Peacebuilding:
A Caritas Training Manual

Caritas
Internationalis

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PREFACE

This is possibly one of the most important books you will ever hold in your hands. Its aim is to help bring the sanity of peace to a world wracked by the madness of violence. It will train workers in Caritas to incorporate conflict prevention, peacemaking and reconciliation into their work as part of Caritas Internationalis (CI), an international Confederation of 154 Catholic relief, development and social service agencies working in 198 countries and territories – one of the largest humanitarian networks in the world.

At the 16th General Assembly of Caritas Internationalis, held in the Vatican City in June 1999, the work of the CI Working Group on Reconciliation, which resulted in *Working for Reconciliation: a Caritas Handbook*, was confirmed. Serious work in this area at the global and regional level had begun at the 15th General Assembly in 1995 against a backdrop of the horrors of Rwanda and Bosnia where long-term development projects were destroyed as neighbour killed neighbour. The *Handbook* was a great success and was valuable in raising awareness of the issues involved among CI members, showing them how to integrate good models of reconciliation practice into their programmes and indicating the centrality of this work to an organisation rooted in the Christian faith.

This manual is the next logical step - a practical manual to provide trainers in peacemaking with ideas and resources; with interactive materials that cover the basic conceptual dimensions of peacebuilding; with training modules that will enhance the skills of participants but be flexible enough to be tailored to particular needs. It has already been piloted in most regions of the world and should therefore have a universal resonance and relevance. It will be constantly updated so that it becomes a dynamic tool in the hands of peacemakers. We aim to launch in all Caritas regions a series of "training for trainers" programmes based on this manual so that peacemaking and reconciliation gradually permeate all our work in the Confederation.

On behalf of the Confederation, I would like to thank firstly Jaco Cilliers of Catholic Relief Services for his leadership in bringing this project to fruition. Reina Neufeldt and Larissa Fast served as consultants and writers to the project and did a wonderful job of putting together the various materials and integrating the large amount of feedback received throughout the long process. Our thanks go also to the other members of the CI Working Group on Reconciliation for their comments and inputs: the president of the group, Bishop Patrick Koroma of Sierra Leone, Fr Robert Schreiter (USA), Fr Brian Starken (Ireland), Julie Morgan (Caritas Oceania), Mgr Hector Fabio Henao (Caritas Latin American/Caribbean), Thérèse Nduwamungu (Caritas Africa), Georges Khoury (Caritas Middle East/North Africa), Fr Gregory d'Souza (Caritas Asia) and Michele Cesari (Caritas Europe) as well as my colleague from the General Secretariat, Fr Pierre Cibambo, who has served as secretary to the group. We are deeply grateful to John Paul Lederach, Professor of International Peacebuilding, Joan B. Kroc Institute for International Peace Studies, University of Notre Dame, for his interest and support in this project. Our thanks go out to all those throughout the world who have somehow contributed to the book and shared our passion for peace.

Thomas Merton, Cistercian monk and peace guru, wrote in the 1960s: "If this task of building a peaceful world is the most important task of our time, it is also the most difficult. It will, in fact, require far more discipline, more sacrifice, more planning, more thought, more cooperation and more heroism than ever war demanded."[1] Our task is not easy but, at the beginning of a new millennium, there is none more urgent. All of us involved in the production of this manual trust that it will contribute to a world of peace with justice.

We dedicate the book to our Caritas colleagues who have lost their lives while serving others and to those who still strive for justice, peace and reconciliation in the midst of conflict and offer, through their witness and work, hope to a broken world.

Duncan MacLaren
Secretary General, Caritas Internationalis
Vatican City, October 2002

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[1] Thomas Merton OCSO, *On Peace*, Mowbrays, London, 1976

Photo: David Snyder/CRS

SECTION I: INTRODUCTION

1.1   USER PROFILE AND MANUAL GOALS

Contents

Peacebuilding: A Caritas Training Manual builds on the Caritas Handbook *Working for Reconciliation,* and extends the material into peacebuilding training and programming. It is a resource that contains both conceptual and practical tools to help fill the **peacebuilder's** toolbox.   In the manual, peacebuilding in development work is introduced with core concepts, peacebuilding skills, and ideas to connect peacebuilding to programming.

The manual aims to provide *Caritas Internationalis* workers, and other NGO (non-governmental organisation) workers, with flexible training suggestions and materials to support and enhance their efforts in peacebuilding and reconciliation. It is designed for both expert trainers and novices. More specifically, the manual goals are to:

1)   Provide ideas and resources for effective peacebuilding trainers;

2)   Provide interactive materials that cover the basic conceptual dimensions of peacebuilding;

3)   Provide training modules that identify and enhance skills needed for peacebuilding and reconciliation work;

4)   Provide trainers with flexible options that allow them to tailor training to fit participants' needs and their local context.

This training manual is designed to assist trainers doing training at two levels. The first is training local Caritas and other NGO workers in peacebuilding concepts, and the second is training the trainers.

The first level of training happens when trainers go in the field and train other, local Caritas and NGO workers in peacebuilding, which is the focus of **Section II: Peacebuilding Training Modules.** This level of training is geared towards providing participants with conceptual and analytical frameworks in peacebuilding and reconciliation, as well as exercises and case studies that elicit their knowledge and provide opportunities for practical application.

Peacebuilding materials and exercises are provided to give trainers background information as well as to provide the building blocks for a challenging and creative learning environment for participants. Trainers should be familiar with the culture of participants they are training, sensitive to cultural differences, and aware of the political context in which participants are operating when training new peacebuilders because

these affect how conflict is handled and what types of exercises and interventions are most appropriate.

