the convention.

#### D. the goals of sustainable development and building peaceful societies

- The negotiations on the post-2015 development agenda began in January 2015 and ended in August 2015. A final document was adopted at the United Nations Summit on Sustainable Development in September 2015 as the 193 countries at the United Nations General Assembly adopted the 2030 Development Agenda entitled "Transforming our world: 2030 Agenda for Sustainable Development". This agenda contains 92 paragraphs. Paragraph 51 identifies the 17 Sustainable Development Goals and their associated 169 targets<sup>(7)</sup>.

The United Nations agencies that are part of the United Nations Development Group decided to support an independent campaign to deliver the new Sustainable Development Goals to a wider audience. This campaign,

"Everyone's Project," has received support from corporations and other international organizations

- Factors of peace, stability, human rights and effective governance, based on the rule of law, are the basic factors for sustainable development. As far as the subject of this paper is about the role of women in achieving this goal and pursuing it, we separate here the objectives related to the sixteenth goal, which is devoted to promoting peaceful and inclusive societies. To achieve sustainable development, provide access to justice for all, and build effective and accountable institutions at all levels. Reducing violent crime, sex trafficking, forced labor and child abuse are clear global goals. The international community values peace and justice and calls for the establishment of stronger judicial

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<sup>7</sup> الوثيقة A/RES/70/1 المؤرخة 25 أيلول / سبتمبر 2015

systems that will enforce the laws and work to establish a more peaceful and just society (8).

- A. Reducing substantially all forms of violence and related death rates everywhere
- B. To end the ill-treatment, exploitation, and human trafficking that children are exposed to and all forms of violence and torture
- C. Strengthening the rule of law at the national and international levels and ensuring equal access to justice for all
- D. Significantly reduce illicit flows of money and weapons, enhance the recovery and return of stolen assets and combat all forms of organized crime by 2030
- E. Establish effective, transparent and accountable institutions at all levels

- F. Ensure that decisions are made in a manner that is responsive to needs, inclusive of all, participatory and representative at all levels
- G. Providing legal identity for all, including birth registration
- H. Ensure public access to information and protect basic freedoms, in accordance with national legislation and international agreements
- I. Promote and enforce non-discriminatory laws and policies to achieve sustainable development

### Women's participation in peace building and conflict prevention

In his report to the UN Security Council (9), the Secretary-General indicates that (Ensuring the participation of women in peacebuilding is not only a matter of women's and girls' rights. Women are a very important partner in supporting the

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<sup>8</sup> أعمال اللجنة الإحصائية المتعلقة بخطة التنمية المستدامة لعام 2030 الوثيقة A/RES/71/313

<sup>9</sup> تقرير الأمين العام إلى مجلس الأمن (مشاركة المرأة في بناء السلام) الوثيقة A/65/354-S/2010/466

three pillars of lasting peace, namely:

- Economic recovery
- Social cohesion
- Political legitimacy.

Several of the world's fastest growing economies over the past half century have begun to rise from the ruins of conflict. The success of these economies stemmed in part from the increased role of women in production, trade and entrepreneurship, and this included strengthening girls' education and expanding women's access to agricultural extension and credit. With regard to social cohesion, the Security Council recognized the essential role that women can play in restoring cohesion to the social fabric, and women devote a greater proportion of their income than men to expenditures that benefit families, i.e., their children and members of extended kinship networks. In order to continue carrying out this basic task, women need ac-

cess to social services, productive assets, and access to state institutions that are compatible with the reality of female-headed households. Finally, the participation of women as civic leaders and public officials indicates and encourages more comprehensive forms of politics and governance. On the other hand, political legitimacy is adversely affected wherever women are underrepresented in public office, and wherever the rights of women and girls are violated and the perpetrators get away with impunity, the result is a decline in confidence in government, deterioration of the rule of law, and increased difficulty in mobilizing public support for collective action, conditions that undermine sustainable peace.

Efforts to increase women's participation in conflict prevention, resolution, and recovery processes are linked to efforts to address the impact of conflict on women, and the need to adopt a gender perspective

in peacebuilding. These three elements are frequently interconnected in a vicious circle, namely:

- Women's participation.
- Application of gender analysis.
- Responding to women's priorities.

In the post-conflict stage, excluding women from the processes of building peace agreements and recovery frameworks often means insufficient attention is paid to redressing gender inequalities and addressing women's insecurity; As a result, women's needs are not being met and their potential continues to be underutilized. We must transform that vicious circle into a productive one, so that women's participation in peacemaking brings a gender perspective in post-conflict planning, resulting in improved outcomes for women and enhanced capacity to participate in long-term peacebuilding.

- Acknowledging women's ability to contribute to sustainable

peace and the obstacles they face in trying to do so requires an approach to peacebuilding that goes beyond restoring the status quo ante. Post-conflict reconstruction is a formidable task, but it is also an opportunity to "build back better". This is equally true for the status of women, the capacity of state institutions and the quality of physical infrastructure. Peacebuilders must address all forms of injustice, including gender inequality and discrimination based on sex. This requires recognition of the new roles that women often play during conflict, as combatants, economic actors who support their families, or activists participating in reconciliation within society. In the aftermath of the conflict, national and international actors alike must not collude in returning women to a lower level to play the roles that men consider acceptable,

but rather they must ensure adherence to international human rights standards, including the Convention on the Elimination of All Forms of Discrimination against Women.

### Post-conflict needs of women and challenges to their participation in peacebuilding

- In his report to the Security Council for the year 2009<sup>(10)</sup>, the Secretary-General of the United Nations affirms that the post-conflict period is a critical period on several levels, including the axes related to women, as it (and the needs of women and girls require more attention, as recovery efforts may prioritize the needs of The early post-conflict period provides a crucial opportunity for women to benefit from the changes in gender relations that may occur during conflict and in which women may have assumed

leadership roles in society or in non-traditional employment. But the tendency of outsiders to work with male leaders in governance and economy, and their recognition, may mean that women's capacities to participate in public decision-making and economic recovery may not receive adequate recognition or funding. Women's marginalization may be exacerbated in contexts where sexual violence has been the main feature of the conflict, this weakens the public safety and social position of women, and as the Security Council indicated in its resolution 1820/2008, the persistence of violence, intimidation and discrimination constitute obstacles to the participation and contribution of women. A complete post-conflict public life, which could have a serious nega-

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<sup>10</sup> تقرير الأمين العام الى مجلس الأمن عن بناء السلام في المرحلة التي تعقب مباشرة انتهاء النزاع الوثيقة A/63/881-S/2009/309

tive impact on lasting peace, security and reconciliation, including post-conflict peace building.

- In his report to the Security Council for the year 2010<sup>(11)</sup>, the Secretary-General of the United Nations notes (that women in post-conflict situations do not constitute a homogeneous group, and no woman goes completely along in any of the categories. Former fighters face unique obstacles when they seek to join forces Security or return to civilian life. Widows need special help. Victims of sexual and gender-based violence, and women and girls with disabilities or HIV / AIDS endure additional suffering from psychological trauma and discrimination, which leaves them vulnerable to more Marginalization and internally displaced women must adapt to specific

challenges, and the class differences and religious and ethnic differences must also be recognized.

