

LISTENING METHODOLOGY

APPLICATION OF A
PEACEBUILDING RESEARCH



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INTRODUCTION

“Listening” is a familiar word to describe a commonplace activity. In our usage, it describes a unique research methodology for peacebuilding. It is not traditional research, boasting epistemological resources or offering proofs to the scientific community. Nor is it a tool of psychological diagnosis or therapy. It is a research activity which is part of strategies for change, and which we apply to situations of conflict and violence. In such situations, crucial decisions are made by political, military, even economic actors, both local and distant. Rarely are local communities considered, and almost never consulted. The result of a Listening Project is that the authentic voices of local communities can be heard by political and military actors, strategists, donors, and non-governmental and international agencies. In conflict transformation and peacebuilding, even a small shift can be significant in making real the human plight, and in reconnecting the broken relationships or the disrupted communication between groups or communities in conflict.

The methodology originated from the US-based organization, CDA Collaborative Learning Projects (CDA). They used a listening methodology for evaluating international aid assistance around the world, to regularly check whether the good intentions of the international aid assistance did help, or caused unintended harm to community people who are the recipients of that humanitarian assistance. The original listening methodology of CDA was designed as a qualitative research process. This Listening Methodology Research for Peacebuilding aims to effectively bring to the foreground the real voice of community people to reflect on the policies that affect them. Though it uses a similar concept of conversation, 50% of the approach has been adapted to become a tool that is applicable within a very restricted situation, yet is sustainable, and offers sufficient entry points for dealing with tension and conflicts.

This document will outline the methodology, suggest steps and strategies in using it, and use concrete examples to illustrate how it is actually done. This methodology will be useful to practitioners in peacebuilding, conflict transformation, political mediation, and related fields. It will also be useful to policymakers and evaluators at government or agency level, as well as to local-level organizations or community leaders.

RATIONALE & OBJECTIVES OF THE METHOD

- Qualitative / voices
- Participation builds ownership and legitimacy
- Agreements are more stable, appropriate and sustainable
- Comprehensive and systematic exploration of ideas
- Identification of key themes and common issues that influence policy

Listening Methodology is a qualitative research approach that seeks to capture the feelings, thoughts, and opinions of communities living in conflict, in order to collect a unified voice to share with decision-makers who can help those in need. This method can be used in a variety of contexts, such as:

1. Monitoring community opinions on the ceasefires in Myanmar
2. Identifying the challenges of Internally Displaced Person(s) post-Marawi Siege
3. Capturing the political desires of communities in Patani, Thailand.

This method is not limited to communities, but may also include soldiers, armed group members, or any group of people the researcher is trying to study.

SIGNIFICANCE OF LISTENING METHODOLOGY

Participation of all members in a society in the decision-making process builds ownership and legitimacy. Moreover, agreements, decisions, policies are more likely to be stable, appropriate, and sustainable. Besides this, discussions held during the listening process allow those taking part to explore issues they face and enable the listener to identify common themes and issues. We will get a more accurate understanding of the situation at the community level, and of possible solutions.

- It is a purposeful exploration of perspectives, views, and opinions; therefore, direct experiences are vital in highlighting common/shared experiences, wishes and desires. The aim is to gather both objective and subjective data/information underpinning the expression of the target/community voices.
- The listening methodology orients more toward analyzing subjectivity (feeling/thinking) that influences behavior in responding to contemporary social and political reality.

CONCEPTUAL PERSPECTIVE

There is a conceptual difference between the science of fact and perception. Listening Methodology for Peacebuilding leans toward the science of perception, which is what conflict and tension are all about. People act based on their beliefs, which are influenced by their perceptions. Even though understanding the facts and reality can help reduce conflict, during times of conflict, the trust level usually is low. So, it is not easy to motivate people to look for or trust facts or reality. Therefore, understanding the perceptions is critical to start from a precise level where people are. What they think and believe is what motivates them to act.

This can be unusual for a research method that appreciates true bias from the informants. However, as long as conflict or tension is concerned, people are central to possible solutions. It is fundamental to understand their perception, despite their biases. The best place to inquire into that honest perception is when the situation is safe and not threatening, which is when people are typically relaxed and open about their true feelings. That is the aim of the listening method.