This manual is also designed to train those who will go and do the first level training. **Section III: You as Trainer** focuses on the concepts and skills a new peacebuilding trainer needs to have. This section includes training and facilitation ideas to complement the trainer's knowledge in peacebuilding.

It is a good idea for new *Peacebuilding* trainers to go through a longer, more detailed training process with expert trainers in order to help solidify their foundation in peacebuilding analysis and skill development – the concepts addressed in the modules. This manual is only able to provide a brief overview of many subjects. Expert trainers and practitioners can add other insights from years of practice in peacebuilding, conflict transformation, development and reconciliation work, as well as the research that has accumulated on these topics. Please note there is a section of Additional Resources at the back of the manual that lists some of the other training and reference materials available for trainers to draw on, to which you can add your favourites.

1.2 CARITAS: A VISION FOR JUSTICE AND PEACE

*It helps now and then to step back
and take the long view.
The kingdom is not only beyond our efforts,
it is even beyond our vision.*

*We accomplish in our lifetime only a tiny fraction
of the magnificent enterprise that is God's work.
Nothing we do is complete,
which is another way of saying
that the kingdom always lies beyond us.
No statement says all that could be said.
No prayer fully expresses our faith.
No confession brings perfection,
no pastoral visit brings wholeness.
No programme accomplishes the Church's mission.
No set of goals and objectives includes everything.*

*That is what we are about.
We plant the seeds that one day will grow.
We water seeds already planted,
knowing that they hold future promise.
We lay foundations that will need further development.
We provide yeast that produces effects
far beyond our capabilities.*

*We cannot do everything,
and there is a sense of liberation in realising that.
This enables us to do something,
and to do it very well.
It may be incomplete, but it is a beginning,
a step along the way,
an opportunity for the Lord's grace to enter
and do the rest.
We may never see the end results,
but that is the difference between
the master builder and the worker.*

*We are workers, not master builders,
ministers not messiahs.
We are prophets of a future not our own. Amen.*

Archbishop Oscar Romero

The vision for the Caritas Confederation is the same the one of which Archbishop Romero speaks so beautifully. It is a vision of Catholic Social Teaching, a civilisation of love (Caritas Internationalis, 2000). A vision of a world which reflects the Reign of God, and where justice, peace, truth, freedom and solidarity prevail. A world where the dignity of the human person, made in the image of God, is paramount. A world that does not know what exclusion, discrimination, violence, intolerance or dehumanising poverty are, but rather a place where the goods of the earth are shared by all and creation is cherished for future generations. It is a place where all people, especially the poorest, marginalised, and oppressed, find hope and are empowered to come to the fullness of their humanity as part of the global community.

Peacebuilding: A Caritas Training Manual seeks to put this vision into action.

1.3 DEVELOPMENT AND PEACEBUILDING: RELATIONSHIPS AND PROCESS

Peacebuilding is a relatively new label put on an old idea. It refers to the long-term project of building peaceful, stable communities and societies. Peacebuilding and development are therefore very closely linked. Both have the same goal, which is to help rebuild or repair societies that are hurting, physically, economically, and socially. The difference that peacebuilding brings is an emphasis on *relationships* and the *process* of interaction that occurs between NGO workers and their partners as they develop and implement peacebuilding, development and reconciliation programmes.

These two central themes, (1) that peacebuilding is *relationship-centred* and, (2) a *participatory process,* are woven together throughout this manual. Rather than just looking at the specific ways to improve food production or build new houses, peacebuilding emphasises a focus on relationships with partners and programme recipients as an integral part of establishing lasting peace in violence-prone areas. Understanding peacebuilding in this way allows us to take a new lens to development projects and programming (Lederach, 1997, 2001).

Putting *relationships* at the centre of relief, development, conflict prevention, reconstruction and reconciliation work is critical in order to achieve lasting social change. By focusing on people and healthy relationships, or what Catholic Social Teaching calls "right relationships," we engage in a process that respects the abilities and talents each person brings, builds trust amongst staff and partners, and helps fortify and sustain the agents of social change and justice – people.

The second theme of this manual is that both peacebuilding and training for peacebuilding need to be a *participatory process.* To fully respect those we are working with, whether they are the participants in our training session or the partners we work with in our programming, we need to engage with them, and identify the goals and the means to achieve those goals together. A participatory process naturally flows from a relationship-centred process.

This is not to say that trainers and workers cannot or should not bring new ideas and expertise to the table in training or during programming discussions. Indeed, to be fully present in relationships we need to bring our knowledge and talents into the interaction as well as eliciting and building on the knowledge and talents of those around us. However, it does require that we respect and listen to those around us.

Frequently people think of peace and worry that *justice* will be forgotten. People worry that because peace often involves compromise, those who have the fewest resources and least political power will have to compromise the most. The tensions between peace and justice are explored further in Module 2, Challenges of Reconciliation. However, the vision of peace that this manual is built on is tied to a vision of social justice. For peace to last, issues of injustice must be addressed.

1.4 HOW TO USE THIS MANUAL

Peacebuilding: A Caritas Training Manual is a training of trainers manual that uses and broadens the theories of conflict resolution and reconciliation provided in *Working for Reconciliation: A Caritas Handbook*. This manual refers to *Working for Reconciliation* at various points, highlighting sections for participants to read ahead of time and complement the skills modules. It further develops the link between peacebuilding and relief and development work, provides concepts and skills for practical application, and focuses on programme design and evaluation for Caritas workers. The manual also contains handouts for peacebuilding training that can be used as overheads, as well as discussion guides and tips for trainers.