[The historical context of the conflict process in Iraq ... Survivors of Sabaya ... etc.](#)

- The security, political and economic instability that Iraq experienced after the fall of the dictatorial regime in the spring of 2003 was the prominent feature of the emerging democratic experience and with the growing currents of religious extremism and the use of the language of force and weapons of all kinds and spreading terror instead of resorting to the provisions of democracy as ways of life.
- And between the speech of the alleged ISIS caliph on Friday, July 5, 2014 at the Al-Nuri Mosque, and December 9, 2017, there are many endowments for the lives

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<sup>11</sup> تقرير الأمين العام الى مجلس الأمن (مشاركة المرأة في بناء السلام) الوثيقة A/65/354-S/2010/466

of women and the humanitarian situation in general in and around Mosul, and there are many violations that affect people on this land, they are considered crimes against humanity. Perhaps some of the following quotes are examples that illustrate the humanitarian situation during and after the end of armed conflict:

1. (On June 10, 2014, ISIS occupied Mosul, the second largest Sunni city in Iraq, and the capital of Nineveh Governorate. Nineveh Governorate, which is located in northwestern Iraq and has a population of two million, has become a testing ground for ISIS's aspirations to establish a state. Thus, the financial, administrative, and legal systems were changed to reflect ISIS's interpretation of the provisions of Islamic law. As ISIS advanced and occupied more lands, entire Shiite or opposition societies were

crushed. Ethnic and religious minorities, such as Christians, Yazidis, and Shabaks, whose rights to practice their religious rituals are protected under the Iraqi constitution were being cleansed by eliminating any non-Islamic actions. The Shiites were summarily executed. Christians were put up with signs and forced to pay the jizya so that they could continue practicing their religion rituals. Soon, ISIS began targeting the Yazidis, whom it classified as infidels and unbelievers. On August 3, 2014, ISIS fighters attacked Sinjar region, leading tens of thousands from Yazidis to flee for their lives. Between 35 and 50 thousand men, women and children sought refuge in the mountains, while about 130,000 people fled to other cities in northern Iraqi Kurdistan, such as Dohuk and Erbil. The attack on Sinjar marked the starting point of a brutal campaign aimed at erasing

the Yazidi identity, which involved practices such as forcing conversion to Islam, kidnapping women and children and then selling them and subjecting them to slavery, and sending boys to ISIS camps designated for recruitment, military training, and indoctrination. At the core of ISIS's strategy behind Sinjar attack: the taking of Yazidi women and their children as slaves (prisoners of war). According to an ISIS publication on slavery, the captivity and enslavement of Yazidi women and children has many benefits, among them the amusement of the group's fighters and the humiliation of a group of infidels.

The Islamic State in Iraq has devoted tremendous efforts to publicly show how it surrounded this Yazidi-majority region and practiced brutal atrocities against it, publishing many materials that include videos and written propaganda texts on a large scale, through its media channels, or

individually through its members. In conclusion, the nature and extent of the crimes committed against the Yazidis became well known. The International Commission of Inquiry on the Syrian Arab Republic delegated by the United Nations concluded that ISIS demonstrated its behavior and actions towards the Yazidi community to the public in this way deliberately and from a strategic standpoint, and that it committed crimes against the Yazidis that amount to crimes against humanity, war crimes, and genocide. Collective, and other violations of the international human rights charter. Regarding the extent of the widespread death and kidnapping cases that befell the Yazidis of Sinjar region by ISIS, according to figures announced by the Kurdish authorities in December 2017, 3,207 people out of 6,417 Yazidis who were liberated, which means that nearly half the number of prisoners still missing. In a report issued on August 2016, the United

Nations estimated that between 2,000 and 5,500 Yazidis were killed and more than 6,000 kidnapped, without these numbers being verified. Through research based on household surveys, first population estimates were obtained for the numbers and demographic profile of Yazidis killed or kidnapped by ISIS. According to the results, an estimated 3,100 Yazidis were killed, of whom about 1,400 people were executed, and 1,700 people died during the siege that was imposed on Sinjar during August 2014, while an estimated 6,800 people were kidnapped. Moreover, at the time this survey was conducted, 4,300 Yazidis were reported to have fled captivity, and an estimated 2,500 people remained missing. In addition, the research found that the executions carried out by ISIS were random, and that most of those who died on Mount Sinjar as a result of the lack of

food and water, or as a result of the injuries they suffered during the siege of ISIS, were children. Likewise, the kidnappings were also random, and the chance of children being able to escape was, compared to adults, very little. As for the Yazidis who have managed to escape from captivity since August 2014, most of them were women and children. The stories they narrated paint a terrifying picture of their time in captivity, and they also reveal the role that foreign ISIS fighters have played in their trafficking and enslavement, as well as in committing sexual and gender crimes against them<sup>(12)</sup>.

2. (With the humanitarian crisis entering its fifth year, Iraq continues to face enormous challenges. There are 6.7 million people, 18% of the total population, in need of humanitarian assistance. An estimated 4.5 million people face

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<sup>12</sup> العراق/الجرائم الجنسية والجنسانية المرتكبة ضد المجتمع الإيزيدي: دور المقاتلين الأجانب في تنظيم "داعش"- الفدرالية الدولية لحقوق الإنسان ص 4

protection concerns. There are nearly 2 million. One million people are still displaced, and more than half of them have been displaced for more than three years, which makes the prospect of protracted displacement real and requires a comprehensive approach to meet their needs and work to find durable solutions.

Years of intense combat operations have resulted in enormous human losses; Cumulatively, 6 million people have been displaced since the start of the crisis in 2014. While great efforts are made to restore life in newly accessible areas, it will take several years to rebuild Iraq. According to the Iraqi government and the World Bank, approximately 1,138,000 apartment buildings have been affected by the conflict. Nearly half of these buildings have been destroyed beyond repair which is expected to affect more than 400,000 people who may not be able to re-

turn until their homes are fully rebuilt. Of those who returned in 2018, 11% returned to areas with poor or very poor conditions (indicating a lack of livelihoods, services, social cohesion and security). Nearly 2.4 million people are vulnerable to food insecurity, and 5.51 million people need health care, 4.5 million people need protection support, 2.3 million people need water and sanitation assistance, 2.6 million children need access to education and 2.3 million people need shelter and other materials. In addition, a total of 797 Iraqi civilians were killed and 1,463 others were injured in acts of terrorism, violence and armed conflict in the first nine months of 2018.

