

Intergenerational Peacebuilding Among Women

Leveraging the Power of Collaboration

CASE STUDY: BOTSWANA

This case study is part of the Intergenerational Peacebuilding Among Women: Leveraging the Power of Collaboration report created by the Women PeaceMakers program.

Intergenerational peacebuilding among women

Compounding crises related to inequalities and violence, health, the environment, and food and water insecurity affect people across generations, and solutions to build lasting peace require the involvement and leadership of people of all generations. This case study forms part of the [Intergenerational Peacebuilding among Women: Leveraging the Power of Collaboration](#) report, focused on understanding how generation and age differences affect peacebuilding work among women by analyzing how women and women's organizations are using intergenerational strategies and partnerships to build peace.

The report argues that women's and women's organizations' intergenerational peacebuilding efforts and potential need to be better recognized, supported, developed, and encouraged at the national and international level alike. Through the case studies, the report shows examples of existing efforts, opportunities, and challenges, with the goal of shaping and influencing how decision-makers and funders approach intergenerational partnerships and strategies as part of peacebuilding work.

The report is co-created as part of the Women PeaceMakers Fellowship, led by the voices and perspectives of the 2021-2022 Women PeaceMaker Fellows. The report drew from the lived realities of women peacebuilders and their partners, and from experts working in the Women, Peace and Security and Youth, Peace and Security spaces. The full report provides both an international analysis and context-specific case studies.

Since 2002, the Kroc IPJ has hosted the Women PeaceMakers Fellowship program. The Fellowship offers a unique opportunity for women peacebuilders to engage in a cycle of learning, practice, research and participation that strengthens peacebuilding partnerships. The Women PeaceMakers Fellowship facilitates impactful collaborations between women peacebuilders from conflict-affected communities and international partner organizations. The Fellows also co-create research intended to shape the peacebuilding field and highlight good practices for peacebuilding design and implementation. This case study was created as part of this process and is also featured in the full *Intergenerational Peacebuilding among Women: Leveraging the Power of Collaboration* report.

In this case study, Woman PeaceMaker Fellow Ramatoulie Isatou Jallow explores the state of intergenerational peacebuilding and coalition-building for women-led civil society organizations in Botswana. This research demonstrates that there is a need for dialogues around positive peace in Botswana, as well as for more synergy and trust between different generations of women. Furthermore, with more extensive education on the concept of intergenerational coalition-building, women and women-led CSOs can form these coalitions across generations more deliberately.



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Botswana Case Study: Intergenerational coalition-building between women-led civil society organizations in Botswana

CASE STUDY

By Ramatoulie Isatou Jallow

Leveraging the experiences of women of different generations through coalition-building



Context

Identified as one of the fastest growing economies of the southern African region, particularly between 1966 and 1989 with the discovery of diamonds,¹ Botswana has built a strong international reputation for peacefulness. To promote this, the first President of Botswana, Sir Seretse Khama, set out to build a nation premised on the values of democracy, development, self-reliance and unity.² The concept of *botho*³ was added as a fifth value in 1997 with the formation of Vision 2016, a 50-year roadmap designed by the government to firmly establish the country as an educated, prosperous, productive, compassionate, just and caring nation.⁴ To maintain Botswana's culture of civic participation, negotiation and consultation, chiefs (*dikgosi*) have been deliberately retained as central figures at the community level to unify and harness the voices of Botswana from the grassroots.⁵ Additionally, the *kgotla*⁶ has been maintained nationwide to provide space for the discussion of community programs and projects, the voicing of community opinions on government policy decisions, dissemination of information and dialogue promotion.⁷

Despite these efforts, from the context of positive peace,⁸ Botswana is also described as "a slow storm ... it is there and it is brewing."⁹ Firstly, Botswana is among the 15 most unequal countries in the world in terms of income distribution according to the World Bank.¹⁰ Additionally, unemployment in December 2021 was recorded at 26 percent, with youth unemployment at 34 percent.¹¹ Multi-dimensional poverty remains prevalent, as 46 percent of Botswana's population as of 2020 could be considered poor according to this measure.¹² Freedom of expression¹³ and civic freedom have also deteriorated in the country.¹⁴ From the perspective of gender-based violence (GBV),¹⁵ Botswana is now the country with the highest incidence of rape in the world, at the rate of 92.93 instances recorded per 100,000 people.¹⁶ Additionally, one in three women in the country have faced some sort of abuse in their lifetime.¹⁷ The quality of Botswana's democracy has also often been questioned, being described by one author as a form of "authoritarian liberalism," noting that the country has been ruled by the same political party since independence in 1966.¹⁸ In the same vein, a feud sparked a serious tribal divide in the country when current President Mokgweetsi Masisi succeeded former president Lieutenant General Seretse Khama Ian Khama in 2018.¹⁹