This manual uses a *participatory* and *interactive* training methodology, which requires that training participants are actively involved. Exercises are designed to take advantage of the skills, experiences and knowledge participants bring with them. Most of the exercises are *elicitive*, meaning they were designed to elicit, draw out or even provoke responses and use participants' knowledge as the basis for discussion and learning. Using this approach allows participants and trainers to identify and focus their efforts on local needs and adapt the training content to fit their cultural context, rather than the other way around. Different training methodologies, ways of learning and training techniques are examined in more detail in Section III, 3.2 Training for Adults.

The peacebuilding skills modules in Section II include information that trainers share in the form of mini-lectures to offer new ways of thinking about programming and peacebuilding that participants may not have encountered before. At these points, trainers will be somewhat prescriptive in order to convey new ideas. Mini-lectures should enhance the range of options that participants have when examining peacebuilding programming rather than replace what they already know. The accompanying exercises are intended to draw out participant knowledge, and the background material is supplied for trainers to complement participants' current development lenses with peacebuilding lenses.

▲ Peacebuilding can help bring the sanity of peace to a world wracked by the madness of violence, such as in the conflict in Bosnia/Herzegovina. Photo: Jaco Cilliers/CRS

The peacebuilding training modules in Section II (except Module 1) were designed to either stand alone as individual trainings (half a day to two days long), or be used in combination with the other modules for longer, more intensive trainings. Module 1 provides ideas for welcoming and introducing participants and clarifying expectations at the beginning of each workshop.

In Section II Peacebuilding Training Modules, the training material is divided into several categories:

❖ **Basic Concepts and Content** – These sections provide background information for trainers on the concepts of each module. Explanations include theoretical and analytical frameworks. These basic concepts provide material for mini-lectures and debriefing exercises and case studies.

❖ **Trainer Notes** – The trainer notes provide ideas on how to integrate information into training, suggest where exercises may best fit within the training module, which exercises highlight particular concepts, and alternative ideas for exercises. Trainer notes appear in both Basic Concepts and Content and Exercises sections.

❖ **Exercises** – Exercises for each module appear on separate pages at the end of the Basic Concepts and Content section. Each is numbered and titled, for example "Exercise 1.1". The Exercise pages include descriptions and instructions for each of the exercises. They also specify the purpose, materials needed to run the exercise, estimate the amount of time it will take, lay out the procedural steps, and include notes for discussion to help process the experience.

❖ **Handouts** – Pages marked across the top with "Handout" are pages for trainers to photocopy and distribute to workshop participants or use as overheads. Handouts contain conceptual material for participants, exercise information, such as case studies and stories, or worksheets. The handouts appear at the end of each module and are cross-referenced within the Trainer Notes and Exercise Materials to identify when they should be used. Most handouts appear on a separate page to make them easy to photocopy.

It is up to country programmes and trainers to decide how best to use the skills modules provided in Section II, and how best to implement peacebuilding within their programming.

1.5   MANUAL OVERVIEW

Peacebuilding: A Caritas Training Manual is divided into three sections:

Section I Introduction lays out the overall content of the manual. Here is a brief overview of the manual, suggestions for scheduling workshops, issues to be aware of when using the manual, and an updated glossary of terms to augment the glossary provided in the *Working for Reconciliation* handbook.

Section II Peacebuilding Training Modules focuses on skills for peacebuilders and provides the content for the training sessions. The six modules in Section II form the core of *Peacebuilding: A Caritas Training Manual*. These modules focus on the challenges of reconciliation, conflict and context analysis, peacebuilding principles and frameworks, skills in communication and conflict resolution, peacebuilding programme analysis, design and evaluation. At the beginning of each of the skills modules a short table of contents is provided, which lists the exercises and handouts contained in the module, as well as an overview of the module, suggested minimum and maximum training times and possible exercise combinations.

"For you shall go out in joy, and be led back in peace; the mountains and hills before you shall burst into song, and all the trees of the field shall clap their hands."

(Isaiah 55:12)

The five skills modules, Modules 2 -6, can stand alone as daylong workshops or be used in combination for several day or weeklong trainings. Module 1 is designed to start the training; it provides ideas for building a welcoming, warm training atmosphere. Once group members know each other, the exercises included in Module I are no longer necessary.

The six Peacebuilding Training Modules are:
Module 1:   Introductions and Welcome
Module 2:   The Challenges of Reconciliation
Module 3:   Skills for the Peacebuilder – Conflict and Context Analysis
Module 4:   Concepts for Peacebuilding – Principles and Frameworks
Module 5:   Skills for the Peacebuilder – Communication and Conflict Handling
Module 6:   Skills for the Peacebuilder – Programme Analysis, Design and Evaluation

Section III focuses on You as Trainer and provides training and facilitation tips and skills. There are six sub-sections:
3.1   Workshop Planning
3.2   Adult Learning Styles
3.3   Trainer Motivation: Knowing Yourself
3.4   Facilitation and Training Skills
3.5   Group Dynamics
3.6   Training Evaluation

Section III provides information that will be helpful to you as a trainer, whether you are very experienced or a novice. On the first page of each sub-section there is a short table of contents and a brief overview.