Vulnerable populations face many humanitarian needs that are expected to intensify so that families can rebuild their lives and achieve sustainable solutions. The poverty rate in the regions most affected by the military operations against ISIS exceeds 40 percent, compared to

the already high 22.5 percent in the rest of the country. In the Kurdistan region of Iraq, the poverty rate increased from 3.5 per cent to 12.5 per cent as a result of the large influx of displaced persons from other regions of Iraq since the beginning of 2014. Household assets have dwindled significantly, and multiple forms of poverty reached 23 per cent among the displaced, while Poverty related to assets reached 70 percent. A total of 60 percent of the needy do not have sufficient income to meet their basic needs and 34 percent borrow money to buy basic materials. In areas of displacement, especially the northern governorates, which host a large proportion of the displaced, rental prices are high and negatively affect the displaced, the host community and returnees. While the market movement is largely active, additional customs tariffs are imposed on the newly established customs points on the Kirkuk-Erbil and Kirkuk-Sulaymaniyah roads, which

lead to destabilization of market prices in the Kirkuk governorate. Taken as a whole, these statistics indicate a potential "double crisis" of vulnerable people suffering from increasing poverty in addition to the impact of years of conflict.

Resilience and resilience of the displaced have been remarkable, but they are increasingly overburdened especially for those in protracted displacement. About 2 million people remain displaced, and more than half of them have been displaced for more than three years. A large majority of the displaced (71%) reside outside the camps, and most of them are within the Iraqi Kurdistan region and Nineveh Governorate. These persons (two million IDPs) are divided equally among the IDPs within their governorates of origin (49% and in other governorates 51%). The issue of access to work opportunities / livelihoods is still the main concern of the displaced. The displaced indicated difficulty in obtaining food

(51%), household and non-food items (66%), and shelter 42% as their other main concerns)<sup>(13)</sup>.

3. From the beginning of 2014 until the end of 2017, the Office of the United Nations High Commissioner for Human Rights / UNAMI recorded nearly 30,000 civilians killed and 55,150 injured in Iraq as a result of the conflict with ISIS. These figures should be considered the absolute minimum. The United Nations human rights reports found during this period that ISIS committed violence, systematic and widespread violations and abuses of international human rights law and violations of international humanitarian law, which may amount to war crimes, crimes against humanity and possibly genocide. Thousands of civilians in areas controlled by ISIS, and this was often done in a systematic and targeted

manner. Those who were considered by the organization as opponents of its ideology and its rule, and who were affiliated with or considered affiliated with the Iraqi government, such as former government employees, election workers and professionals such as doctors Lawyers, journalists, tribal leaders, clerics, and women candidates for political office. Others have been kidnapped and / or killed under the pretext of helping or providing information. He died to government security forces or because of their perceived sexual orientation. Many people have been subject to the "court" decisions installed by ISIS, which have ordered the killing of countless people and other unlawful punishments. There are many examples of public killings by ISIS, including killings by gunfire and beheadings, killings with

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<sup>13</sup> نظرة عامة على الاحتياجات الإنسانية – 2018 – الفريق القطري الإنساني في العراق ص6 وما بعدها

bulldozers, the burning of neighborhoods and the throwing of people from rooftops. Many people are still missing and some are believed to have been killed, or that others are still in ISIS captivity or have been trafficked outside Iraq. ISIS also sought to launch a violent campaign against members of ethnic and religious groups, including Christians, in particular. The Yazidi community. In areas under its control, ISIS has participated in mass killings, rape, abductions, arrests, mass abductions, torture, forced conversion to religion, and enslavement of women and girls from religious minorities. During the reporting period, the Yazidi Affairs Department of the Ministry of Endowments and Religious Affairs in the Kurdistan Region informed the Office of the United Nations High Commissioner for Human Rights /

United Nations Assistance Mission for Iraq that about 3,117 Yazidis are believed to be still under ISIS captivity (1452 women, including girls and 1 665 men, including boys)<sup>(14)</sup>.

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<sup>14</sup> "إمطة اللثام عن المجازر: المقابر الجماعية في المناطق التي سيطر عليها تنظيم داعش سابقا" - مكتب مفوض الأمم المتحدة

السامي لحقوق الإنسان/ بعثة الأمم المتحدة لمساعدة العراق/ 6 تشرين الثاني 2018 ص 3-4

The slide features a central white rectangular box with a subtle drop shadow. This box is surrounded by four large, L-shaped decorative elements in a vibrant red color. Each L-shape is composed of two rectangular segments meeting at a corner, with a diagonal line separating the two segments. The top-right L-shape is positioned in the upper right, the bottom-left L-shape is in the lower left, and the other two are positioned on the left and right sides of the central box respectively.

**Second topic**  
the field side of  
the study

- This aspect represented taking the opinions of three basic groups in order to integrate the picture about the displaced women, builders of peace and their activities, the most important factors of their success and the obstacles that stand in their way, and to clarify this, this topic was divided into three demands, the first deals with the procedures for designing interview forms and focus groups, and how to conduct those interviews. The second deals with the results of the interviews, while the third requirement deals with discussing the results.

#### The first requirement: designing study tools:

- The study tools were represented by the personal interview and focus groups, and the first tools were in the form of two models, the first model in the form of a questionnaire that contained a set of questions directed to the

displaced women activists, to find out their views on the displaced women builders of peace or the displaced women activists in the field of peacebuilding in a post-conflict society in the governorates of Dohuk and Mosul. They were directed to them online, and their answers were also obtained online, and the data obtained from it were analyzed through the Google Sheet program. As for the second form, it was for the displaced women who build peace themselves, and it contained a set of questions related to their activities, and the most important reasons for success and the obstacles that stand in their way. As all the questions are illustrative, expressing their views on their activities, and at the same time related to the questions of the first form of the interview form directed to the displaced activists, in order to verify and verify their answers.

The third questionnaire was for the focus group consisting of four professors from the University of Dohuk, who are specialized in the field of sociology and peace studies. The questions were more specialized and more cognitively profound.

- All the questions in the three forms were related to each other, so the first form related to the opinion of the displaced activists, so that the evaluation was external, and the second form was related to the displaced women builders of peace themselves, so that the evaluation was self-evaluating, and the third form was related to the external evaluation, but from the point of view of specialists in Field of study and in the field of sociology.
- The interviews were conducted electronically with known persons in the three domains, to find out the three areas of the character (the open area, the blind area,

and the unknown area), according to the Johari window for the personality dimensions.

Whereas, the interview questionnaire for the displaced activists was distributed through Google Shutter, and (22) displaced activists responded, while (17) displaced women working in the field of peacebuilding responded to the questions of the third form, its paragraphs were directed to four professors from the University of Duhok specialized in sociology and peace studies.

- The first form was taken, the basic form, and on the basis of its paragraphs, and its data were analyzed, the results of the three forms were discussed.

### The second demand - data analysis:

#### First branch - the first model:

- 22 displaced women activists responded to the questionnaire,

below is an analysis of these responses.

### The third demand - discussing results:

1. What does peacebuilding in post-conflict societies mean to you?

A good percentage of female survivors in general have good knowledge about peacebuilding. This is if we add the percentage (36.4%) that voted in favor of the second part of the second paragraph which considered peacebuilding a process of social change, and it is also correct, as change must take place in post-peace societies, whether in values, concepts or structures, social and individual relations, the means of social control, or the state institutions, so the desired peace building will not take place, but rather it will be a process of conflict transformation or any peace process other than peace building, so it is possible to add that percentage of (45.5) to be (81.9) It is an acceptable percentage, which can be relied upon to say that a very

large percentage of displaced women in general have a good peace culture, because these terms are very precise terms in the field of peace and conflict resolution.