Against this backdrop of division, de-democratization and increased inequality, the question is: How can women position themselves to help put the pieces back together and build positive peace? The UN Women, Peace and Security (WPS) agenda emphasizes the important role that women play in peacebuilding and conflict prevention.²⁰ At the continental level, this is acknowledged under Commitment 8 of the African Union (AU) *Gender Policy* (2009).²¹ Though the underrepresentation of women in the National Parliament in Botswana remains a cause of concern,²² Botswana has a vibrant civil society, largely spearheaded by women. These civil society organizations have been prominent since the women's rights movement started in the 1980s and have supported the creation of a sustainable peace culture in the context of human rights.²³

The creation of one of the country's first national women's organizations in 1986,²⁴ Emang Basadi (Stand Up Women), ushered in several wins for women in Botswana. Among other activities, the organization identified areas of legal reform for the benefit of women and held several workshops and trainings to build women's capacity to join politics and take up decision-making positions.²⁵ It also laid the foundation for the iconic case of *Attorney General v. Unity Dow*, in which Sections 4, 5 and 13 of the *Citizenship Act of 1984*, which prohibited Botswana women from passing on Botswana citizenship to their children in almost all cases, were declared discriminatory on the basis of sex and therefore unconstitutional.²⁶ This period also saw the conversion of the Women's Affairs Unit into a fully-fledged department under the then Ministry of Labour and Home Affairs. Botswana also ratified the *Convention on the Elimination of All Forms of Discrimination Against Women* (CEDAW) in 1997 after a decade of advocacy and the formation of the National Women's NGO Coalition.²⁷ However, some scholars argue that the women's rights movement has slowly started to lose its voice and momentum.²⁸ To this end, the collapse of the National Women's NGO Coalition and the diminishing funding opportunities connected to Botswana being declared a middle-income country are cited as obstacles to the growth of the movement.²⁹ The need to build coalitions between women and among women-led CSOs therefore presents a world of possibility for strengthening the movement, enabling a more deliberate, directed and collective effort to further human rights in Botswana, and thereby contributing to the building of a sustainable peace in the country.

In light of the Youth, Peace and Security (YPS) agenda, which acknowledges the important role of youth in conflict prevention, resolution and peacebuilding,³⁰ and the *Continental Framework for Youth Peace and Security* at the level of the AU,³¹ an opportunity exists to center the voices of youth, particularly young women active in the CSO space and in civil society coalitions. As more than two-thirds of the total population of Botswana is under 35 years old,³² intergenerational collaboration represents a critical source of power and invigoration to the movement of women-led CSOs in Botswana. The Government of Botswana has created an agenda to develop youth leadership and enhance youth civic engagement through the *Revised National Youth Policy 2010*³³ and the *Vision 2036*.³⁴ These frameworks support the opportunity to harness the voices of youth, particularly young women, in coalition-building and working toward peace.

Methodology

The central research question this case study sought to address is as follows: To what extent have coalitions among women-led CSOs of different generations been successful in enhancing peace in Botswana? This research question was broken down into three more specific questions:

- What are the methods that have been used to build these coalitions to contribute towards the creation of a sustainable peace culture in Botswana?
- What factors make coalitions among women-led CSOs across generations impactful?
- What are the challenges of and barriers to building successful coalitions of this type in Botswana?
- What are the challenges and obstacles to creating effective intergenerational peacebuilding partnerships?