At the end of the manual there are two appendices. Appendix A contains additional resources to help trainers and participants further develop their peacebuilding skills, knowledge, and networks. It includes web-based resources, books and other training materials available (a list of organisations is available in *Working for Reconciliation: A Caritas Handbook)*. Appendix B contains region-specific case studies. These case studies are based on the experiences of regional Caritas workers and are meant to help make your peacebuilding training more region-specific. The skills modules contain suggestions on where to use case studies.

1.6 SAMPLE TRAINING SCHEDULES

The peacebuilding training modules in Section II are designed to be flexible. Each module has suggestions on how to combine different exercises within it, how to build on and connect with other modules. Trainers and programmes must choose what to include and exclude to focus the training and meet programme and participant needs, as well as fit time constraints.

Good workshops don't just happen they require a lot of preparation. A trainer should know his or her audience, what participants expect, specific details about the training location (for example, room set up and materials needed). Workshop planning can be divided into four stages: pre-workshop planning, designing the workshop, carrying out the workshop and evaluating the workshop. Questions a trainer should ask in advance are:

❖ What are the group's needs?

❖ What do participants expect to take away?

❖ What problems do group members face?

❖ Are there time limitations?

To answer these questions, trainers need to consult with participants and groups sponsoring the training. The trainer can work individually or with a team. For a more detailed discussion of how to plan a training workshop see Section III, 3.1 Planning a Workshop.

Guidelines for the length of time each module may take, including minimum and maximum training times, are offered below and at the beginning of each module. These training times are preliminary suggestions to help hone your training to fit the time available and participants' expectations, and will be modified with practice. Sample training schedules are also presented below as a starting point for training design.

Module	Suggested Minimum Time Required	Suggested Maximum Time Required
1	1 hour	4 hours
2	4 hours	1 day
3	3 hours	1 ¹/₂ days
4	3 hours	1 ¹/₂ days
5	4 hours	2 days
6	4 hours	1 ¹/₂ days

Sample Schedule 1: Eight Day Peacebuilding Training

If participants are not familiar with peacebuilding concepts and conflict resolution skills, an eight day training that uses all six modules, and includes a free day, may be most appropriate. Eight days allows for seven days of skills and content training with a one day break in the middle of the training. Seven days of skills training allows for each of the skills modules to be used, although not quite to their maximum times. An eight day format often works best when participants are away from their daily routine and can focus on the training without being distracted by their work.

To keep the sample schedules simple, days are divided into morning sessions (3 to 4 hours long) and afternoon sessions (3 to 4 hours long), with a lunch break in between (1 to $1^1/_2$ hours). It is important to take short breaks when necessary during the morning and afternoon sessions (not included in the schedule below) to help keep people focused.

Sample schedule 1		
Day 1	Morning Lunch Afternoon	Module 1: Introductions and Welcome (start "Graffiti Board," Section 3.6) Module 2: Challenges of Reconciliation
Day 2	Morning Lunch Afternoon	Module 2 continued: Challenges of Reconciliation Module 2 continued: Challenges of Reconciliation
Day 3	Morning Lunch Afternoon	Module 3: Skills for the Peacebuilder – Conflict and Context Analysis Module 3 continued: Skills for the Peacebuilder – Conflict and Context Analysis
Day 4	Free day	
Day 5	Morning Lunch Afternoon	Review training content and comments from graffiti board (1 hour) Module 4: Concepts for the Peacebuilder – Principles and Frameworks Module 4 continued: Concepts for the Peacebuilder – Principles and Frameworks

Day 6	Morning
	
	Lunch
	Afternoon
		Module 5: Skills for the Peacebuilder –
		                Communication and Conflict Handling
		
		Module 5 continued: Skills for the Peacebuilder –
		                Communication and Conflict Handling

Day 7	Morning
	
	Lunch
	Afternoon
		Module 6: Skills for the Peacebuilder –
		                Programme Analysis, Design and Evaluation
		
		Module 6 continued: Skills for the Peacebuilder –
		                Programme Analysis, Design and Evaluation

Day 8	Morning Lunch Afternoon	Module 6 continued: Skills for the Peacebuilder – Programme Analysis, Design and Evaluation Workshop wrap-up (include "Visioning the Future" exercise from Module 6, or "The Gift" exercise from Module 2) Evaluation (1 hour; see suggestions in Module 1 or Section 3.6, review graffiti board)

Sample Schedule 2: Two Day Peacebuilding Analysis and Skills Training

If participants are familiar with conflict resolution skills and some peacebuilding concepts, a two day training can be tailored to focus on particular aspects of peacebuilding programming, such as conflict analysis, programme analysis, and evaluation. A suggested schedule is:

Sample Schedule 2			
Day 1	Morning	Module 1:	Introductions and Welcome (1 hour)
		Module 3:	Skills for the Peacebuilder – Conflict and Context Analysis
	Lunch		
	Afternoon	Module 6:	Skills for the Peacebuilder – Programme Analysis, Design and Evaluation
Day 2	Morning	Module 6 continued:	Skills for the Peacebuilder – Programme Analysis, Design and Evaluation
	Lunch		
	Afternoon	Module 6 continued:	Peacebuilding Programme Evaluation Visioning (Exercise 6.5 from Module 6) Wrap-up and Evaluation (1 hour; suggestions in Module 1 or Section 3.6)

Sample Schedule 3: One Day Peacebuilding Skills Training

If participants are looking for a particular skill, such as the conflict resolution skills in Module 3 that focus on communication and conflict, a day long training can be constructed to fit this need. Each module, except for Module 1, is constructed to fit into at least a daylong training format. However, at the beginning of each module, suggestions are provided for ways to shorten the training to help the trainer design a training that fits the programme's needs.

