



Tagungsbericht

Studying Everyday Order and
Peace from the Ground Up:
An Interregional and
Interdisciplinary Dialogue on Peace
Formation in Central Eurasia

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by Anna Kreikemeyer

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Report on the Workshop

**Studying Everyday Order and Peace from the Ground Up:
An Interregional and Interdisciplinary Dialogue on
Peace Formation in Central Eurasia**

8/9 October 2020

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Summary

This interdisciplinary and interregional workshop focused on whether, how, and to what extent communal actors and institutions engage in local ordering(s), conflict settlement, and peace formation in Central Eurasia.¹ It also examined how broader knowledge of local ordering can advance the post-liberal debate on peacebuilding. The panels addressed regional empirical findings, conceptual approaches, and interregional differences in Europe and Eurasia. The participants confirmed the relevance of local ordering in many parts of the Central Eurasian region. Here, peace is overwhelmingly perceived as a state of social unity, well-being, and hierarchical authority. As a result, everyday (customary) ordering contributes to conflict containment, coping, and resilience. Relationality, informality, and social cohesion—interwoven with elements of the Soviet legacy, patronal rule, and authoritarian conflict management—are key features of local ordering. Peace research gaps on local practices of avoidance, temporal aspects of ordering, state–society relations, normative ambivalence, and the effects of mobility are evident.

1 Aims and Objectives

This workshop examined whether, how, and to what extent communal actors and institutions engage in local ordering(s), conflict settlement, and peace formation. The answers to these questions help to fill research gaps on societal peace in customary and illiberal contexts in post-Soviet Central Eurasia. They may also help to advance the post-liberal debate on ‘the local’ in peacebuilding.

In relation to the state of the current research, the workshop had several objectives. First, it aimed to complement predominant state-oriented and securitized IR perspectives with studies on societal conflict, ordering, and peace. Second, it sought to overcome blind spots on local agency and local capacities for peace that have affected post-liberal debates. Third, it aimed to strengthen interdisciplinary peace studies by integrating social anthropological and ethnographic knowledge on culture and cus-

¹ According to the Central Eurasian Studies Society, Central Eurasia comprises the Caucasus, post-Soviet Central Asia, Afghanistan, and Xinjiang.

tomary orders in the study of everyday conflict settlement. Fourth, it was intended to foster interregional dialogue between European and Central Eurasian scholars.

2 Results of the Workshop

2.1 Summary of Panel Contributions and Discussions

The workshop was divided into four sections. A regional and empirically oriented panel with experts from Georgia, Kyrgyzstan, and Tajikistan presented views and findings on different aspects of communal ordering. A round table focused on conceptual and methodological approaches to societal peace formation, and a third panel took the form of an interregional dialogue.

Panel 1 followed the shift from looking at the causes of violence to looking at the causes of peace in Central Eurasia. From their regional ethnographic work, all speakers confirmed the existence of local actors and institutions who contribute to everyday peaceful ordering by presenting findings on local culture, traditional institutions, collective identities, the role of women, and enabling elements of peaceful ordering.

In multi-ethnic Georgia, local traditional institutions (i.e. courts of elders in the Pankisi Valley) play an important role in mediating conflict. In local networks (kinship, education, business, etc.), people support each other even in conflict situations (Jalabadze). In the Khatlon Province of Tajikistan, collective identities (kinship, religion) appear ambivalent (Boboyorov). On the one hand, they determine everyday ordering; on the other, they ensure an unbalanced allocation of power and resources. Local institutions foster a sense of identity; at the same time, they maintain a social order that protects elites, contains conflicts, avoids public court trails, and even legitimates repression (i.e. unpaid child labor on cotton farms).

Peaceful local ordering is possible in some places but not in others. In South Kyrgyzstan, some cities faced a similar risk of conflict during the 2010 unrest, although some managed to avoid violence. This is due to structural and spatial differences. The size of cities, their demographic profile, social hetero-

geneity, and rural or urban character appear to be relevant to differences in social interaction. With that said, the role of individuals – their motivations and relationalities – matter as well (Khamidov).

The role of women in local ordering is likewise ostensibly ambivalent. Informal women leaders in South Kyrgyzstan follow the customary model of the patriarchal family. They accept gender roles, working behind the scenes and making use of relationality to influence social outcomes to their benefit (“bargaining with patriarchy”, Kandiyoti 1988). These women view themselves not as suppressed but as empowered by their age and socially accepted role in the larger kin group. Nevertheless, inter-generational conflicts are visible on the horizon (Ismailbekova).