Data collection for this research relied on in-depth interviews with women (senior and youth) based in CSOs, business, legal work and academia in Botswana. These interviews were mostly conducted in English with a few Setswana phrases or terms used by interviewees. Interviews were held both virtually and in person, depending on the preference of the interviewee. In total, 20 women were interviewed, seven of whom were youth as defined by Botswana's *Revised National Youth Policy 2010*, between the ages of 15 and 35 years old. The women interviewed who were senior spanned the age range of 36 to 64 years old. The interviewees were mostly located in Gaborone, but some were based in Lobatse, Maun and Johannesburg (South Africa). Interviewees were selected based on their experiences in promoting women's rights in their various spheres of work as well as their knowledge of the women-led CSO community in Botswana. This research also relied on secondary data sources including existing literature in books, journal articles, news reports and other publications tied to intergenerational coalition-building among women-led CSOs in Botswana.

This research was also limited by some obstacles. No current officials from the Government of Botswana were interviewed to determine the current support that may be given to women-led CSOs. However, some interviewees were employed by the Government previously and were able to share past experiences and the evolution of women's rights.

Intergenerational peacebuilding in the context of this case study

This study examines intergenerational peacebuilding in the context of the work done by women and women-led CSOs across generations in the field of human rights and explores how this work is strengthened through the deliberate formation of intergenerational coalitions. Approaching peacebuilding as "the effort to strengthen the prospects for internal peace and decrease the likelihood of violent conflict,"³⁵ Strickland and Duvvury (2003) note that furthering peacebuilding requires a gender perspective as well as "diverse actors and the emergence of local Non-Governmental Organizations (NGOs) and civil society."³⁶ This study has primarily understood the "intergenerational" aspect of peacebuilding as coalitions, collaborations and partnerships between youth (15-35 years old) and senior (36+ years old) women and women-led CSOs. These coalitions, partnerships and collaborations may take place at the community or national level. Interviewees mostly understood the "intergenerational" aspect of peacebuilding within the context of coalition-building.

As a starting point, the researcher asked whether women active in the human rights-focused civic space actually saw themselves as peacebuilders. When asked this question, interviewees responded in various ways. Some identified as peacebuilders on the basis of their work in connection to their religion and wellness practices,³⁷ while others identified as peacebuilders on the basis of their work in connection to human rights and social justice. Though some interviewees acknowledged the connection between their work in human rights and social justice and in building a sustainable peace, they concluded that this did not translate into "formal" peacebuilding work. A youth interviewee based in Gaborone stated,

I was almost afraid to frame myself [as a peacebuilder] because I didn't see space for peacebuilders in psychological, social stressors and economic violence. I largely saw peacebuilders in the frame of people who are working with extremism... Maybe there is opportunity to create more language to broaden the idea of peacebuilding.

Upon reflecting on the conversation, a senior interviewee based in Gaborone stated,

Maybe the phenomenon of peacebuilding is new to us, just understanding that whatever contribution you are making to the society is peacebuilding in a way, but maybe I would have only identified myself as a businessperson. But now, I see that peace is achieved collectively by contributions from different perspectives. We build peace in different ways and we should see ourselves as such, that whatever good we are trying to bring into our society that is aimed at uplifting human life fits into peace in a way. People need to see the perspective of peace in Botswana...³⁸



This quotation suggests a lack of awareness about the concept of sustainable peace and peacebuilding in the Botswana context, and the need to explore the language that can be used to expand the understanding of peacebuilding to include work on cultivating positive peace.

All interviewees agreed that intergenerational coalitions among women-led CSOs are imperative. One interviewee stated,

Coalitions are key to sustainable peace...they build momentum that otherwise would not be activated through implementation in silos or an individual alone. Multiple voices are engaged, and it makes a problem noticeable. Coalitions with the right membership, organizations and individuals must be able to demonstrate the ability to set out of their narrow spaces, into broader contexts, in working together to achieve a common goal.³⁹

Though most interviewees acknowledged the importance of intergenerational coalitions, some of them were unable to identify specific instances where this tool was used in their work. Ironically, after further conversation, many interviewees realized that intergenerational coalitions actually accounted for a large portion of their activities, without necessarily being labeled as such. In this way, it may be argued that there is a need to build more understanding around intergenerational coalitions as a tool, to encourage their deliberate use.

Perceived impact of intergenerational peacebuilding among women

All individuals who were interviewed noted the impact of intergenerational coalition-building among women and women-led CSOs on building sustainable peace in Botswana. Specifically, interviewees identified at least four important impacts of intergenerational coalition-building among women.