Do you know a displaced woman who works in peacebuilding?

Yes?

No?

- The answers are somewhat close, (42.9%) was (no), which is a small percentage, statistically speaking, if compared to (57.1%) and this means that the impact of displaced women builders of peace is still ineffective, and they must intensify their presence more by relying on themselves, and the organizations working in this field must intensify their efforts more.

3. In what field of peacebuilding does the displaced woman work?

- Most of the answers that were received to this paragraph were in the social field, where a percentage of (93.8) voted for this paragraph of the question, while the

economic field was voted for by (6.2),

- The percentage of the vote for the political sphere was (0%). We find that the above ratios are very logical, because the economic field is still impassable for the displaced, especially in a post-conflict society in which women find many obstacles in front of them to carry out economic activities, and on the other hand, economic empowerment projects are limited to the right of displaced women. As for the political sphere, women are still working in the mass base of political parties in Iraq in general and have not assumed their pioneering role, and for the displaced, the matter is at its worst.

4. Is she successful in her mission as peacebuilder?

Yes?                      No?

- The vote for "yes" was very large, calling for optimism, as the percentage of (83.3%) voted against

the percentage of No by (16.7%).

About honesty and a sense of responsibility.

With reference to the focus group, we notice through group's evaluation of the role of displaced women builders of peace an approach to the direction of those interviewed, as (83.3%) equals (good), and this came in line with the opinion of the focus group that went to have a good role in comparison to the limited support it received and the big obstacles they face.

5. The most important reasons for success, according to their estimation, are:

- Her will to make a change.
- Parental Support.
- Strong character and faith in her goal.
- Because she suffered a lot from violence in her community, and she realized that conflict brings destruction and leads to backwardness.

- Her role in influencing the community's awareness of important areas related to the woman's life, so that the community is aware of the suffering of Iraqi women.
  - Awareness revolution for the current generation.
  - Convergence of views within the local community.
  - Consolidating and improving social relations to the required level.
  - Reducing violence, discrimination and sectarianism, and building a society based on peaceful coexistence.
- Some of these reasons are due to the displaced woman, such as her will, the strength of her character, and her awareness of what happened and what is happening. And investing these qualities in a change project reduces the chances of a return to conflict and builds peace under which everyone can enjoy a decent life. And

some of the reasons for success are due to social structures such as the family, changing the nature of relations between members of society, whether in terms of gender, or in terms of dismantling the system of preconceptions among the society, and reshaping social relations on more rational bases.

6. Are there obstacles facing the internally displaced women who build peace?

Yes?

No?

- The answer to this question was somewhat strange, as the voting rates were of (yes) and (no) equally (50%), and this requires a more in-depth examination that examines the obstacles that stand in front of the displaced women builders of peace.

7. If the answer is yes, then mention three of them:

- a. Family, society lack of awareness, customs and traditions of some societies that accept

- change very slowly. Lack of adequate protection, fear of being subjected to violence by some community.
- b. Lack of material and moral support, as this matter requires material and social support. Especially in light of this deteriorating economic situation.
  - c. The lack of laws that defend the rights of peacebuilding activists.
    - As after we classified the obstacles that face the displaced women builders of peace, we noticed that they fall under three basic classifications, which are the social, economic, and legal fields.
    - In the social field, we notice that it starts from the first social unit, which is the family. In addition to the lack of community awareness, and the community customs and traditions that do not accept change except very slowly. Also, the absence of a community system that gives her adequate protection, which deepens her fear of being exposed to violence by members of society.
- In the economic field, in addition to the deteriorating economic situation of the Iraqi society, the displaced community, especially the displaced women, there is no tangible material support from local and international NGOs, which hinders the peace building projects related to the displaced.
  - In the legal field, the lack of a law that protects civil activists in general and women activists, and peacebuilders in particular, which increases their exposure to violence, danger and threats. Therefore, it can be considered that the legal obstacle is a fundamental obstacle that cannot be avoided.
  - The focus group identified a group of factors that impede the work and activities of displaced women builders of peace, and we see that they are almost the same

obstacles that were referred to by women activists:

1. Uncoordinated moral support by organizations specializing in peace, such as (specialized training, knowledge skills for peace, etc.).
2. Lack of coordination between official bodies concerned with peace and women peace builders among the displaced.
3. The deteriorating living situation of the displaced in general.
4. The negative view of some groups of society, such as heads of families, heads of clans, and others.

The second branch: the second model (personal interview for women peace builders in Dohuk and Nineveh)

The questions of this form were directed to seventeen peacebuilders working in Dohuk and Nineveh, and their answers were as follows:

1. Do you find yourself an activist in peacebuilding field?

Yes?

No?

- Answers were (87.8% yes), (14.3% no). Therefore, two explanations. The first is that women do not know their duties and obligations in peacebuilding, and that they are working in that vital field. The second explanation is that voted (no) for her modesty, but we prefer the first explanation, that women do not see themselves as peace builders. The next paragraph from the interview supports our argument. As we see answers like: (I do not know), (No), and (I have not worked in any field).

2. As a peace builder, in which field of peacebuilding do you aim your activities?

- Among the answers, answers such as (No, I do not know, I did not work), which explains our opinion in the previous paragraph, and others have identified the areas in which they work, and in which they manage their activities, and among them

we find that the efforts of many of them focused on the social field, but the means and methods differed, such as awareness on human and women's rights, and others used methods to combat unemployment and security stability, and to help poor families and orphans, and others used educational courses and psychological relaxation sessions. Some of them have defined areas in general, such as social cohesion, peace building in the field of social diversity, focusing on the relationship between men and women, student assistance, or women's rights. All of them are important areas as major entrances to building peace in post-conflict societies, and this indicates the correctness of peace builders in Dohuk and Nineveh in the post-ISIS phase, that is, post-conflict.

3. Are your peace building activities voluntary, or are you supported

by a civil society organization or any other party?

- (84.6) and (15.4) for (voluntary, no support). These percentages have a lot of optimism and disappointment at the same time. The initiative of displaced women activists, especially peacebuilders, to carry out activities aimed at building peace is something that calls for optimism, as they allow themselves to work in a very important field, and voluntarily provide their services in a society that impedes their work and puts many obstacles before them, as we noted above. However, what causes disappointment is the weak support provided by government agencies and local and international NGOs alike, and the weak support for the displaced women peace builders. If you provided them with what they needed, their efforts and impact would be great.

Also, their awareness of themselves as a builder of peace would be greater.