Sample Schedule 3			
Day 1	Morning	Module 1:	Introductions and Welcome (1 hour)
		Module 5:	Skills for the Peacebuilder – Communication and Conflict Handling
	Lunch		
	Afternoon	Module 5 continued:	Skills for the Peacebuilder – Communication and Conflict Handling Wrap-up and evaluation (1 hour)

1.7 BEING AN EFFECTIVE PEACEBUILDER

Work in peacebuilding and reconciliation requires perseverance and commitment. Often particular characteristics make people more effective at building relationships and implementing sustainable social change processes to help create a just peace. To develop this manual, an international group of expert trainers in peacebuilding and reconciliation were brought together. Key qualities they identified for effective peacebuilders were adaptability, non-defensiveness, empathy, creativity, the ability to model good conflict resolution skills and relationship behaviour, and being comfortable with ambiguity.

❖ **Adaptability** means that you are prepared to change directions during a training and delve into issues that participants are most concerned with rather than strictly following your own pre-planned workshop agenda.

❖ **Non-defensiveness** refers to being able to hear people's critical comments without defending yourself and your actions as soon as the criticism is expressed. It is difficult to be non-defensive because our first reaction is to protect ourselves. However, when we are defensive, people react by either being more forceful about their opinion or refusing to contribute any more comments, which undermines the open atmosphere of a training.

❖ **Empathy** involves relating to the emotions that an individual expresses, and then translating these emotions back to the individual and the larger group. Empathy means you are able to figuratively put yourself in the other person's situation or "shoes" and understand what they are experiencing. An important part of being an effective peacebuilder is understanding what people are going through, and showing you understand their emotions and experiences.

▲ During conflict, women experience great fear, stress and trauma and often become refugees or internally displaced. Photo: David Stephenson/Trócaire

❖ **Creativity** is important for envisioning the future and finding new ways to get there. Imagination is an important part of creativity and peacebuilders should encourage it, or at least not be afraid of it. Building a just peace will require everyone's creativity!

❖ **Modelling good conflict resolution skills and relationship behaviour** is essential for an effective peacebuilder. We do not teach just by what we say, we also teach by what we do. If our behaviour contradicts the message we are trying to convey we undermine our message and lose the respect of those with whom we work.

❖ **Being comfortable with ambiguity** means that you do not have to know exactly what direction the group and your activities are headed at each moment. This is an important dimension for peacebuilders because peace is a very long-term goal, and many times we are not sure that our activities will get us there directly. Often it isn't the most obvious, direct route and programme activities that will bring us to a just peace, but rather the more winding route that involves spending time with partners and other people, and building relationships that provide the foundations for peacebuilding. Being comfortable with ambiguity allows us to follow the more winding route, although we should still keep an eye on the final goal.

"Greet one another with a kiss of love. Peace to all of you who are in Christ."

(1 Peter 5:14)

It may seem that some people are born with these qualities but they are also ones we can develop, even if we naturally tend to operate in other ways. The important part is to be aware of our communication and conflict styles and to work to improve them (discussed further in Section III, 3.3 Trainer Motivation: Knowing Yourself). There may be other important qualities for peacebuilders in your context. Below are questions for reflection to help identify those qualities.

❖ When in your own life have you experienced a difficult situation or conflict?
❖ Who did you go to in order to find help?
❖ What were the helper's characteristics?

It is useful to discuss your answers with other people to get an idea of what different qualities people look for in getting help, and how they may differ across cultures. Identifying the common themes and differences will build a profile of an effective peacebuilder.

Embodying these qualities and being an effective peacebuilder requires mental and spiritual health. The constant demands and stress of working in environments where trauma, grief, fear, anger and pain are very present wear people down quickly. It is important to take time to reflect on your own experiences, celebrate small victories, build hope and connect with other peacebuilders. Some practical ways to maintain your mental and spiritual health are identified in Section III, 3.3 Trainer Motivation: Knowing Yourself.

1.8 DANGER! THIS MANUAL IS NOT A RECEIPE

It is a challenge to adequately summarise very complex ideas, concepts and skills for peacebuilding, conflict resolution, and reconciliation in one manual. People study these concepts and practice these skills for years. There are advanced degrees available in these subjects and often community mediators are elders who have honed their skills for years. Peacebuilding and reconciliation activities can have positive or negative affects depending on the situation and how the skills are applied. This manual provides only a basic introduction to some of the concepts. Studying and practicing effective peacebuilding, conflict resolution, and reconciliation are lifelong pursuits that are both extremely challenging and rewarding.

A challenge for new trainers is not to over-rely on training materials. This manual provides ideas and basic materials for peacebuilding training, but you are encouraged to adapt the materials and make them your own. This is not a step-by-step guide, like a recipe that automatically produces an excellent meal. Rather it is like a small farmers' market that provides basic foods for you to mix and spice up in order to make a great many meals and fit the eating habits of those with whom you are working. Understanding the basic ingredients gives you the freedom to experiment. Because peacebuilding requires so many different meals, some ingredients are not available in this manual and you are encouraged to use your creativity and find more ingredients among those with whom you are working. Share your ideas to broaden the menu and multiply the number of people building peace!

▲ As well as food, water, shelter and security, children have special needs when a conflict ends: healing of physical and psychological wounds, a return to their family or community and a resumption of their schooling. Photo: Sally Miller/Cafod.