First, the enactment of the *Domestic Violence Act* (2008)⁴⁰ and the *Children's Act* (2009)⁴¹ were cited as a product of a series of national intergenerational consultations⁴² that harnessed the voices of both youth and senior women in government, academia, the legal fraternity and civil society. The Domestic Violence Act was a critical step in bolstering women's rights, as it provided for remedies under civil law for survivors and broadened the understanding of domestic violence to include physical abuse, sexual abuse, emotional abuse, economic abuse, intimidation, harassment, damage to property, unlawful detainment and stalking.⁴³ The enactment of the *Children's Act* amounted to the domestication of international laws protecting the rights of the child within the national context. These intergenerational processes meant that the two pieces of legislation that resulted were shaped and enriched by the experiences and voices of different generations, making their implementation on the ground more impactful.

Second, the University of Botswana's participation in the Young Women's Leadership Project on Sexual and Reproductive Health Rights in Universities—a regional, feminist, university-based research network of seven universities—has also had an impact.⁴⁴ At the University of Botswana, this involvement was spearheaded by Dr. Godisang Mookodi and Dr. Sethunya Mosime, identifying as senior women peacebuilders. This project ran between 2010 and 2020 and brought together young women students at the university, creating a safe space for them to explore themes and conversations around the self in the context of campus life, touching on sexuality, sexual orientation, sexual harassment and body mapping.⁴⁵ The project also gave young women the platform to organize activities and dialogues under a range of different topics in collaboration with seasoned senior women in the space, taking international issues related to gender and sexuality and contextualizing them in relation to the experiences of young women in Botswana.⁴⁶ Some alumnae of the project established the Feminism in Botswana forum, a digital platform that creates and facilitates feminist discourse aimed at building individual agency and collective power.⁴⁷ Ultimately, the funded, intergenerational conversations organized here were deemed impactful due to the fact that they humanized both senior and younger women and created a mutual platform to enable them to learn from each other and together without a sense of hierarchy.

Third, as a culmination of all the intergenerational lobbying that women and women-led CSOs have carried out over the years in Botswana, the Government of Botswana responded by enacting the *Sexual Offenders Registry Act* (2021).⁴⁸ This followed the uptick in work on GBV during the first year of the COVID-19 pandemic in 2020 in response to increased rates of intimate partner violence against women and defilement cases against children.⁴⁹ This law provided for the establishment of a sexual offenders registry as well as a Sexual Offenders Inter-Sectoral Council.⁵⁰ The Government of Botswana also facilitated the establishment of a GBV unit in 2021 as a response to the staggering rates of GBV in the country⁵¹ and established specially mandated GBV courts with judicial officers specifically trained to deal with cases of this nature.⁵²

Finally, the COVID-19 pandemic saw the formation of the Coalition on NGO Funding that consisted of women-led CSOs across generations, specifically spearheaded by young and senior women in organizations such as the Botswana Centre for Public Integrity, Molao Matters, Ditshwanelo – Botswana Centre for Human Rights and the Botswana Gender Based Violence Prevention and Support Centre (BGBVPSC), among others.⁵³ Together, this group of NGOs was able to solicit donor funding to assist the Government in providing food packages to families in need during the COVID-19-related mandatory lockdowns. Additionally, this platform obtained funding for the training of attorneys in how to assist with GBV cases ethically and sensitively. The success of this coalition was largely premised on the intergenerational exchange between the women and women-led CSOs who spearheaded the coalition. The senior women were able to use their existing networks to solicit funding, and the younger women were placed in a position to ensure that the projects for which the funding was used were the most relevant to people on the ground.

The benefits and challenges of intergenerational coalition-building between women in the CSO environment

Interviewees highlighted a number of benefits and challenges entailed in working relationships and coalition-building between younger and senior women.