More generally, overly narrow interpretations of phenomena (e.g. regarding local customary orders such as gendered or collective identities as a source of suppression) may be misleading. In Tajikistan, many women perceive their work in cotton fields as dignified and as a chance to gain respect and increase their status in society. Self-esteem is important in this context (as it is everywhere), and many build self-esteem by taking pride in their work, which serves as a way of coping with conflict. Interveners who aim to support local actors do not have to agree with local orders, but they should recognize that local perspectives can be very effective in solving conflict (Kluczewska).

Panel 2 was devoted to interdisciplinary perspectives on local ordering. Ethnographic Peace Research proceeds from the assumption that culture constitutes a substrate of every society, a structure on which both conflict and peace are built and that only changes over generations. Systems are more likely to survive where culture is salient to local people. Culture can become a resource for peace, allowing for a deeper understanding of which homegrown solutions are possible when the state is absent. An interdisciplinary approach combining critical peace studies, anthropology, and globalized sociological perspectives could help to overcome blind spots in the post-liberal debate on peacebuilding (Millar, Lewis).

From a more practical peacebuilding perspective, a transition from local ownership to local experiences, local agency, and local peace communities (zones of peace) brings the needs of local communities more clearly to the fore. Here the relevant questions are: Why are some people better than others at maintaining their agency? How is agency organizationally designed? How do peace zones govern

themselves? Why are local communities independent of international funding despite having almost no resources of their own (Hancock)?

Local systems of peace may become increasingly accepted as essential to building peace. However, as bottom-up approaches tend to be ignored when ordering becomes hegemonic, issues of power at the local level must be given greater attention. All too often, geopolitics trumps the local, the state is no longer connected to peace architectures, and local frameworks are not representative of those parts of the conflict-affected society they are trying to address. While we tend to assume that the subject is trapped, we need to take a trans-hierarchical perspective, draw broader boundaries, and think in terms of mobility and peace networks (Richmond).

With that said, the regional context should not be underestimated. In Central Eurasia, ordering is localized, hierarchical, hegemonic, and state-centric. Peace is often achieved by powerful local leaders who have the authority to stop the violence if they want to. Here, bottom-up approaches are rarely successful. However, it is useful to understand how the redistribution of resources allows for or reduces new forms of order. It is important to rethink the scales, to put primary emphasis on the state (which can be both the problem and the solution), and to take complexity into account (Lewis).

Last but not least, mobility has repercussions for local ordering. The concept of trans-locality allows us to capture the co-constitution and relatedness of different localities. Studies on local peace must integrate heterogeneity, multiplexity, fluidity and figurations, the relatedness of social and material forces and of different localities, the simultaneity of staying and moving, and questions of imaginaries of the state. Ethnographic studies of local everyday conflict and ordering in view of urban migration in Kyrgyzstan, for example, allow for the study of cosmopolitan versus non-cosmopolitan world views, changes to lifelines, and stratifications (Schröder).

In summary, although the debate has focused on local order for some time, open questions remain: How does local order play out? What are the conditions under which people push for change? What happens when geopolitical actors interfere in local orders? How can we better distinguish between local everyday life and actual peace activism? How can we scale up local initiatives and strengthen collaborative research with peace workers (Lottholz)?

Panel 3 focused on an interregional dialogue among participants from Europe and Central Eurasia. Perspectives on intersectionality (the study of discrimination within discrimination) and questions of inclusive peace processes appeared unfamiliar to Central Eurasian participants. Agency in this regional culture is not necessarily visible or loud, but silence can be political as well, and it is important to ask what happens in contexts of silence. Interveners are known for having the power to empower. From a critical perspective, this kind of empowerment can be seen as a violent process in itself (Lazic). On the ground, the local population adapts to efforts in empowerment by double talk and by performance, while in everyday life these views are not really applied (Ismailbekova).

Social anthropology is helpful for understanding such practices as it is interested in exploring how local people make sense of conflict situations that they have come to perceive as normal. To deal with everyday situations, people view normality as subjective. They do not necessarily perceive themselves as victims of conflict as they use local orders and navigate the legal pluralism that persists everywhere (Voell).

