Introduction
These methods are best used for prevention. Once fighting has started (mid-conflict), it is difficult to use these tools. Once you move into a post-conflict stage, these methods may again have a chance to work.

The guiding principle of SFCG is captured in this statement by Mosondo, an official of the African National Congress (ANC) in South Africa: “Understand the differences; act on the commonalities.”

Toolbox of Conflict Resolution:
- **Mediation:** Classical conflict resolution method.
- **Fora/Roundtables:** South Africa is a good example of this. Fora were convened all over the country during the democratic transition to involve people in decision-making over the country’s future direction.
- **Publications:** For example, a joint Lebanese/Israeli publication on security issues.
- **Print Mass media:** Serve to combat “hate media”. SFCG sponsored workshops in Macedonia to sensitize journalists to issues of unbiased reporting. Examples include a bilingual Macedonian (Albanian/Macedonian) publication that uses integrated reporting. When the war broke out in Kosovo, reporters were amazingly fair, many of them having been a part of the projects for fair reporting.
- **Domestic Shuttle Diplomacy:** SFCG used the method of international shuttle diplomacy and applied it to domestic issues, such as the Pro-Life/Pro-Choice Network and the affirmative action project.
- **TV:** TV can distribute widely conflict prevention, conflict resolution, and reconciliation themes. Example: SFCG/Ubuntu Productions-sponsored an Africa series showing local approaches to reconciliation and conflict resolution. Mass media must be acculturated as well so that it fits into local contexts.
- **Children’s TV:** We provide conflict resolution content to TV producers who create children’s programming; distribute teacher’s guides to PTA’s, etc. Example: Macedonian children’s show, *Nashe Maalo* (our neighbourhood) about a mixed ethnic neighbourhood in Skopje and the relationships amongst teenagers of different ethnicities there.
Radio: Particularly in areas like Africa where TV is not as accessible as elsewhere in the world. Example: Studio Ijambo in Burundi that broadcasts news and radio soap operas with a common ground approach.

Education: SFCG carries out conflict resolution programs in schools in Israel/Palestine and Macedonia.

Music Videos: SFCG produced a music video with two popular singers of different ethnicities in Macedonia singing a common ground-theme pop song together.

Sports: Example: SFCG was the first organization to bring U.S. wrestlers to compete in an international wrestling tournament in Iran in 1998. This “wrestling diplomacy” helped to change the metaphors and provide new symbols: the wrestling tournament was the first time the U.S. flag had returned to Iran with honour and mutual respect since before Iran’s 1979 revolution.

Q&A:
To what extent do you involve government in these projects?
Track 1 and Track 2 must be seen in cooperation. Track 2 should not be a handmaiden to Track 1, but certainly we can’t operate without the help of official government organs. For instance, we often seek the “unofficial” approval of official government figures. We also cultivate good relationships with ambassadors here in Washington and with government people in the project countries. Fora like this are one way to bridge official and unofficial diplomacy and to connect NGO communities.

What criteria do you use to decide whether to start a project?
Money should not solely drive a project; so we do not allow our projects to be captive to funding. Certainly you have to find funders, but you want to remain true to your vision and not simply do something because the money may be there. Also, I think that we try not to duplicate the efforts of others. For instance, in Kosovo we chose to avoid what I call the “NGO feeding frenzy.”

Religion is completely absent from your toolbox. Is there any role for religious groups?
Religion is an important dynamic. It’s not that we’re not interested in religion, but often you find that someone is already doing it well. There are also unique challenges one faces when try to work with official religious institutions; for instance, there is an entrenched bureaucracy you often face with church structure.

Can you say a bit more about the issue of cultural sensitivity?
Cultural sensitivity is a major issue. Programs simply won’t work without acculturation. This is part of the problem with “parachuting” in for short periods into regions one knows nothing about.