Senior women's contributions

Participants noted that senior women taught youth how to position themselves to speak and be heard in different cultural contexts.⁵⁴ Senior women were also seen as supportive, with the ability to push younger women to explore their highest potential. One interviewee stated, "I feel that I have ended up where I am because I was motivated by the [senior] women around me, they pushed my boundaries, they dared me to take the risk... I found my ability to have a voice... I was enabled and empowered to make decisions and I was supported and backed."⁵⁵ Interviewees mentioned that it is critical for youth to partner with senior women in the space as "the senior generation comes with a lot of institutional memory, reach and contacts that we are still trying to get. They come with trust because they have been in the system longer and are able to secure funding for intergenerational work on this basis."⁵⁶ Senior women can impart their experience to youth as a means to improve their work, helping young women to navigate old systems while concurrently working to dismantle systems that are no longer useful.⁵⁷

Senior women in the CSO space also use their existing organizations to incubate new, up-and-coming organizations led by young women, providing technical advice and institutional support. This was the case with Ditshwanelo – The Botswana Centre for Human Rights, which initially housed the Botswana Centre for Public Integrity⁵⁸ because it recognized the younger organization's potential, work and need for support to grow.



Perceived challenges of partnering with senior women

Despite these benefits of working with senior women, younger interviewees also mentioned challenges in these working relationships. For instance, some indicated that senior women can often be rigid and lack the flexibility to take on new ideas and adapt to changing norms.⁵⁹ Ageism was repeatedly outlined as a major concern in that young women collaborating with senior women are often not treated as professionals with skills to contribute.⁶⁰ Instead, young women are often infantilized, and being “young” is deemed synonymous with a lack of skill and a need for training, which closes the door to discussing partnership. As stated by one of the interviewees, “When you present a case *ba go simolola bare 'ee ngwanaka'* just know that that is done. You are patronized and now *o ngwana*.”⁶¹ In this way, intergenerational interactions within the women’s rights movement often run the risk of being an extension of parent/child relationships as sometimes the perspective brought by younger women can be dismissed due to their age.⁶²

In addition, interviewees observed that senior women have often not thought deliberately about “handing over the baton” to young women and inviting them to collaborate within the space. It is assumed that young women will eventually take up leadership positions when the senior women leave, but concrete efforts are not made to ensure that there is a cultivation of young women in this respect, showing them the realities and importance of management positions within the civic space.⁶³ Interviewees noted that some senior women in the human rights space do not seem to understand when to let youth be youthful, when to correct them, and when to give space for youth to learn in the work.

Senior women may not include youth due to significant time and resource constraints. One interviewee stated, “It is a rat race, we are constantly going and going, and we do not make time to build. It is about delivery as opposed to building, which is a problem.”⁶⁴ In addition, some bigger and more established civic organizations led by senior women are perceived as posing a challenge to coalition-building with other women-led organizations due to their dominance and their natural monopoly over funding.⁶⁵ Consequently, the internal environment of some of these coalitions can be highly competitive.

Younger women’s contributions

In the course of the study, senior women interviewees highlighted the fact that young women often bring vibrancy, dynamism and resourcefulness to the work. In the words of a senior interviewee, “I learn about the things affecting young people, and they provide a freshness, an aliveness, an open mindedness. They are more experimental, eager, and enthusiastic.”⁶⁶ Reflecting on the work of young women during the first mandatory lockdown in response to the COVID-19 pandemic in Botswana, a youth interviewee stated,

Youth were more relevant to the needs on the ground because young people are forced to know what is happening everywhere, and we often do our work very well. We are blessed with the ability to be a lot more mobile and a lot more innovative. If we do not have the answers, we will find them. We are exposed to the art of finding solutions where things feel impossible and there is reliance and need to have youth involved.⁶⁷

Another interviewee noted that young women are often very passionate about creating change and bring a sense of urgency to their work.⁶⁸ Young women have also been celebrated for harnessing innovative methods in forming coalitions, such as art activism or “artivism,” virtual dialogues, public charitable events and the use of social media platforms such as Facebook, Twitter, Instagram and TikTok. Respondents felt that young women are naturally attuned to the evolution of human rights norms happening in their era. As such, senior women have benefited from tapping into the understanding of younger women to have insight into the existing climate, particularly about shifts within the women’s rights movement and inclusivity.⁶⁹ As stated by one of the interviewees, “Sometimes, no matter how progressive you are, there are certain things that you are just going to have to learn from young people.”⁷⁰