Of particular interest are practices of avoidance and silencing that occur when grievances remain unaddressed for the sake of maintaining social harmony (Schröder). Avoiding one another and non-communication often seem like good answers to conflict. In reality, however, this kind of local approach cannot reduce or resolve conflict at the national level (Voell). Social groups that have little contact with each other largely enjoy peace; it is heterogeneity that leads to conflict (Jalabadze). This kind of avoidance can be effective, but in the long term it is often based on suppression (Boboyorov).

Finally, perspectives on informality are relevant to ordering in Central Eurasia. Differentiating between state-defined meaning and non-state-defined moral meanings (e.g. gender hierarchies) helps to clarify whose order and whose morality is applied in local ordering (Steenberg). In Georgia, for example, this varies between different local communities (Jalabadze). Distinctions between formality and informality are also relevant in the field of local law enforcement. In general, authorities are interested in enforcing the law. Under conditions of neopatrimonial rule, however, maintaining authority is a central legal interest – one that is sometimes ensured by breaking the law (Heathershaw). In such contexts, the state is more interested in informal pacts among and with elites, which are of mutual benefit and result in hybrid social orders (Dewey).

The final discussion addressed disputed issues such as how to understand the local, the role of the state and of international peacebuilding, and problems of interdisciplinarity. Many participants agreed that ‘the local is everywhere’ (Smith-Simonsen). Many also emphasized that ‘the local’ is not necessarily peaceful (Millar) and warned of romanticizing indigenous customary ordering (Boboyorov). How the state manifests itself in local orders was also discussed. Some participants argued that the state often appears absent at this level. This can strengthen local peace, but violence often arises when the state is absent (Hancock). Others argued that state structures are always present in personalized and/or informal rules, often related to repressive practices (Boboyorov, Ismailbekova, Steenberg). To better understand problems of both disconnect and complexity in society–state relations, more comprehensive approaches are needed (Millar, Lewis). On the one hand, we should reflexively examine the degree to which the conceptual tools we use in conflict studies are state-focused (Steenberg). On the other, we should avoid viewing local orders as black boxes and recognize that, at the local level, the state is in the first place part of the local community (local officials, police, teachers, etc.). Although they are positioned within society, local orders also refer to – and use – state power (Kluczevska).

A few participants touched on issues of international–local interaction in peacebuilding. Most of them agreed that local ordering is helpful for building peace in places beyond the reach of the state. Some raised the question: How does it come about that these examples cannot be broadened to other scales (Lottholz)? From an anthropological perspective, possible answers center not on broad but on more regionally bound concepts. Social anthropological perspectives are critical of *building activities* and want to distance themselves from colonial heritages (Voell, Smith-Simonsen). The post-liberal perspective has long acknowledged the challenges of engaging with ‘the local’. In international organizations, however, practical problems often remain unresolved. Access to local information is often only possible through contact with English-speaking locals, who in turn provide access to the broader population as intermediary actors. Furthermore, local actors are often wary of admitting project “failures” for fear of being denied funding in the future (Kluczevska). Solving these problems may require a shift towards ethnographic peace studies on local cultures and orders (Millar, Lottholz) and on promoting respect for (and possibly the autonomy of) local perspectives from the ground up (Kreikemeyer).

2.2 Final Results

In their contributions, all regional experts confirmed elements and relics of customary social orders in the Central Eurasian region that can be observed by ethnographic fieldwork. It became clear that bridging concepts are needed to make use of this knowledge in the post-liberal debate on peacebuilding. The following elements would seem to be relevant:

- In Central Eurasia, peace in the community is perceived as a state of social unity, well-being, and hierarchical authority. Ordering is often understood as conflict containment, which can be observed in everyday practices of avoidance, silencing, and secrecy.
- Actors and institutions of customary law or local solidarity networks can have influential roles rooted in generational respect for authority.
- Informality, relationality and social cohesion are preconditions for communal ordering. They can be intensified by joint work, mutual help, and local self-administration.
- The Soviet legacy still plays a major role in culture, practices, and institutions and is often interwoven with elements of patronal rule and authoritarian conflict management.
- Socio-economic precarity can influence local ordering, but coping and resilience grounded in customary worldviews can often be stronger than grievances.
- Spatial factors (urban/rural, population density, kinship size, etc.) matter.