LISTENING METHODOLOGY AS A PEACEBUILDING RESEARCH

- This methodology promotes peace and conflict transformation.
- It embodies democratic values.
- It is an open process concerning local culture, and is sensitive to the political situation.
- It is a process used to learn and share the information between the listeners and the target/community. It is not an evaluation process, but highlights the shared perspective of the public, community, or a particular group.

DEVELOPING A RESEARCH FRAMEWORK

Developing the research framework should be a collective process. The core group members and/or organizations who live or work with the target community should participate in this framework development. This activity is the first step toward the development of a Listening Project.

STEP ONE: OBJECTIVES AND GOAL

Identify objectives and goals of the listening project so that they become the basis for development of the research focus. Sometimes, to formulate effective objectives and goals for a Listening Project, it is good to discuss the following questions.

1. To whom the project should listen? (Target community/group/sample)
2. What may be the important stories they want to tell? (topics/issues/situation)
3. Who should hear their stories? (Audiences/relevant stakeholders)

STEP TWO: RESEARCH FOCUS

This can be a single-paragraph statement that provides a clear direction of the research project. Collaborative members of the listening project discuss and identify the research focus.

1. It can be done through small group exercise.
2. Combine the results from the group work and write them down as a statement. It should be only a single paragraph, or not more than a few paragraphs.

Research Focus example:

"In the middle of a political crisis, we need to explore ideas/ thinking concerning strategies for building trust and cooperation to resolve political oppression and physical violence against innocent civilians. Our communication is very important, not only for our survival but also for joining forces for changing our society toward real peace and democracy."

STEP THREE: GUIDING QUESTIONS

The guiding questions are developed from keywords in the research focus statement.

Key Word: Strategies for building trust

Example Question no 1:

1-How can we build trust amongst ourselves to be united against the oppressor?

Key Word: Cooperation to resolve issues together

Example Question no 2:

2-How can people work together or support each other to achieve our common goal?

Key Word: Communication

Example Question no 3:

3-How can we stay connected and be informed by each other?

During the training workshop, guide questions that the partners or the core group have already developed need to be checked with the listeners again, to make sure they are clear and easy to use. Only the final version of the Guiding Questions is used both in training practice and in the field operation.

During conversations, listeners do not need to expose guide questions or recording tools to the community, but rely on memory. Thus, the focus is on keywords rather than questions, so listeners are open to creating their questions based on keywords.

STEP FOUR: SITE AND SAMPLE SELECTION

1. The types of people we try to speak to are those that have direct experience of conflict.
2. We need to get a balanced perspective between men and women because of their different experiences, thus having more opinions/voices.
3. We need to select people of different races, religions, jobs, etc., so that we can get a fair and diverse opinion and, of course, the inclusion of all types of communities.
4. Preferably those above 18 years.

STEP FIVE: IDENTIFYING AND SELECTING FIELD LISTENERS

Identifying and selecting those who know the community well is critical to being field listeners. Understanding the context, culture, and local language is key to successful listening activities. Local partners normally identify and select field listeners, and take responsibility for debriefing them about the project and inviting them to the training.

CONDUCT TRAINING ON THE LISTENING METHODS

The trainer/facilitator conducts a listening methodology training based on the designed research framework. They present the framework to the selected field listeners/trainees, along with relevant skills and techniques on how to conduct practical listening activities in the field with the community people.

WHAT IS THE LISTENING PROJECT?

The Listening Project is a comprehensive and systematic exploration of the ideas and insights of people who live in and are affected by the situation.

Often, a listening project is set up to create an opportunity for individuals or groups whose voices are little or not heard to share their views about the situation directly concerning them.

METHOD

Conversations (no script, open-ended questions, using fresh memories)

Purpose: Capture people's perspectives as evidence

OUTCOME

Analyses and understandings of people's experiences and suggestions

How it will be used

As feedback to policies designed to provide assistance relevant to selected issues that are most important to the people and their wishes and desires.