1.9 GLOSSARY

The glossary in this manual complements and adds to the definitions provided in *Working for Reconciliation: A Caritas Handbook.*

Conflict Management

Any efforts made to contain violent conflict, reduce the levels of violence, or engage parties in a process to settle the conflict.

Conflict Resolution

Conflict resolution addresses and resolves the deep-rooted sources of conflict. It often uses a problem solving methodology in order to identify options for addressing the sources of conflict. A newer, related term is conflict transformation.

Conflict Transformation

Conflict transformation goes beyond the concept of conflict resolution in that it requires a transformation of the parties, their relationships to each other, and the structural elements that underlie the conflict. These relationships and social structures are often unjust and unequal, and transforming conflict seeks to alter these structures in ways that build a more just society. It is a term that implies a long-term perspective on conflict and its transformation.

Identity Conflict

Identity conflict involves self- or other-defined groups whose identity is based upon shared racial, ethnic, linguistic, religious, or kinship characteristics.

Intra-national Conflict

Many of today's conflicts are internal or civil conflicts that take place within a particular state (e.g., Burundi in the 1990s, South Africa before the end of apartheid, Cambodia under the Khmer Rouge, or El Salvador). Intra-national conflicts are distinct from international conflict that takes place between two or more states (e.g., World War II or between Britain and Argentina over the Malvinas/Falkland Islands).

Parties

Parties to a conflict are the groups or individuals involved in a conflict. There are primary parties (those who are directly involved in the conflict) and secondary parties (those who are indirectly involved in the conflict or have a stake in the outcome of the conflict). A primary party to the conflict would include the various groups fighting over power or resources, while secondary parties might include those benefiting from war (e.g., those plundering resources or shipping arms into a country) or individuals or groups supporting the primary parties in some way (e.g., with money or soldiers). Both primary and secondary parties are stakeholders (those who have an interest in the outcome of the conflict). Third parties are those individuals that assist the primary parties in resolving the conflict, also called intermediaries or intervenors. These individuals, or sometimes groups, may be considered "neutral" by all parties, or they may be partial but are accepted by and have legitimacy with all the parties involved in the conflict.

Peace Enforcement

The use of armed force by a third party military contingent to prevent or bring an end to armed hostilities in a conflict situation.

Peacebuilding

Peacebuilding represents a way to achieve societal reconcilation. It is important to note that peacebuilding is a very widely used term, one that differs according to who uses the term and in what context it is used.

As used in this manual, it is a people-centred, relationship-building, and participatory process. Peacebuilding occurs either before violent conflict erupts (a preventative measure), or after violent conflict ends (an effort to rebuild a more peaceful society). Peacebuilding may take the form of activities designed to increase tolerance and promote coexistence, or activities may address structural sources of injustice or conflict. Peacebuilding overlaps with what *Working for Reconciliation* defines as reconciliation activities.

Peacekeeping

Peacekeeping is normally carried out by a third party military force and is designed to separate the armed forces in a conflict and maintain any negotiated or proclaimed cease-fire. Peacekeeping missions are often under the auspices of the United Nations (UN), or regional organisations such as NATO (the North Atlantic Treaty Organisation) or ECOWAS (Economic Community of West African States). Missions may include provisions to monitor, police, or otherwise support humanitarian intervention. Examples of UN peacekeeping missions include Cyprus and Cambodia. NATO has a peacekeeping operation in Bosnia and ECOWAS supported the ECOMOG peacekeeping operation in Liberia and Sierra Leone.

Peacemaking

Any activities designed to move towards a settlement of armed conflict, usually at the official diplomatic level. This includes peace agreement negotiations such as the Arusha Process to end Burundi's civil conflict or the Sant' Egidio mediated peace agreement in Mozambique.

Reconciliation

A theological concept with a specific meaning within the Catholic Church, as well as an activity in a narrow sense in development work. According to Catholic theology, reconciliation is central to faith in Jesus Christ. The Church teaches that all reconciliation comes from God the Father through Christ. The Christian community is a community of equals: sinners in need of revelation, compassion, forgiveness, and conversion. Forgiveness is essential to the Christian understanding of reconciliation, so the process begins with the victim since forgiveness comes before conversion.

As an activity, reconciliation aims to achieve right relationships between individuals. Examples of reconciliation activities include victim-offender reconciliation programmes (VORP), where a specific victim and the offender both voluntarily agree to participate in a facilitated dialogue process. A variant of VORP is called "Face-to-Face," where groups of victims/survivors of a particular crime meet with groups of the offenders who committed the same crime for a dialogue process. Reconciliation activities may also include rituals of cleansing, healing, or forgiveness.

Violent Conflict Prevention

Any actions taken, procedures put in place, or policies proposed that are designed to prevent either states or groups within the state from using armed force or other forms of violence or coercion to settle disputes.

SECTION II: PEACEBUILDING TRAINING MODULES

MODULE 1: INTRODUCTIONS AND WELCOME

Basic Concepts and Content

Beginning the Training
Icebreakers
Expectations and Ground Rules
Trust-building
Training Evaluation
Exercises

1.1	Brief Interviews
1.2	Adjective Names
1.3	Drawing Portraits
1.4	Bringing Something from Home
1.5	What do You Expect?
1.6	Interviewing for Expectations and Experiences
1.7	Tropical Rainstorm
1.8	Potato Game

Overview

This module discusses how to begin a workshop. It focuses on using icebreaker and trust-building exercises to help participants get to know each other and start talking as well as ideas for how to identify expectations and evaluate the workshop.