2.3 Open Research Questions

The presentations and discussions demonstrated broad research gaps in the area of local ordering:

- *Conflict containment by avoidance* appears to be ambivalent. Avoidance, coping, and resilience can be seen as elements of successful ordering; at the same time, however, they can conceal economic precarity and follow unwritten laws of power. More cross-regional comparative work on the implications and the extent of avoidance is needed.

- *Temporal factors* remain unclear and give rise to key questions. How do temporal factors affect local peace? Under what conditions is local ordering effective in the conflict cycle? What are the effects of social change?
- *Issues of power* in local ordering in general, and the role of the state in particular, are currently under-researched. How does the state manifest itself in local orders? Is it an integral part of patronal and/or post-Soviet culture? Is it an (in)formal actor, absent, or involved?
- *The normative ambivalence* of paternalistic customary ordering is likewise under-discussed. This includes gender markers, individual vs communitarian rights and values, rules of interaction (respect for uniformity versus diversity, authority versus participation, top-down versus bottom-up orientations), and views on social unity, elites, and the state.
- *The effects of mobility and trans-locality* and their repercussions for societal fragmentation and atomization are also under-researched themes. Questions arise regarding (informal) rules and the possibilities and limitations of navigation for ordering and peace in multiple social configurations (diaspora, social media, trade, migration).
- *Methodological challenges*. While the relevance of ethnographic explorations of local experiential perspectives on ordering and peace is undisputed, concepts of interdisciplinary (or better, transdisciplinary) research and of interregional collaborative knowledge production (issues of power, access, translation, decision-making, reflexivity, normative divides, exit strategies, etc.) have not been widely pursued.

3 Dissemination and Exploitation of Results

Building on previous publications and on the results of this workshop, Anna Kreikemeyer is currently pursuing further research and is active in knowledge transfer.

Publications

- “Studying Peace in and with Central Eurasia. Starting from Local and Trans-local Perspectives”, *Special issue of the Journal of Intervention and Statebuilding* 14/2020(4): 465-482 (six contributions by Arthur Atanesyan, Hafiz Boboyorov, Aksana Ismailbekova and Nick Megoran, Karolina Kluczevska, and Anna Kreikemeyer).

- “Hybridity revisited. Zum Stellenwert von Hybriditätsperspektiven in der Friedensforschung”. *Zeitschrift für Friedens- und Konfliktforschung* 7/2018(2): 287-315.
- “Everyday Peace” in Jabbor Rasulov, Tajikistan: Local Social Order and Possibilities for a Local Turn in Peace Building. In: *Interrogating Illiberal Peace in Eurasia*, edited by C. Owen et al., 122-141. London: Rowman & Littlefield 2018 (with Khushbakt Hojiev).
- *Prospects for Peace Research in Central Asia. Between Discourses of Danger, Normative Divides and Global Challenges*. Osnabrück: Deutsche Stiftung Friedensforschung 2017. <https://bundesstiftung-friedensforschung.de/wp-content/uploads/2017/12/TB_Kreikemeyer.pdf>.

Research proposal. On 29 October 2020, Kreikemeyer submitted a proposal to the German Foundation for Peace Research for a research project on the topic “Local Capacities for Peace in Central Eurasia: An Ethnographic Study of Ordering in Customary and Illiberal Contexts”.

Academic network. On 14 December 2020, she held a kick-off meeting of the network “Studying Local Order and Peace”, which will meet on a bimonthly basis, work on basic definitions, discuss draft publications, and jointly apply for funding.

Knowledge transfer. In April 2021, she will publish an IFSH Policy Brief (*Advancing Peacebuilding by Exploring Local Ordering*, working title) together with workshop participant Karolina Kluczevska.

Annex to Workshop 8-9 October 2020

**Studying Everyday Order and Peace from the Ground up
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Peace Formation in Central Eurasia**

Summary, program, participants and bibliography

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Summary

Area Studies and Social Anthropology on Central Eurasia confirm a comparatively strong role of customary ordering in the everyday settlement of limited tensions related to identity (ethnicity, religion, gender, generation), even under circumstances of socio-economic precarity. However, IR studies on peacebuilding know little about the strength and range of communal capacities for peace, be it in concrete locations (places) or multiple social configurations (spaces). An in-depth understanding of societal order and peace in this post-Soviet region is often hindered by predominant state- and security-oriented perspectives. This planned workshop aims at an inter-regional and interdisciplinary dialogue on communal order and peace in customary and illiberal contexts of Central Eurasia. Exploring local agency from the ground up and emphasizing experiential perspectives, it asks whether, how and to what extent communal actors and institutions engage in conflict settlement and peace formation and/or navigate in social configurations at national, international and trans-local levels.