4. Before the displacement, did you have any community service activities? Yes No

- (14.3) Yes, (85.7) No, it turns out that many of the displaced women who are now active in the field of peacebuilding were not active, even in the field of community service, which is the least that any civil activist does, which means that there are many The doors had opened to their faces. On the other hand, these activists have taken the initiative to work as activists in the field of peacebuilding due to the strength of their personality and their will, in addition to supporting the family and society to some extent, which was shown in paragraph (5) of the interviews conducted with activists working in other countries. The

field of peace building, which indicated the reasons for the success of the displaced women builders of peace.

5. If yes, was it a position in the peace field?

- Despite the small number of female IDPs active in the community before displacement, only (25%) of them had a position in the field of peace in general, and (75%) of that very small percentage (14.3%) were not related to peace at all. This indicator can be considered as a correlation that women in the society in Nineveh Governorate had a role that is not noticeable in society except for the traditional role of managing the house.

6. Have you been trained to conduct peacebuilding activities? Yes No

A large percentage of displaced women working in the field of peacebuilding were not trained to carry out these activities, as the answer was yes in favor of having been

trained to carry out peace building activities (21.4%), and (78.6%) was (no). By referring to the third paragraph of this form, we find almost complete agreement, as the volunteer activities of displaced women builders of peace were only (14.4%) supported, whether by the government or local and international NGOs, including support, training on activity, i.e. on working as a building for peace. Including the initiatives presented by those displaced women builders of peace.

7. If the answer is not, describe the idea of the initiative briefly.

- The initiatives that were presented by the displaced women builders of peace were very simple, but despite this, they did not receive the necessary support and backing, so they often implemented them based on their personal efforts or found support from the family or some so-

cial structure and active individuals, men and women. The ideas of the initiatives were as follows:

- a. Peacebuilding.
  - b. How to be a volunteer.
  - c. How to be a successful person.
  - d. Conducting literacy courses.
  - e. Self-control and psychological calm.
  - f. Helping poor and displaced families economically.
- With the exception of the first activity paragraph (Peacebuilding), we find that all other activities have limited impact, and these efforts do not fall within the entrances to peacebuilding except in a small scale. As for the sixth paragraph, how can we envision a displaced woman who is not supported by the help of a poor and economically displaced family? As she needs financial support, so we imagine that her playing this role has a very limited impact.

- As for the first paragraph related to peacebuilding activities by an unsupported and untrained displaced refugee activist - except for a small group of them
- there are two sides to the discussion: The first is that the work will be random, and sometimes it may fall into the category (Do Not Harm) and will thus lead to leaving adverse impact. As for the second aspect of the discussion, despite the little support and lack of training, we say that the internally displaced women performing peace intentions in that role is really evidence of the strength of personality, will, and meeting some kind of support from the family and society, and that society is open to women working in the public sphere, and taking part of Man's role.

8. Did you hold a government position after the displacement?

Yes?

No?

- By referring to the interview answers, we note that all of those interviewed as a peacebuilder in the post-conflict period did not have any official position before the conflict. So, we can say that the large percentage of women.

Their efforts in the public sphere were not benefited even though they are activists, despite the prominence of their role in the public sphere in the post-conflict phase, and after they had a semi-suitable environment to work in that vital field, and despite the many obstacles facing them.

9. Have your efforts as a peacebuilder been utilized in the position you occupy? Yes No

- Given what some of the displaced women build peace, whether in the government sector (the first sector) or in the third sector, civil society, so this question was asked, which was answered very frankly, according to our opinion, as the answer was (no) at a rate

of (57.1%) compared to the percentage of (42.9%) is (yes), because her presence in the position has reduced the rate of benefit from her efforts. We believe that the obstacles that were mentioned in the questionnaire for civil activists play a prominent role in not benefiting from the efforts of displaced women builders of peace, in addition to the ineffective role. What some of them play, given that the areas in which they play these roles are not influential, as is the support and weak support provided by the official and semi-official support bodies. This is if we add to it another obstacle, which is the political one, in this case because the matter is related to the official and semi-official position, as in many cases the political party directs its members who occupy political positions, and this applies to the displaced women

who build peace also if they occupy an official or semi-official position Official, especially if she was nominated by the political party.

10. If yes, how?

- Of the percentage (42.9%) who stated that their position was used, they indicated the areas that were benefited, as it ranged between individual and community benefit, such as how to deal with everyday problems easily and easily, and trying to persuade families to allow their daughters to join the university and work in the public sphere. As well as gaining negotiation skills and family conflict resolution. Organizing awareness campaigns and defending the rights of women as a marginalized group in society, to be an effective element that can benefit from their skills and experience in building peace.

### Section Three - Focus Group:

- The study used the focus group tool as an effective tool for field studies, in order to verify information and answers obtained from personal interviews, to confirm these answers, and to remove confusion about them, as well as to obtain more accurate information from the specialist, as this focus group included university lecturers specialized in sociology and peace studies.
  - The group met via Zoom for one hour, asked them questions one by one, discussed and wrote down their answers, and then the reworking and proofreading were done, ready for analysis and discussion.
1. Have you noticed a role for displaced women in peacebuilding?  
Yes, wonderful qualitative roles have been observed by displaced women who can be classified within the entrances of peacebuilding in post-conflict societies,

but they need extensive training to build on their talents, in order to be pioneers in this vital field for post-conflict societies, and to be leaders who can contribute consequently, in changing society's view of women and their pioneering role in all areas of life, especially in the field of peace in general and peace building in particular.

2. How do you assess the role of displaced women in peacebuilding?  
It is a good role in comparison to the limited support it faces, and the major obstacles it faces. But because of its great potential, it does not exploit that potential, so it can be said that its role is to some extent positive, but the lack of knowledge and practical experience, on the one hand, and a weakness in knowledge and understanding of peace concepts to be employed well.
3. Will the efforts of the displaced women to build peace affect the

drawing of peace paths and thus peace building in Dohuk and Nineveh?

If they receive the appropriate material and moral support, it can be said that the displaced women build peace despite their small number and lack of coordination among them, their efforts may affect the drawing of peace paths, and benefit from them in the peace building process, and thus be a pioneering experience within the successful and effective experiences worldwide.

4. If the answer is yes, then mention some of them.
  - A. Uncoordinated moral support by organizations specialized in peace, such as (specialized training, knowledge skills for peace, etc.).
  - B. Lack of coordination between official bodies concerned with peace and peacebuilders among the displaced.

C. The deteriorating living situation of the displaced in general.

D. The negative view of some groups and segments of society, such as heads of families, heads of clans, and others.

The page features several decorative blue geometric shapes. A large L-shaped shape is positioned on the right side, with a horizontal bar at the top and a vertical bar on the right. A smaller L-shaped shape is on the left side, with a horizontal bar at the bottom and a vertical bar on the left. A third L-shaped shape is at the bottom, with a horizontal bar at the bottom and a vertical bar on the left. All shapes are composed of solid blue rectangles and triangles.