SOURCES OF INFORMATION

Information from Key Informants and from randomly selected people who have direct experience

Listening is a Conversation, not an interview.

- What is a conversation? Why/how is a conversation different from an interview?
 - An interview is guided by the interviewer, who selects questions or topics and may record responses.
 - Conversation is a relaxed flow of talking/discussing things, with all parties sharing in guiding the conversation.

- Use Listening Skills (and other communication techniques).
 - Pay attention to both what is being asked and not asked, and observe what is not said/heard.
- How to introduce ourselves:
 - Refer to the project's objectives, and the role of the listener.
 - Ensure a safe, easy, and relaxed environment.
- Beginning the conversation:
 - Use questions appropriately.
 - The given set of questions is to help guide the conversation, not to dominate or interrupt the conversation.
- Ending a conversation:
 - Cultural practice needs to be applied to ensure mutual respect and positive feeling.
- How to record conversations:
 - If you find note-taking interruptive, write up notes later when memory is still fresh.

LISTENING SKILLS (FIVE FACULTIES OF LISTENING):

1. The mind – understands what the person is trying to say
2. The eyes – watching their body language (what is not being said? More than 50% of communication is nonverbal)
3. The mouth – to ask probing questions to allow the speaker to process thoughts and share more. Not to interrupt or talk over.
4. The ears – to listen
5. The heart – to empathize with the person and understand how they feel

When these five faculties are in sync, a person is actively listening. This contrasts with passively listening, whereby the

listener makes little effort to learn and understand, and as a result is actually just hearing, not listening.

Focus Group Discussion (FGD) facilitation techniques:

Paraphrasing, summarizing, and reframing: Each can be used to either guide conversation, make sure everyone has a chance to speak, or end conversation.

HOW TO ENGAGE COMMUNITY PEOPLE

Early communication is very crucial. The listening team that has been assigned to conduct listening activities in the target communities should get involved in early communication with the community. Though sometimes listening can be done with community people randomly picking from anywhere based on the opportunity present at the time, early communication with key community people/leaders is always helpful for the field listening activity.

HOW TO CONDUCT A CONVERSATION

A listening session can be done with more than one person, but not so many people that the listener cannot handle. The listening team should avoid having bystanders by inviting them to join the listening session and asking them to sit-downs with the informants. If there are bystanders who are not the informants, the listening team can allow them to talk or not to talk in a polite but firm manner. This gives the listening team better control of the environment of the listening session.

HOW TO TAKE NOTES

Though the listening team should have a notebook, pen, and the guiding question sheet, they should not draw attention to constant note-taking behavior. The listening team must relax and put the notebook, pen, and guiding question sheet beside them. Try to have a normal conversation. Only glance to check guiding questions, if necessary, but every listener should remember keywords by heart, so he/she does not need to check the sheet all the time. The listener must minimize the physical taking of notes in front of the people they are having

a conversation with. They do this by trying to remember the conversation in their head and jot down only something that is difficult to remember, such as numbers, dates, time, etc.

After the listening team finishes a conversation with community people, they should find an appropriate place, such as a coffee shop or under a tree, and write down what they remember from the conversation. They have to do it right away before they proceed with another conversation.

HOW TO CARRY OUT DAILY PROCESSING AND ENTERING THE LOGBOOK

Daily Debriefing (see example in APPENDIX: 1):

Each day (ideally in the evening/end of the day, before the team is too tired), listening teams should debrief and identify what they heard most and any key issues or patterns that emerged from their conversations.

HOW TO KEEP A PHOTO DIARY

Please note that no recording tools are brought into the conversation space, in order to maintain a natural and comfortable setting. This method relies heavily on memory; as mentioned before, the most critical issues will be said often, so listeners fill in the notebooks/logbooks after the conversation.

1. The notebooks are used as a debriefing tool after both listeners conduct conversations, and it is where they write down what they heard after each conversation (each listener has a notebook).
2. Both listeners use the logbook as a processing tool to write down what they heard from all conversations throughout the day. They then collectively decide on the main themes for that day.
3. Photo journals are used to illustrate issues that community members raise.