The participants of this workshop are requested to answer guiding questions on the topic of his/her respective panel and start a dialogue on local ordering and peace formation against the background of their regional and disciplinary expertise. The dialogue proceeds in three stages. (1) Experts from four Central Eurasian countries (Kyrgyzstan, Tajikistan, Georgia) share their views and findings on different aspects of communal conflict settlement, de-escalation and peace formation. (2) In a round table scholars from Ethnographic Peace Research, Critical Peace and Area Studies as well as Social Anthropology start an interdisciplinary search for conceptual and methodological approaches to best understand everyday order and peace from the ground up. (3) In the format of a fishbowl discussion, experts from neighbouring disciplines and fields first reflect on the interplay between regional experiences and conceptual approaches. Second, regional scholars discuss these kick off inputs in view of an integration of local and regional experiential perspectives and peacebuilding concepts. (4) A final discussion extrapolates chances and limitations of interdisciplinary and interregional peace studies and a wrap up closes the workshop.

Program

(as of 1 October 2020)

8 Oct 2020	
10:15 – 10:30	General preparatory phase with technical instructions
10:30 – 10:45	Preparatory phase for all moderators
10:45 – 11:00	Gathering
11:00 – 12:30	Welcome and Introduction
CET	Cornelius Friesendorf, CORE/IFSH Anna Kreikemeyer, CORE/IFSH
	Panel 1
	Local Conflict Settlement and Peace Formation in Central Eurasia
	<i>Moderator</i> Andrei Dörre, Free University Berlin
	<i>Contributors</i> Alisher Khamidov, Kroc Institute for International Peace Studies, University of Notre Dame/Bishkek, Kyrgyzstan Aksana Ismailbekova, Leibniz Centre Modern Orient Berlin Hafiz Boboyorov, independent researcher, Bonn Natia Jalabadze, Tbilisi State University, Georgia
	<i>Discussants</i> Karolina Kluczevska, Tomsk State University, Russia Parviz Mullojonov, Open Society Institute and International Alert, Tajikistan
	<i>Open Discussion</i>
16:45 – 17:00	Gathering
17:00 - 18:30	Round Table
CET	Between Order, Authoritarianism and Mobility. Conceptual Approaches to Local Local Ordering and Peace Formation in Central Eurasia
	<i>Moderator</i> Florian Kühn, University of Gothenburg
	<i>Contributors</i>

	<p>Views from the Concepts of Ethnographic Peace Research, Gearoid Millar, University of Aberdeen Local Everyday Peace Formation, Oliver P. Richmond, Manchester University Zones of Peace, Landon E. Hancock, Kent State University, Ohio Authoritarian Conflict Management, David Lewis, Exeter University Trans-locality, Philipp Schröder, University Freiburg</p> <p><i>Discussant</i> Philipp Lottholz, Justus Liebig University Giessen</p> <p><i>Open Discussion</i></p>
<p>9 Oct 2020 10:15-10:30 10:30-12:00 CET</p>	<p>Gathering</p> <p>Fishbowl Discussion How to Integrate Local Experiential Perspectives on Ordering and Conceptual Approaches to Peacebuilding?</p> <p><i>Moderator</i> John Heathershaw, Exeter University</p> <p><i>Inner circle: Kick-off inputs from neighboring perspectives</i> Rune Steenberg, Copenhagen University (informality) Matías Dewey, University of St. Gallen (hybrid political orders) Sladjana Lazic, Centre for Peace Studies, University Tromsø (intersectionality) Stéphane Voell, Centre for Conflict Studies, University Marburg (social anthropology, Caucasus) Martina Santschi, Swisspeace Zürich (comparison with Africa)</p> <p><i>Outer circle: comments stepping in from Central Eurasia</i> Hafiz Boboyorov, Aksana Ismailbekova, Natia Jalabadze, Alisher Khamidov, Parviz Mullojonov</p> <p><i>Open Discussion</i></p>
<p>13:15 – 13.30 13:30 – 15:00 CET</p>	<p>Gathering</p> <p>Final Discussion Prospects of Interdisciplinary and Inter-Regional Peace Research</p> <p><i>Moderator</i> Christine Smith-Simonsen, Centre for Peace Studies, University Tromsø</p> <p><i>Wrap up</i> Anna Kreikemeyer, CORE/IFSH</p>