## Third section

Field experiences,  
success stories

❖ Ban Najib Mikha, Vice President of the Minority Women Forum

I remember 3 years ago I attended a workshop in Erbil, and the attendees were from Nineveh governorate of all nationalities. We were asked a question whether the people of Mosul supported ISIS and the answers from the minorities were frightening due to the lack of confidence that occurred after the events and from that day I started working in the field of enhancing trust between minorities and the people of Mosul and the promotion of peace between them, and from here my career began in civil society, because difference does



not generate disagreement, but rather generates cohesion.

My name is Ban Najib Mikha, deputy chairwoman of the Minority Women Forum Organization. I am a teacher at the Technical University in Duhok. I am 31 years old. I live in Alqosh district. I work in building peace throughout Nineveh with all religions, components and minorities. And their customs and traditions and we showed videos that reinforce the bonds that were previously present, and this is considered one of the most important ways to bridge the differences and build peace, and one of these bazaars was in the center of Mosul, another in Bashiqa, and another in Erbil, and we were discussing the rejection of the hate speech that was practiced at the time ... I participate in workshops and convey a positive image of my components and I am doing these as examples of eliminating the ideas of discrimination that result from the basis of religion, language, nationalism and race

... I used to convey this positive image to my family and society.

Before I worked in the field of peace building and mixing with civil society, I had a lack of confidence in all people other than my family, due to the circumstances we faced, but when I saw that extremism had nothing to do with religion or nationalism, it is a thought. This generated inner peace in me and therefore I decided to help my community to live in safety and peace. Initially, it was difficult because my family was afraid of my integration into such issues, especially as I am a girl and by virtue of customs and traditions that make a woman or girl second class after men. My friends used to encourage me always, but with the passage of time when they learned of the results of this work, also my family encouraged me to work for community service.

The challenges, the most important of which are society, customs and traditions, is how a Christian woman like me can trust others who are not

religious, how can she take pictures and share them on social media in general, and how to travel with them to other governorates to work with them ... and also as a woman and detract from the role of women in peace building processes.

I overcame most of the challenges by building excellent relationships with government agencies and civil society organizations because relationships are a starting point for any work.

The recommendations are to reduce the stereotypical image of women, since there are many peace programs and only to teach cooking and sweets. A conscious leader woman can do more than that .. popularize the language of peace and reject hate speech in social media and in the media .. Create programs that support peace, including programs of return for the displaced During economic empowerment, they have to make drawings indicating peace, rejecting hate speech in schools and

elsewhere ... Awareness workshops for working parties to highlight the treatment of the other at the expense of the person, not the religion, the component, etc.

❖ Jihan Hussein Muhammad is a lawyer and human rights activist at Baghdad Women Association



Since my choice to study in the Department of Law and Political Science at the University of Dohuk in 2011 and my studies of human rights and freedoms subjects, especially in the field of international humanitarian law, then I began to have an idea of a path and peace-making, which was the goal of my studies since I was at the age of 14, and after obtaining a law degree, I actually started in working in peace-building

field by working in civil society and human rights organizations through which I set a goal for me, which is that spreading the law and awareness of rights and freedoms be one of the reasons for promoting peace and peaceful coexistence. My name is Jihan Hussein Muhammad, a human rights activist, I work as a lawyer at Baghdad Women Association and from here I started my humanitarian career in rights and freedoms.

I started with two sections, the first of which is to go into extensive legal awareness of human rights, especially the internal laws of the state, including those related to women's rights, as well as laws and international agreements to cultivate the spirit of peace among the beneficiaries of awareness-raising, and the second is the effective implementation of laws that protect women's rights in marriage to create community peace within the framework of equality between man and woman. I worked in my community only within

the framework of peace, but I took into consideration all members of society, whether from the host community, the displaced or the refugee, regardless of religions, languages and nationalities.

The beneficiaries of some legal opinions and ideas and the presence of an obstacle to customs and traditions, which was one of the reasons for not implementing laws that protect human rights, whether a man or a woman, but by continuing to convey the message of peace, it was overcome through the dialogue mechanism, it had an effective role in reducing challenges as well the idea of peaceful coexistence and respect for the different fabrics of society and highlighting peace building by continuing to spread awareness about peace study, especially in these circumstances that need community cohesion and by creating a spirit of peaceful coexistence among members of society, respect for religion, race and gender equality.

I see myself as a lawyer who protects human rights and freedoms, especially in conflict and post-conflict periods, by providing guidance to women and girls and educating them about their rights and freedoms, and not accepting violence and injustice. Laws that protect society and preserve peace in it because we live in a society in which there are many sects, religions and nationalities in a way that creates community peace and that the subject of peaceful coexistence is included in the teaching materials in the school curricula.

- ❖ Sundus Muhammad Mahdi, a civilian activist and peacebuilding volunteer



Volunteering and learning about peacebuilding gives people the strength to stand up to violence. I learned this through attending various workshops and training courses. The specific moment came for you to become a peacebuilder, I started to achieve the goal and decided that this is what I want to do in my community. My name is Sundus Muhammad Mahdi, a civic activist and volunteer in building community peace between the various fabrics of society. I implemented many community workshops and possibly trained about 300 young men / women on peacebuilding and alternatives to violence. Also, I do not forget the role of social media and its use in promoting peace in my personal accounts, and I worked in peace promotion organizations through various projects to build peace and safety societies. My first peacebuilding training was among the internally displaced community about 20 minutes from my

city. Being a peacemaker has completely changed my life. I found myself and helped others find their core. Peacebuilding has brought long lasting friendships into my life, and the power to heal the wounds of my childhood. It enabled me to help others do the same. And every time I help someone find their inner peace, I find more in myself. Being a peacebuilder also opened doors for me to learn more about the world and what makes us human.

I now work as a social activist in an NGO but I still volunteer on weekends to do peace building workshops which allow me to spread more peace and have a job at the same time even though it is very tiring.

My recommendation is that there should be peacebuilding programs designed for trips rather than a one-off training or awareness session. I also recommend that the peace building programs be self-sustaining because they also lead to fatigue as

well as the role of government institutions and the media and the important role that they can play in building peace so that the message that focuses on long-term transformations continues to be carried out with more voluntary peacebuilding workshops in my community.

- ❖ Vian Akram Ismail - a civil activist in human rights and head of the Sharya Women's Center with the DAC Organization for the Development of Yazidi Women



After the events of 2014 and the forced displacement that we were subjected to by the so-called Islamic State (ISIS), I fled with my family from Mosul - Tilkif district to Dohuk - Sharya complex, one of the Yazidi vil-

lages, and after the suffering we suffered from displacement, short migration and loss of confidence And peace. In those moments of displacement, I decided to work in the field of peace by starting my work in many displacement camps in Dohuk. I started my work voluntarily with many youth groups in the displacement camps, and then we, a group of Yazidi women and girls, established a feminist organization to be a way for us to build a society free of violence through projects and many activities and to enhance social cohesion between people and urge tolerance. And the promotion of internal peace, and through our organization (DAC Organization for the Development of Yazidi Women), I started working on the Nineveh Paths Project to build peace in the areas of the Nineveh Plain with the Italian UPP and then the project to build bridges between the communities of the Nineveh Plain and became a member

of the Nineveh Women's Peacebuilding Team And I worked on implementing many lectures on internal peace, conflict resolution, mediation and dialogue in many regions.