Perceived challenges of partnering with younger women

Nonetheless, there was also the perception that some young women lack the humility to learn from senior women's experience, instead viewing senior women as dispensable to their work.⁷¹ Additionally, interviewees observed that some young women turn up ill-prepared for opportunities provided by senior women.⁷² On a related note, interviewees generally identified youth as ill-equipped with the tools relevant for the world of work, with very theoretical or academic knowledge as opposed to practical insight.⁷³ Interviewees also noted that young women often struggle with competing priorities between career, education and family, making it challenging to work consistently.⁷⁴ Additionally, senior women's perception is that youth do not possess the same level of dedication or sacrifice for the work as they do, noting that, in the past, senior women supported peacebuilding work regardless of the lack of resources or funding support.⁷⁵ Lastly, with the increased competition to be visible and perceived as changemakers on national, regional and global stages, senior women are often uncertain of the true motivation of youth work and whether it operates from a genuine desire to uplift life within the community.⁷⁶ Cumulatively, these experiences and perceptions have been flagged as making it hard for senior women to interact and build coalitions with younger women.

Cross-cutting dynamics in intergenerational coalition-building

Interviewees candidly pointed out that both younger women and senior women believe they are more knowledgeable and seasoned than the other.⁷⁷ Historically, CSOs led by senior women have never been required to engage with younger women; this practice has been introduced more recently through donor requirements, in which some funding is dependent on youth representation.⁷⁸ Interviewees acknowledged that power structures in Botswana, such as those under the government, were not created to enhance the voices of youth, with youth requiring the support of senior women to be taken seriously.⁷⁹

Challenges in the women-led CSO environment that may impede intergenerational coalitions

Intergenerational coalitions also face a few broader challenges. The first challenge is that not all women or women-led organizations in the civic space are necessarily feminist, which can reduce inclusion of sex workers and LGBTQ individuals, sidelining these groups from the mainstream women's rights movement due to the patriarchal stance of some of the organizations.⁸⁰ Furthermore, in strengthening the impact of intergenerational coalitions among women and women-led CSOs in the civic space, more work needs to be done to promote the inclusion of different classes of women within coalitions, particularly women active in rural communities as well as women working in different fields to advance a multi-sectoral lens.⁸¹

Additionally, it is clear there is a lack of trust in this space and that women and women-led CSOs mostly work in silos or short-term partnerships because of it. This tendency is further intensified by a lack of funding, which means that many organizations function in survival mode.⁸² Accordingly, money — as opposed to the substantive issues or causes themselves — has become a huge incentive for coalition-building.⁸³ Many women-led organizations have also been flagged as having weak internal governance and accountability structures, which, in some respects, creates more harm than benefit in the way their work is organized.⁸⁴ Moreover, there is also a leadership deficit that is blatant in this space. Old coordinating bodies that have collapsed, such as the Women NGO Coalition, have been replaced with new bodies, such as the Botswana Coalition of Non Governmental Organizations and the Gender Commission, without intensive reflection on how coalition-building can be improved in Botswana.⁸⁵ An interviewee also presented the lack of a strong national human rights institution as a hindrance to effective intergenerational coalition-building among women and women-led CSOs.⁸⁶



Conclusion and recommendations

From the context above, Botswana's state of peacefulness is largely taken for granted due to the absence of armed conflict in the country. The irony is that many of the interviewees acknowledged Botswana's deterioration of positive peace in recent years, which has had and may continue to contribute to increased levels of violence in the country if left unaddressed. Since most of their work is currently focused not on armed conflict but on other forms of direct and structural violence, most interviewees have expressed difficulty in coining their work as "peacebuilding." Therefore, as a starting point, it is clear that there is space for conversations and training around the concept of positive peace, sustainable peace and peacebuilding in the context of Botswana to promote understanding around its importance and necessity, to encourage more work in the area, and to have more individuals who comfortably identify as peacebuilders through their work. Additionally, further opportunity exists to conduct more intergenerational dialogues between younger and senior women in order to facilitate better synergy and trust between these groups of women in furthering peace work. Doing so will provide a platform for the two groups to explore other inroads for collaboration to cultivate sustainable peace in Botswana. Opportunity also exists to train and equip women with the practical tools to engage in intergenerational peacebuilding. There is also an opportunity to provide further education on the concept of intergenerational coalitions among women and women-led CSOs to ensure that they are formed more deliberately. The following recommendations seek to address these gaps.