Participants

Hafiz Boboyorov studied and worked at the Academy of Sciences of Tajikistan and at Bonn University through 1998-2016. Through 2017-2019, he was an Alexander von Humboldt fellow based in Germany. He holds a PhD from Bonn University and his thesis on “*Collective Identities and Patronage Networks in Southern Tajikistan*” was published in 2013 (Berlin: Lit. Verlag). He also published articles on such topics as socio-cultural changes and transformations, religious movements, labour migration and everyday security practices of people in the post-Soviet states of Tajikistan, Kyrgyzstan and Russia. His research activities and interests cover collective identities of hegemonic and minority groups in the post-Soviet societies of Tajikistan and Kyrgyzstan. He investigates their role in shaping everyday security practices of people, local governance, national politics, religious extremism and translocal migration. He also studies patriarchal and extraterritorial practices and institutions which support the authoritarian state of Tajikistan to endanger political, civic and academic freedoms.

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Cornelius Friesendorf is Head of the Centre for OSCE Research (CORE) at IFSH. Before moving to Hamburg in 2018, he worked as Senior Advisor for an EU police reform support project in Myanmar, research associate at Goethe University Frankfurt and the Peace Research Institute Frankfurt, Fellow at the Geneva Centre for the Democratic Control of Armed Forces, and in various functions for the Center for Security Studies, ETH Zurich, among other positions. Publications include: *How Western Soldiers Fight: Organizational Routines in Multinational Missions* (Cambridge University Press, 2018).

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Matías Dewey is a sociologist and senior researcher in the Institute of Sociology at the University of St. Gallen, Switzerland. Previously, he worked at the Max Planck Institute for the Study of Societies in Cologne. He has published extensively on social theory, economic sociology, illegal markets and qualitative research. He recently published *Making it at Any Cost: Aspiration and Politics in a Counterfeit Clothing Marketplace* (University of Texas Press). With Jens Beckert, he edited the volume *The Architecture of Illegal Markets: Towards an Economic Sociology of Illegality in the Economy* (Oxford UP, 2017). His articles have appeared in *Socio-Economic Review*, *Latin American Research Review*, *Journal of Latin American Studies*, and *Current Sociology*.

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Andrei Dörre studied geography, political science, ethnology, and area studies (Central Asia and the Caucasus) at the Humboldt-University Berlin. Currently, he is a senior lecturer at the Institute of Geographical Sciences of the Free University Berlin. His research interest focuses on societal transitions, development and human–environment interactions in Central Asia. He has dealt with different aspects of change in post-Soviet transformation societies, including research on pastoral practices in Kyrgyzstan, resource management, irrigation agriculture, food security and development in the Pamirs of Tajikistan, as well as the interrelationship between international intervention, security promotion and development activities in Afghanistan.

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Landon E. Hancock is Professor at Kent State University’s School of Peace and Conflict Studies and Affiliated Faculty at Kyung Hee University’s Graduate Institute of Peace Studies and the Program for the Prevention of Mass Violence at George Mason University’s School for Conflict Analysis & Resolution. His research focuses the role of ethnicity and identity in conflict generation, dynamics, resolution, and post-conflict efforts in transitional justice. This is coupled with an interest in grassroots peacebuilding, zones of peace and the role of agency in the success or failure of peacebuilding efforts. He is co-editor (with Christopher Mitchell) of *Zones of Peace* (2007), *Local Peacebuilding and National Peace* (2012) and *Local Peacebuilding and Legitimacy* (2018), and *Local Peacebuilding After Peace* (forthcoming) with Susan H. Allen, Christopher Mitchell, and Cécile Mouly. His articles have appeared in numerous journals including *Peacebuilding*, *National Identities*, *Ethnopolitics*, *Peace & Change*, and *Conflict Resolution Quarterly*.