4. Quotes capture succinctly the issues people are facing. Proverbs can be used, which adds more depth and humanity to your findings/report.
5. Keep a demographics table so we can record statistical information.

PLANNING, PREPARATION AND OPERATION

CPCS's Listening Projects use close involvement from our local partners, who coordinate logistics, venue, and the selected listeners would provide invaluable insight into conflict context.

There are four workshops: planning, training, processing, and consultation. During the planning workshop, the CPCS team and listeners brainstorm research questions – what we want to find out. This is followed by the training workshop, where listeners are trained in conducting group conversations, bias mitigation, tackling security concerns, deciding on research location, listening skills, and research tools. Listeners are encouraged to speak to many people who have direct experience of the conflict/peace process/post-conflict, etc.

After the training workshop, listeners go off in pairs and conduct their research over two weeks; during this period, listeners go to locations decided upon by our local partners, based on relevance and sample (participant) location. For example, in the Philippines, most of our conversations were in Iligan, Marawi etc., where most IDPs were concentrated. Listeners travelled in pairs for safety and reliance on data capture. They were encouraged to conduct 3-4 conversations a day with 1-5 people per conversation. We keep it at this number as it is easier to facilitate. The agenda of these talks is transparent; all those spoken to should know the reason. Conversations can be initiated by telling participant(s) your objective, offering to buy some coffee for a chat, or any other means. It is up to the

listener to gauge how to handle opening a conversation (based on context).

After field research, listeners return for the processing workshop, where ,together with the CPCS team and its partners, they analyze the data and produce a preliminary analysis. This is done through data analysis exercises such as:

1. Recalling what was most heard (common themes)
2. Process of elimination through the voting system (final themes)

Shortly after this workshop, the CPCS team goes through the data to triangulate the findings to ensure accuracy, by referring to the listeners' research tools.

The final workshop then follows this, in consultation with our partner organizations, to verify the findings and discuss advocacy strategies.

KEY POINT: The Listening Methodology is a method adapted to extract data from and with communities in a conflict where security and control of information by the government is usually high. Thus, listeners must rely on their memories, as they do not take notes during interviews and conversations, but only afterward. This ensures a more comfortable setting for community members to share their opinions. Similarly, listeners are asked not to refer to their notebooks or logbooks (recording tools) but to what they remember during the processing workshop. The key idea is that what they remember would be the most often repeated issue, therefore, the most important.

- Communication
- Logistics
- Security
- Coordination

PROCESSING WORKSHOP

Final Group Analysis / Reflection Session:

After several days of conversations, the listening team members will come back together to discuss further and analyze what they have heard. All will conduct a reflection process together.

Further analysis and drafting, consultation and publishing of the report comes next.

RECONNECTION

- Collecting written notes, logbook, and photo diary
- Individual reflection
- Group reflection by location
- Group reflection by guiding question
- Other observations

WHAT TO BRING TO THE PROCESSING WORKSHOP:

1. Notebook
2. Listening logbook
3. Quote banks
4. Photo diary

DATA ANALYSIS

HOW DOES IT IMPROVE ANALYSIS?

Coding (See example in APPENDIX: 2)

Capturing on-the-ground information

- Complements top-level analysis
- Provides a holistic understanding of the situation
- Evaluation of how policies affect people
- Informs your interventions
- Data = evidence
- Solution-oriented

In the following ways, listening helps deepen **conflict analysis**.

1. Listening seeks to capture the voices of people at the grassroots level. We can learn how policies, peace processes, and / or conflict affect people at this level. A Listening Project evaluates the actions of those at the top and illustrates people's lived experiences of said actions. This is good because it helps us understand the relationship between top-level and grassroots and the relationship dynamics (systems analysis). So, in short, it complements other analysis and provides for a holistic understanding at all levels.
2. Doing this kind of research creates hard evidence: data. With this, we can positively say that situation (a) or (b) is happening at the communal level; this is important in

influencing legislators / decision-makers / community leaders.

3. It is solution-orientated; as communities are the ones that experience policies, they are the ones that can best identify and solve issues.