She also participated in an American volunteer program, which is Alternatives to Violence. I have had a great positive impact on my life to change the methods of violence in ways and non-violent methods and also to deal with each other as a human being only and not on the basis of anything else. The effect of this on me to deal in positive and nonviolent ways, to promote inner peace, and to give that strength and energy that I have to my family and friends when they are in my need, and when confronting a problem with anyone, we must negotiate and be mediators to urge peace. We face people who reject the idea of building peace in difficult circumstances through which they pass some of the extremism ideas that we face on social media and af-

fect some negatively and create hatred and hatred among some societies. And some customs and traditions, thus it gave me the strength to overcome many challenges, which



are some customs and traditions of society and spread the idea that there are women peacemakers and the importance of women's participation in building peace, continuity and the great desire to spread and build peace among societies, implement projects on building peace between societies that have been subjected to a breakdown of trust and work to achieve justice with the government to educate women, men and even children about inner peace and what is inner community peace

and intensify activities that promote peace building in society through long peace building projects and Spreading the culture of dialogue and mediation I see myself in a bright future and always supportive of spreading a culture of peace among people, and this is certainly achieved by working together. It is also important to allocate community awareness materials from childhood through education in schools to allocate a special material for peace to build a society full of peace with all groups and sides.

❖ Lydia Hassan Khalat is a civic activist and a member of the Women Peacemakers Path at Nineveh Peace Foru

I started volunteering for about 4 years in terms of peace building activities that concern women, so I gained enough experience that qualified me to work with a large project such as the project “Building bridges between Nineveh communities”. I

also got trained and obtained certificates in the field of peace building from senior professors who have experience in this field. Now I work within the Peace Forum in Nineveh within the path of women peace makers and we had many online seminars on the forum page. My name is Lydia Hassan Khalat, 25 years old, civil activist from the city Bashiqa - Mosul.

Being a woman from the minorities in Iraq. Any initiative that extends bridges between minorities with other components, it was the biggest success story for me and for the society that suffered from sectarian wars and conflicts. We provided many activities that brought the viewpoints between different societies closer and also eased the reaction between them as well. I worked with my community and other communities as well, such as villages, sub-districts and private districts in Nineveh Plain.

Frankly speaking, I always say it before I entered the field of peacebuilding. I was the first person who needed peace, especially after the events of 2014, as it created in us intolerance, a big reaction with lack of confidence in us towards the other fabrics in addition to the feeling of insecurity and belonging to the country in which we live, but after working in this field, I have seen a big and clear change and difference in my personality and in my attitude with others, especially the different societies, which were greatly affected.

As it was difficult for my environment and society to accept any idea of peacebuilding, especially for the areas that have many accusations and question marks and still remain, and also the challenge that concerns my family because of their fear of society and their lack of confidence definitely overcame after the many suffering that we were subjected to.

In spite of that, I achieved many successes and changes that took place in my region, due to my persistent insistence that I achieve peace even if by a small percentage and in an indirect way, because building peace is one of the most sensitive projects on society. Since every activity I was doing I was studying the strengths and weaknesses of both parties and how I could achieve it in peace and success. I hope they are more careful in choosing the kind of activities they choose in terms of peacebuilding.

Society still needs peace on a permanent basis, drawing on the past experiences of countries, as well as the importance of highlighting success stories in the regions by people who may not be known throughout the region, in addition to involving young men and women "young women" I focus very much on them because the presence of young women in peace building work through awareness People and introducing them to the true concept of peace, then start

educating people about other cultures and different societies, and every person, wherever his job is, as a teacher or father, can transmit peace within his family and then to society by educating people and introducing them to the true concept of peace and then starting to educate people about other cultures and societies Different

And every person, wherever his job is, can transmit peace to family and then to society, I work and hope to be one of the leaders of change for inner peace and to put an imprint in my community as a peacemaker

My advice and hope in building a peace community is simply to accept the other, whatever his identity / race / nationality / orientation / religion / skin color.

## Conclusions

### A) Through practical experiences

All activists, regardless of religion, nationality, color and culture, gathered together to carry out a humanitarian mission that is to build a society that rejects differences and works to bridge the views and common matters between people and accept the other, despite all the challenges they face as women before they become peacemakers who challenge the male logic, they have been able to highlight the role of women in humanitarian work, which is not aimed at a position, but rather aims to rebuild what has been destroyed by terrorism and wars through multiple and diverse activities and ideas of both sexes. It is not easy to build a group again among individuals or change a society in a comprehensive manner, this difficulty lies in not giving up and starting after every failed attempt or consequences that most activists face. They have faced these difficulties,

whether from the family environment or the community as well as on the psychological level, and sometimes the negative responses by society in rejecting their ideas. The diversity of strategies aimed at building peace by women activists had an effective role in achieving significant positive changes and a clear impact because they were different in terms of planning and implementation at the level of organizations and even government institutions, but the recommendation from most of the activists who were interviewed is funding in the work of such programs and advancement in adopting a better mechanism and the recommendation that was focused on was the importance of building peace in educational institutions from a young age in order to work to build believing and aware generations that societal diversity or wars do not affect peace, stability and cohesion, but rather is one of the strengths of civil work strategies.

## B) By answering questionnaires

1. A very large percentage of displaced women in general have a good peace culture
2. The impact of displaced women peacebuilders is still ineffective, and they have to intensify their presence more by relying on themselves, and the organizations working in this field should intensify their efforts more.
3. Wonderful qualitative roles have been observed by IDPs who can be classified within the approaches to peacebuilding in post-conflict societies, but they need extensive training to hone their talents, in order to be pioneers in this vital field for post-conflict societies, and to be leaders who can be emulated.
4. That the economic sphere is still impassable for displaced women, especially in a post-conflict society, in which women find many obstacles before them to carry out economic activities. On the one hand, and on the other hand, economic empowerment projects are limited to the right of displaced women. As for the political field, women are still working in the mass base of political parties in Iraq in general and have not assumed their pioneering role, and for the displaced, the matter is at its worst.
5. The role of the activist in peacebuilding is positive to some extent, but the lack of knowledge and practical experience, on one hand, and the weakness in knowledge and understanding of peace concepts in order to be used well, so sometimes some of her initiatives and projects may fall into the category of harmful projects unintentionally.
6. The most important reasons for success, according to their estimation, are:
  - Women will to make a change.
  - Parental Support.

- Strong character and faith in her goal.
- Because they suffered a lot from violence in the community, and realized that conflict brings destruction and leads to backwardness.
- Women's role in influencing the community's awareness of important areas related to the woman's life, so that the community is aware of the suffering of Iraqi women.
- Awareness revolution for the current generation.
- Convergence of views within the local community.
- Consolidating and improving social relations at the required level.
- Reducing violence, discrimination and sectarianism, and building a society based on peaceful coexistence. The obstacles that face the displaced women builders of peace. We have noted that they

fall under three basic classifications, which are the social, economic, and legal fields.