Minimum Training Time: 1 hour (includes introduction, training overview and one exercise)
Maximum Training Time: 4 hours (includes introduction, training overview and several exercises)

BASIC CONCEPTS AND CONTENT

Beginning the Training

Four main areas of peacebuilding training are covered in Modules 2-6 (Section II):

1) Concepts in peacebuilding and reconciliation (Modules 2 and 4)
2) Analytical skills for peacebuilding (Modules 3 and 4)
3) Practical peacebuilding skills and tools (Modules 4 and 5)
4) Developing, analysing and evaluating peacebuilding programming (Module 6)

Depending on the focus of your training, you can incorporate ideas and exercises from any of these modules and include a brief description in your training overview.

Introductions and welcome at the beginning of the workshop get things going and help participants become acquainted, get comfortable and establish a warm training atmosphere (for further discussion of ways to do this see training suggestions in Section III). If the training is only half a day long, you will likely want a very quick icebreaker, such as brief interviews (Exercise 1.1), so that you can move into more substantive material quickly. If the training is a week long, you may spend a few hours setting up the workshop, introduce people and establish ground rules (Exercises 1.1, 1.2, 1.3, 1.4,

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1.5, 1.6), and identify participant and trainer expectations (Exercises 1.5, 1.6). Trust-building exercises (Exercises 1.7, 1.8) can be used in combination with any of the exercises to foster a sense of community amongst participants and with the trainers. Exercises should complement each other and the substantive training material.

An **overview** of the entire workshop lets participants know what to expect. The overview can be provided immediately after the icebreakers or after establishing expectations. Presenting the overview after conducting an exercise that identifies participant expectations allows you to identify which expectations will and will not be met during the training. The overview may be verbal and/or visual, with handouts that outline the training (you may also choose to hand out copies of *Working for Reconciliation: A Caritas Handbook* for background reading at this time if participants have not already received a copy). In your overview, identify the peacebuilding content to be covered, skills that will be developed, tools that will be used, and highlight how the training relates to participants' Caritas work.

"No peace without justice; no justice without forgiveness."

Pope John Paul II, 1 January 2002

Icebreakers

Participants often do not know each other before they arrive. Icebreakers are exercises or games that introduce participants and help build a comfortable environment in which to share and contribute. These exercises can include content to help set parameters for the workshop and identify what participants hope to get out of the training (Exercises 1.1, 1.5), merely introduce participants (Exercise 1.2), or share participants' background and experiences (Exercises 1.1, 1.3, 1.4).

Exercise options include: 1.1 Brief Interviews; 1.2 Adjective Names; 1.3 Drawing Portraits; 1.4 Bringing Something From Home.

Expectations and Ground Rules

Participants and trainers have many expectations. Identifying expectations at the beginning of the training helps focus the experience, attunes trainers and participants to each other, and provides an opportunity for trainers to identify which participant expectations can realistically be met.

You may ask participants ahead of time what their expectations are, as suggested in Section III (3.1 Planning a Workshop). If you have this information in advance, participants' responses can be summarised at the beginning of the training and you can ask participants to add to the existing list. If you do not have the information in advance you can generate expectations at the beginning of the workshop (Exercises 1.5 or 1.6). Both have advantages. Gathering expectations before the training means the information can be used in planning; gathering expectations during the training encourages participants to actively contribute immediately.

Ground rules establish guides for participant interaction during the training and builds trust amongst participants. When participants trust the trainers and other participants they feel more comfortable sharing their observations and learning from each other. Ground rules are particularly important for longer trainings, and when participants discuss controversial subjects, such as analysing sources of conflict (Module 3), or share personal information (e.g. Module 2 and Module 5). Exercise 1.5 can be used to identify both expectations and ground rules at the start of the training.

Exercise options for generating expectations include: 1.5 What do You Expect?; 1.6 Interviewing for Expectations and Experiences.

Trust-building

As noted, for participants to fully share their ideas and inspirations they need some level of trust. Trust-building exercises encourage participants to get to know each other and lower their inhibitions. Trust-building exercises in combination with agreed ground rules for discussion are particularly important if participants come from groups on opposite sides of a conflict. Discussing reconciliation processes (Module 2), causes of conflict (Module 3), and possible programming directions (Module 6) requires participants to share personal experiences. If participants feel they will be punished or ostracised for sharing their opinions they will not do so and the conversation will not be as rich or insightful.

Exercise options include: 1.7 Tropical Rainstorm; 1.8 Potato Game.

Also see the trust-building exercises listed in Section 3.5 (options include Trust Walk, Rope Square, Walking Blindfolded, and Where Shall We Go?), or create your own exercise.

Training Evaluation

To make sure participant expectations are met, and to improve your own skills as a trainer, evaluate the training process regularly. Depending on the length of the training, include evaluations daily, half way through and at the end. The importance of evaluation and further timing suggestions are discussed in more detail in Section III, 3.6.

Some simple suggestions for training evaluation are: Keep/Revise; (e) Valuation; What Worked? / What Didn't Work? / Suggestions for Tomorrow.

❖ **Keep/Revise.** A simple way to collect feedback is to use two pieces of flip chart paper, or large sheets of newsprint, and write "Keep" on the top of one page and "Revise" on the top of the other. Ask participants to suggest which sections of the training they think should be kept and which should be revised. This can either be done in a large group discussion, small group discussions, or individuals may write their comments during a break. A chalkboard can also be used for this exercise, but be sure to write down the suggestions so you have a copy for future use.