Summary:

- Listening Methodology is one of many ways to conduct research.
- It is especially useful in restrictive situations.
- It consults a wide range of people to gather a full spectrum of opinions.
- It does not only get information from communities, but also allows them space to air grievances (therapeutic for both listener and speaker).

There is a paralleled processing and analyzing using computer software for cross check the final output result of the information gathered. The works include:

- Translation of notebook and logbooks and enter into computer using a qualitative data analysis program.
- Developing Coding-book

DRAFTING REPORT

- Compile and organize information from processing and computer analysis.
- Develop report outline.
- Draft preliminary report.
- Share the preliminary report with listeners.
- Share preliminary report with partners.
- Conduct consultation workshops.

FINALIZING AND PUBLISHING THE REPORT

The end product is a report which can be used in multiple ways:

1. Publication with critical findings from the community level can inform our peace interventions for our and other organizations.
2. As evidence to share with key actors to inform them of the situation at the communal level, thus influencing policies.
3. This information can be given to the international community to build awareness (e.g., Southern Thailand conflict).
4. Communities that participate in the research share in the process and the results.

DAILY TEAM LISTENING LOGBOOK

This logbook is used to record your group's overall reflection from the conversations you carried out throughout the day. You and your partner(s) will record common themes that you heard throughout all conversations that day in this logbook. You may complete only one logbook per team.

LISTENING TEAM MEMBERS:

Name of Listeners:

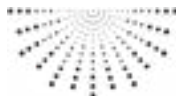
Province

e.g., Rakhine State (T*Sittwe & Rathedaung)

Total number of conversations

APPENDIX: 1

AN EXAMPLE FROM RAKHINE STATE OF MYANMAR



LOCATIONS COVERED

Sittwe IDP Camp (Wibizza Wadi 2)

Sittwe (Office)

Sittwe (shops, households)

RTD (T*Rathedaung) rural (A Le Chaung)

RTD rural (Nat Chaung, Nyaung Pin Hla)

RTD rural (Mi Kyaung Yay Thauk)

RTD rural (Yan Aung Pyin)

RTD (Camp) – Shwe Kyin

RTD (Camp) – Panna Parami

CONVERSATION PERIOD

from 16/01/2020 to 21/02/2020

MAP, PLEASE MARK THE AREAS YOU VISIT WITH A PEN



Source: United Nations High commissioner for Refugees (UNHCR)

LOGBOOK ENTRY: DAY 1

Date: 16/01/2020

Location: Sittwe IDP Camp

Number of conversations: 4

What kind of topics or themes did you hear from your conversations today? What did you hear the most?

The most heard topics are the difficulties people are facing, for example, that they have to leave their homes and flee from war. They have to leave behind their rice mill, rice and paddy and other assets and properties because they cannot carry them all when they are running. Before there were battles, when they milled the paddy, they would get by-products like broken rice and rice powder. They use these by-products to raise chickens and pigs. They gain an income from raising farm animals to support the schooling of 3-4 students. But now that they are far from their area and fleeing from war, they do not have a job and are obliged to stay in town, so income is zero while expenses are running every day.

Since the family is not doing well, there are negative impacts on the education of the children and their health. They want to provide food and a good living for their children, as all people do. They did not think before that war between different ethnic nationalities could escalate this much. Before, they thought that the fighting would be over in a day or soon. Some people could not even take their jewelry or gold or money when they had to run. But the fighting has not stopped after one day or two days. The soldiers have committed horrible acts against the people. They looted. They took our bags of rice and paddy. They broke down our doors and locks to find valuables the people kept safe. They took what they could carry and destroyed what they had to leave behind.

Even when there is no fighting, there are still military men who have a base up in the mountain. If the community wants to go into the forest or the mountain, they need to ask permission from the soldiers. If community members ask for permission at 9 a.m., by 4 p.m., they are still waiting for that permission, so there is no time for the community to go into the forest or up the mountain. They could hear the sounds of artillery and small

arms every day, so they were sad and depressed. Some tried renting a house in Rathedaung Town to live there. But there were more and more IDPs, so they had to move to Sittwe for shelter.