7. There are obstacles surrounding the work of women activists, peace builders, that can be discussed within three axes (the social axis, the economic axis, and the legal axis). In the social field, we notice that they start from the first social unit, which is the family. In addition to the lack of community awareness, and the community customs and traditions that do not accept change except very quickly. Likewise, the lack of a community system that gives her adequate protection, deepens her fear of being subjected to violence by community members. In the economic field, in addition to the deteriorating economic situation of the Iraqi society, the displaced community, especially the displaced women, there is no tangible material support from local and international

NGOs, which impedes peace building projects for the displaced. In the legal field, the absence of a law that protects activists in general and women activists in particular, which increases their exposure to violence, danger and threat. Therefore, it can be considered that the legal obstacle is a fundamental obstacle that cannot be avoided.

8. The focus group identified a group of factors that hinder the work and activities of internally displaced women as peace builders, and we see that they are almost the same obstacles that displaced activists have referred to:
  - a. Uncoordinated moral support by organizations specializing in peace, such as (specialized training, knowledge skills for peace, etc.).
  - b. Lack of coordination between official bodies concerned with peace and women peacebuilders among the displaced.

- c. The deteriorating living situation of the displaced in general.
  - d. The negative perception of some groups of society, such as heads of families, heads of clans, and others.
9. The efforts of many of them focused in the social field, but the means and methods differed, such as raising awareness on human and women's rights, and others used methods to combat unemployment and security stability, help poor families and orphans, and others used educational courses and psychological relaxation sessions. Some of them have defined areas in general, such as social cohesion, peace building in the field of social diversity, focusing on the relationship between men and women, student assistance, or women's rights. All of them are important areas as major entrances to building peace in post-

conflict societies, and this indicates the correctness of the peacebuilders' approach in Dohuk and Nineveh in the post-ISIS phase, that is, post-conflict.

10. The initiative of displaced women activists, especially peacebuilders, to carry out activities aimed at building peace is something that calls for optimism, because they allow themselves to work in a very important field, and voluntarily provide their services in a society that impedes their work and puts many obstacles before them, as we noted above. But what causes disappointment is the weak support provided by government agencies and local and international NGOs alike, and their weak support for displaced peacebuilders, if it provided them with what they needed, their efforts and impact would have been greater. One of the reasons she is not aware that she is in the

peacebuilding business is this point.

11. Many of the displaced women who are now active in the field of peacebuilding were not active, even in the field of community service. The initiatives introduced by the displaced women peacebuilders were very simple, but despite this, they did not receive the necessary support, so they often implemented them. Based on her personal efforts or has found support from family or some social structure and active individuals, men and women. The ideas of the initiatives were as follows:

- A. Peacebuilding.
- B. How to be a volunteer.
- C. How to be a successful person.
- D. Conducting literacy courses.
- E. Self-control and psychological calm.
- F. Helping poor and displaced families economically.

12. To say that the large percentage of women were not benefiting

from their efforts in the public sphere despite the fact that they are activists, despite the prominence of their role in the public sphere in the post-conflict phase, and after they had a semi-suitable environment for working in that vital field, and despite the presence of many obstacles before them.

13. The obstacles that were mentioned in the form for civil activists play a prominent role in not benefiting from the efforts of displaced women builders of peace, in addition to the ineffective role played by some of them, given that the areas in which these roles play are not influential, as well as the support and weak support provided by official and semi-official support bodies. This is if we add to it another obstacle, which is the political one in this case because the matter is related to the official and semi-official position, as in many cases the

political party directs its members who occupy political positions, and this applies to the displaced women who build peace also if they occupy an official or semi-official position Official, especially if she was nominated by the political party. The remarkable qualitative roles have been observed by displaced women who can be classified within the entrances of peacebuilding in post-conflict societies, but they need extensive training to hone their talents, in order to be pioneers in this vital field of importance for post-conflict societies, and to be leaders who can be emulated, and thus contribute to Changing society's perception of women and their pioneering role in all areas of life, especially in the field of peace in general and peacebuilding in particular that their role is somewhat positive, but the lack of knowledge and practical experience, on the one

hand, and a weakness in knowledge and comprehension of peace concepts to be employed well, so sometimes it may pour Some of its initiatives and projects are unintentionally harmful.

14. Internally displaced women peacebuilders, despite their small number and lack of coordination among them, their efforts may affect the drawing of peace paths, and benefit from them in the peace building process, and thus be a pioneering experience within the successful and effective experiences worldwide.

15. A group of experts pointed out that the most important obstacle in civil action regarding peacebuilding is:

A. Uncoordinated moral support by organizations specializing in peace, such as (specialized training, knowledge skills for peace, etc.).

B. Lack of coordination between official bodies concerned with peace and women peacebuilders among the displaced.

C. The deteriorating living situation of the displaced in general.

D. The negative view of some groups and segments of society, such as heads of families, heads of clans, and others.

## Recommendations:

1. Taking care of the displaced women peace builders and training them on peace concepts and how to apply them, whether by the government or local and international NGOs, and to support their projects.
2. Expanding the participation of women in general in decision-making positions, especially the displaced women builders of peace.
3. Overcoming the obstacles facing women and displaced women peace builders by the government and international and local NGOs, especially in the areas of economic and social empowerment of women, in addition to their political support before political parties.
4. Benefiting from international experiences and the experiences of women peace builders in post-conflict societies, such as Rwanda, Burundi, South Africa,

Sri Lanka and other countries of the world.

## Appendices

### Questionnaire form (first form)

1. What does peacebuilding in post-conflict societies mean to you?

2. Do you know a displaced woman who works in building peace?

 Yes NO

3. In what field of peacebuilding does the displaced woman work?

4. Are women successful in their mission as peacebuilders?

 Yes NO

5. Are there obstacles facing IDP peacebuilders?

 Yes NO

## Questionnaire form (second form)

The questions of this form were directed to seventeen women peacebuilders working in Dohuk and Nineveh, and their answers were as follows:

1. Do you find yourself an activist in the peacebuilding field?

 Yes NO

2. As a peace builder, in which area of peace building do you focus your activities?

3. Are your peacebuilding activities voluntary, or are you supported by a civil society organization or any other party?

 Yes NO

4. Before the displacement, did you have any community service activities?

 Yes NO

5. If the answer was yes, was it a position in the peace-building field?

6. Have you been trained to conduct peacebuilding activities?

 Yes NO

7. Did you assume a governmental position after the displacement?

 Yes NO

8- Have your efforts been benefited from as a woman peacebuilder in the position you occupy?

 Yes NO

### Questionnaire form (third form)

1. Have you noticed a role for displaced women in the peacebuilding field?

2. How do you evaluate the role of displaced women in peacebuilding?

3. Will the efforts of internally displaced women as peace builders affect drawing peace paths and thus peace building in Dohuk and Nineveh?

4. If the answer is yes, then mention some of them.