Recommendations for senior women:

- Consciously enter the mindset of giving more space to younger women, to defeat competition and jealousy within coalition spaces.
- Be actively aware of the power young women wield with respect to intergenerational peacebuilding and use this as the motivating factor to actively seek out their perspectives and partnerships with them.
- Deliberately make yourselves available and accessible to young women for collaboration, partnership and coalition-building.
- Actively work towards mentoring and passing the baton to younger women from the onset, co-founding organizations and initiatives with them as equal partners to engage them in decision-making and management, building their capacity and giving critical, constructive feedback.
- Help build the capacity of young women in both urban and rural areas in critical skills necessary within the CSO space, such as audience-mapping, the creation of relevant messaging, leadership, research, advocacy, public speaking and monitoring and evaluation.

Recommendations for young women:

- Recognize the importance of having senior women on board for building coalitions and peace.
- Actively approach senior women to solicit their advice and lean on their existing experience.
- Enter the existing human rights context and intergenerational coalitions with professionalism.
- Reflect on the values you wish to uphold in furthering human rights and peacebuilding.

Recommendations for both senior and young women and women-led CSOs as they build intergenerational coalitions:

- Celebrate and protect one another in the context of the CSO space.
- Cultivate trust in working with one another.
- Ensure that the structure of the coalition is non-hierarchical to allow for joint ownership by the members in decision-making, with clear lines of communication. In the event that leadership is nominated, ensure this is rotational, dependent on the schedules of the members, with an emphasis on servant leadership.
- Guarantee that decision-making takes a co-creation approach based on an overwhelming majority linked with the justifications put forward in relation to each decision.
- Declare any conflicting interests at the commencement of the coalition to ensure transparency and build trust.
- Establish the agreed-upon governance structure and accountability mechanisms for the coalition.
- Make sure that tasks are equitably distributed and that there is an agreed work plan to provide deadlines for the work.
- Ensure that supervisors are seen as guides as opposed to overseers.
- Maintain the institutional memory of the coalition, tapping into members' prior knowledge with respect to human rights and the specific subject matter being addressed by the coalition.
- Carry out skills-mapping to understand who would be better placed to carry out particular tasks and what pairing of individuals or organizations may work best together.
- Ensure that the coalition is as multi-sectoral and inclusive across as many different gender identities, marginalized groups, locations and social classes as is feasible.

Recommendations for government:

- Reorganize government structures to better recognize the voices of young women without the need for accompaniment by senior women.

Recommendations for funders:

- Ensure that funding is available for peacebuilding work in Botswana regardless of the absence of war.
- Make the funding application process more conducive to collaborative submissions.
- Provide more support towards basic, intimate, intergenerational conversations as opposed to trainings, as they are more impactful and meaningful in promoting humanized connections.
- Ensure that funding is context-based, with support being given based on a realistic understanding of the needs of the community.
- Make assistance more flexible, with succinct and manageable reporting requirements.



Endnotes

- 1 Charles Harvey, "Botswana: Is the Economic Miracle Over?" *Journal of African Economies* 1, no. 3 (1992): 335-368, <https://academic.oup.com/jae/article-abstract/1/3/335/692020?redirectedFrom=fulltext>.
- 2 Seretse Khama, "Botswana – A Developing Democracy in Southern Africa," speech presented to Scandinavian Institute of African Studies, Uppsala, 1970, 6, <http://www.diva-portal.org/smash/get/diva2:285227/fulltext01.pdf>.
- 3 Botho has been used to describe a sort of social contract that everyone must adhere to, which promotes a sense of "mutual respect, responsibility and accountability by members of society towards each other," derived from the Setswana proverb "*motho ke motho ka batho ba bangwe*," translating to "a person is a person with, through and because of others." See J. Morena Rankopo and Kabo Diraditsile, "The Interface between *Botho* and Social Work Practice in Botswana: Towards Afrocentric Models," *African Journal of Social Work* 10, no. 1 (2020): 2, <https://www.ajol.info/index.php/ajsw/article/view/194092>; Government of Botswana, *Vision 2016: Towards Prosperity for All* (Gaborone, Botswana: Presidential Task Force, 1996), 5, <https://paris21.org/sites/default/files/3144.pdf>.
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