The Government support for IDPs is extremely weak. They were lucky to get an entire house for shelter, so it is a little better. But there is a huge public discharge right behind the Camp, so it makes things difficult for young children and sick people. Until there are equal rights, there are always reasons to revolt. Their future hope is to be able to live peacefully under the Arakan Government.

LOGBOOK ENTRY: DAY 2

Date: 21/01/2020

Location: Sittwe

Number of conversations: 2

What kind of topics or themes did you hear from your conversations today? What did you hear the most?

They were too afraid to work properly on their paddy fields or farms in their community. They were working with fear and insecurity. When soldiers went to the frontline or came into the village or checked the number of villagers, they usually came with guns blazing. When the villagers heard the soldiers coming, even if they were in the middle of a meal, they dropped everything and just ran away. When they were fleeing and had to pass by a battalion, the soldiers looked at the cows of the villagers and asked if the cows were for sale. Even though they did not get a good price for their animals, the frightened villagers had to sell. When a new person arrived in the village, the soldiers accused him of being Arakan Army and killed him.

To another new person, they told him that AA was his insurgent group and evicted him from the village so he could join his rebels. Although they want their students to have good schooling, the children cannot go to school, and the teachers are scared to go and teach in the school. For the villagers, losing access to education is losing the star of their future. Without education, the children will be like a blind man walking down the street.

For such situation, there is some advice for listener: It is also important not to use very sensitive terminology when communicating or working with one another.

The current Government's administrative system is not the system that people need. There is no guarantee for education professionals. The military arrested male teachers, and yet their mother organization, which is the Department of Education, did not do anything to help them.

LOGBOOK ENTRY: DAY 3

Date: 10/02/2020

Location: RTD rural Number of conversations: 5

What kind of topics or themes did you hear from your conversations today? What did you hear the most?

The topics heard are about the difficulties with livelihood and basic needs. Farmers have to buy fertilizer and pay it back in instalments to have a good yield for their summer paddy fields. After the harvest, the price of paddy is still low, so they have difficulties.

Although they wanted to expand their business, they had difficulties because of the instability and the fighting. They felt weary, sad, and destitute when they heard the gunshots. Oftentimes, they had to run while they were having a meal. They had to get ready to flee once the soldiers came into the village next to them. They are very scared to hold a festival or a public event in their village. For over one year, they have not celebrated the Thingyan Water Festival (T*to commemorate the New Year in April).

Villagers who rely on rivers and creeks are afraid to go out fishing at night because they can hear the navy boats. If the villagers go from one village to another and run into the soldiers, the latter will arrest and kill them, so the villagers are very afraid to go to other places. They also do not have access to information since the Internet has been shut down. The Government had incited the communal conflicts between Muslim and Arakanese people.

LOGBOOK ENTRY: DAY 4

Date: 11/02/2020

Location: Rathedaung Township

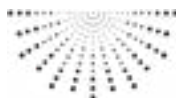
Number of conversations: 5

What kind of topics or themes did you hear from your conversations today? What did you hear the most?

Recently, the school has to be closed so often that the community thinks there will be more challenges for their children's education. Due to the instability of the country, they have difficulty in the economy. They have difficulty with transport to do trade. There is a lot of investment for a child to become a university student. But when one gets a university degree, he cannot find a job. Due to very few employment opportunities, most young people go abroad to work.

During the day or night, if a person gets very sick and needs to go to Rathedaung Town, there is difficult to get there (because of the navy). They are too scared to hold a religious festival. People who are learning online or working in relation to online have difficulty due to the Internet shut-down. Community volunteers who provide relief and assistance to the people have difficulties. They think the authorities should check whether what they do is causing good or bad impacts on the people.

APPENDIX: 2



CODING GUIDE FOR LISTENING METHODOLOGY

CEASEFIRE MONITORING

AN EXAMPLE

Hi everyone! Just wanted to prepare a short coding guide; we do not really follow the coding rules strictly; we just use coding as a way to organize the information that we get. Essentially, we use coding to verify the main themes identified during the processing workshop and identify any additional main themes that can be discussed in the publication.

HERE ARE the steps to coding:

1. Read through the main themes identified during the processing workshop and group to gather themes that can be condensed

EXAMPLE:

Communities voiced the need or demand for better health services that are accessible and convenient.