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Centre for Peace Studies: https://en.uit.no/om/enhet/forsiden?p_dimension_id=88157

Resilient Civilians website: <https://www.prosjektutsyn.no/about-resilient-civilians/>

EU-HYBNET (A Pan-European Network to Counter Hybrid Threats):

<https://euhybnet.eu>

My profile:

https://en.uit.no/om/enhet/ansatte/person?p_document_id=42266&p_dimension_id=88157

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Aksana Ismailbekova completed her dissertation at the Max Planck Institute for Social Anthropology, Halle. Based on her PhD dissertation, she wrote the monograph *Blood Ties and the Native Son: Poetics of Patronage in Kyrgyzstan*, which was published by Indiana University Press in 2017. At the Centre for the Modern Orient (ZMO), Berlin, she is working on her habilitation project '*Future Building in Central Asia: Intergenerational Cooperation, Infrastructure, and Translocal Mobilities*'.

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Natia Jalabadze is an ethnologist, senior researcher at the Institute of History and Ethnology, Tbilisi State University; she is also a founding member of the International Research Institute of the Peoples of the Caucasus, a member of its Academic Council and of the Historical Society of Georgia and CESS (Central Eurasian Studies Society). Her research interests include minority and conflict issues in Georgia and in the Caucasus as well as ethnic aspects of social security. Currently she is leading a project exploring villages affected by Russia's creeping occupation following the 2008 Russian-Georgian war. She has an excellent experience of working in Georgia's hot spot regions (Pankisi Gorge, Tskhinvsli region, Kazbegi region etc.) has implemented both local and international scientific projects in multicultural areas and published extensively.

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Alisher Khamidov specializes in inter-ethnic relations, religious activism, social movements, and interstate relations in Central Asia. From 2012 to 2014, he was a British Academy and Royal Society-sponsored Newton International Fellow at Newcastle University. He previously worked as lecturer and researcher at the School of Advanced International Studies (SAIS) at Johns Hopkins University, as part of the Kroc Institute's Sanctions and Security Project, with the National Endowment for the Humanities Summer Institute on Eurasian Civilizations at Harvard University, and at the Foreign Policy Studies Program of the Brookings Institution. He is currently working as a researcher and consultant on peacebuilding and governance advising a number of international organizations, including the World Bank and the United Nations. He is based in Bishkek, Kyrgyzstan.

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Karolina Kluczewska is research associate at the Institute of the Middle East, Central Asia and Caucasus Studies, University of St Andrews (United Kingdom) and an associate senior research fellow at the Laboratory of Social and Anthropological Research, Tomsk State University (Russia). She holds a PhD degree in International Relations from the University of St Andrews. Her research investigates development aid and localisation of global governance frameworks in Tajikistan, in particular in the field of migration and healthcare. It appeared in the *Journal of Intervention and Statebuilding*, *Journal of Civil Society*, *Journal of Ethnic and Migration Studies* and *Central Asian Survey*.

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Anna Kreikemeyer is a researcher at the Institute for Peace Research and Security Policy at the University of Hamburg (IFSH). She conducts research on local peace in Kyrgyzstan and on the prospects for peace research in post-Soviet Central Eurasia. Previously she studied the interplay of societal orders and foreign policies of neo-patrimonial states, interdependencies between external democratization policies and security (Kasachstan, Kirgisistan, Usbekistan), EU-Central Asia Strategies, secular-Islamist relations in Tajikistan and the role of Russia in armed conflicts in the CIS. She is a member of the Academic Network “Eurasia Peace Studies Exchange”, which is funded by the Norwegian Centre for International Cooperation in Education. Recent publications can be found in the *Journal of Intervention and Statebuilding* and in the *Zeitschrift für Friedens- und Konfliktforschung* (ZEFKO).

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Florian P. Kühn is a Senior Lecturer at Göteborg's Universitet, School of Global Studies. Before, he was a lecturer at Helmut Schmidt University Hamburg, held professorships at Berlin's Humboldt University, Magdeburg's Otto von Guericke University and was a Käte Hamburger Senior Research Fellow. He is co-editor of the *Journal of Intervention and Statebuilding* and has published on peace and conflict, particularly in West Asia. His book 'Security and Development in World Society – Liberal Paradigm and Statebuilding in Afghanistan' (in German) won the German Middle East Studies Association's book award, 'Illusion Statebuilding' (also in German) contributed to an extensive public debate about German contributions to international interventions; his next book, 'Ambiguity and Peace' will be published later in 2021.

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