Communities feel neglected by government agencies because of a lack of access to basic services in their areas.

Communities indicated their desire for better educational services, emphasizing the need for teachers and supplies.

THESE THREE CATEGORIES can fall under the main theme: Desire for better social services.

1. Use these main themes as your starting coding categories
2. Read the notebooks (choose one set of notebooks per team) and identify the categories/main themes that these statements fall under or support. Different statements, paragraphs/, or sentences can fall under multiple categories.

EXAMPLE:

WE ALL WANT PEACE. Road transportation and work are difficult as the political situation is bad. Economy and society are inclusively related to politics. As political leaders, they shouldn't delay seeking peace. As it takes so long, the people are disappointed with the politics. We feel very sad when we see displaced and vulnerable people in the wars. People are facing various kinds of troubles and poverty, and education, awareness, and knowledge worsen. These are the consequences of the wars. Peace should be achieved first, and then, slowly, education, socio-economic sectors later. When peace is gained, it needs to stop the smuggling of minerals to other countries, prioritize education and upgrade the education to reach the international level. To obtain peace, political leaders must build trust with love and kindness.

MAIN THEMES AVAILABLE:

- Strong desire for peace
- Conflict limits freedom of movement
- Conflict reduces livelihood opportunities
- Conflict greatly affects the quality of life
- The desire for socio-economic development

WE ALL WANT PEACE. **(STRONG DESIRE FOR PEACE)** Road transportation and work are difficult as the political situation is bad.

(CONFLICT LIMITS FREEDOM OF MOVEMENT) Economy and society are related to politics. As political leaders, they shouldn't delay seeking peace. As it takes longer, the people are disappointed with the politics. We feel very sad when we see displaced and vulnerable people in the wars. People are

facing various kinds of troubles and poverty, and education, awareness, and knowledge worsen.

(CONFLICT REDUCES LIVELIHOOD OPPORTUNITIES; AFFECTS QUALITY OF LIFE) These are the consequences of the wars. Peace should be achieved first, and then slowly, education and socio-economic sectors later.

(DESIRE FOR PEACE; DESIRE FOR SOCIO-ECONOMIC DEVELOPMENT) When peace is gained, it needs to stop the smuggling of minerals to other countries, prioritize education and upgrade the education to reach the international level. To obtain peace, political leaders must build trust with love and kindness.

1. If there are some statements that do not fall under the main themes previously identified and they appear a few times (minimum four times), come up with additional main themes.
2. Coding software helps to group the information together so that we can read all the statements/paragraphs that fall under each of the categories. This also helps in writing out the descriptions that fall under each of the main themes.
3. We code the notebooks, then use the logbooks and the processing notes to triangulate the coding data by (i) providing support to the analysis/deepening the understanding and (ii) allowing a check of whether there are any points that were missed in writing up the analysis based on the coding. This is particularly true for discussions based on the guide questions, which can raise some additional points/main themes.
4. In the process of coding, take down notes on any patterns that you see emerging or any points that you feel need to be highlighted. We can use these notes either as part of the summary for the state analysis (points of interest), or these can be used in the year-by-year state analysis or even in the whole country analysis.

AFTERWORD



THIS BOOK IS A BRIEF DESCRIPTION OF THE LISTENING METHODOLOGY THAT CAN help conflict research practitioners to develop and operate a listening project effectively. However, having the book alone is not enough to run the entire listening project. It needs at least a trained researcher in this methodology to lead the process to achieve the objectives and goal. The research report normally is not the end result of a listening project, but could be an early step toward the long-term goal of peace and harmony in the community or society.

The project must be built from the relationship with listeners, who are usually selected from the target communities. It is a collaborative research process through consultation and learning. The conversations and the hearings are subsequently structured into peace dialogues, which is part of the long-term goal of a listening project. The methodology itself plays a strategic role in facilitating that possibility.

LAST BUT NOT LEAST, there will be a further version of this book that entails more instructive content and detail on how to go about developing and conducting a listening project successfully, and how to use this particular research methodology effectively.



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