❖ **(e) Valuation.** Rather than conducting a traditional evaluation where people focus on what is wrong, where the process has failed, and what the problems are, this exercise takes an appreciative approach and looks for ways to build on success and identify wishes and aspirations for the future. As such, the questions inquire into moments of excellence and serve to reconnect people with their vision for the workshop. Participants complete a "valuation" handout using the following questions (questions can be adapted for the group): (1) What was the highlight of the workshop? When was it and what did you learn? (2) What will you take back with you from this workshop? (3) How would you like the next gathering to build on this one? What would be the focus? (4) What are your three wishes for the workshop organisers that would have made the event even better? (5) What suggestions would you give to the facilitators for their continued professional development? Small groups may also be used for this exercise using different questions (*CRS Partnership Toolbox*, 2000, p.10).

❖ **What Worked? / What Didn't Work? / Suggestions for Tomorrow.** Another simple way to get daily feedback from participants is to ask them to identify "What worked?" "What didn't work?" and "Suggestions for tomorrow." Write each question on a separate piece of large flip chart paper and tape them to the wall. Have participants write their responses on sticky-notes and place them on the sheet of paper. Alternatively, participants may write directly on the paper or a chalkboard.

To make the training participatory, you can invite teams of participants to help the trainer or training team process the feedback at the end of each day and report the next morning on how the team will respond to the suggestions.

Additional evaluation suggestions are provided in Section III, 3.6 (☺ ☹, Graffiti Boards, Problem Hat), Exercise 1.1 may be adapted for evaluation or you can create your own evaluation exercise.

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Tips for writing on flip chart paper

- ❖ Print (don't write) in block letters on flip chart paper or newsprint – it is easier to read.

- ❖ Use the wide end of a marker to make it easier for people at the back of the room to read what you have written.

- ❖ Alternate between 2-3 colours to help people retain more, read faster, and maintain concentration. The goal is to break up the monotony of the writing, not to have a pattern in how you change colours.

- ❖ Separate ideas using bullet points or big dots.

- ❖ Leave space between writing. Crowded pages are more difficult to read.

- ❖ Summarise participant statements.

(Adapted from Kaner, 1996)

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Exercise 1.1: Brief Interviews

Purpose: Introduce participants, gather some information about them, and help participants relax at the beginning of the training.

Materials: Paper, pens (optional)

Time: 20 – 40 minutes, depending on number of participants

Procedure:

1) Let participants know you will be asking them to briefly interview three people in this exercise, and that they will be asked to report what they have learned to the rest of the group to help introduce each of them. Let participants know they will have three minutes to interview each person, and that you will tell them when to stop.

2) Ask participants to start by interviewing someone they do not already know.

3) Give participants three minutes to interview their first partner. When three minutes are up, tell them to switch to a new partner. Give participants another three minutes, and ask them to switch to their third partner at the end of the allotted time. It is a good idea for you to participate in the interviews as well.

4) Ask participants to return to their places.

5) Stand behind each participant in turn and ask those in the group who interviewed that person to shout out what they learned. Do the same for each member in the group. When it is your turn, either ask a co-trainer to stand behind you or if you are training alone, point to yourself and ask what people learned about you.

Discussion: No discussion needed

Trainer Notes: This exercise allows participants to stay relaxed since they do not have to report on themselves. It also allows participants to relate to each other equally, regardless of position.

In large groups, with over 20 participants, the exercise may take too long and people will get bored. To avoid this problem, ask participants to report back just three things they learned about the person.

Exercise 1.2: Adjective Names

Purpose: Introduce participants and begin the workshop in a relaxed atmosphere.

Materials: None needed

Time: 20 – 40 minutes (depending on number of participants)

Procedure:

1) Ask participants to come up with an adjective that describes themselves and begins with the same letter as their first name. For example, "sharp Sarah."

2) The first person says his or her adjective plus his or her name.

3) Ask the second person to repeat the first person's adjective and name, plus add his or her own.

4) Ask the third person to repeat the first two people's adjectives and names, plus add his or her own.

5) Repeat until everyone has been included.

Discussion: No discussion needed

Trainer Notes: The adjectives used in this exercise can serve as reference points for the rest of the training. It is often a good idea to have the trainer start.

A shorter version of the exercise has people introduce themselves with an adjective and an action or gesture but not repeating the names or adjectives of those who have gone before them.

Exercise 1.3: Drawing Portraits

Purpose: Allow participants to introduce their personal peace journey in a relaxed atmosphere, and initiate discussion in a group where participants already know one another.

Materials: Paper, pens (one per participant), tape

Time: 25 – 45 minutes (10 minutes for drawing a self-portrait, 10 minutes for "walking the gallery")

Procedure:

1) Ask participants to draw a picture of themselves on a piece of paper in whatever style they choose (e.g. cartoon, realistic portrait).

2) Ask participants to write their names on the portrait and at the bottom of the paper include three "stepping stones," or important events, that led them to be peacebuilders.

3) Tape the drawings on the walls.

4) Give participants an opportunity to "walk the gallery" and view the portraits.

Discussion: No discussion needed

Trainer Notes: This exercise provides a good opportunity for people to learn new names and remember old ones using visual aids. It is often very amusing for people, and gives them some insight into their colleagues.

If the group knows each other very well, you can ask participants not to put their names on their portraits and challenge participants to identify each person in the drawing.

An alternative format for this exercise is to ask participants to draw a representation of an important concept, like "peace" or "conflict" rather than a picture of themselves. The trainer can choose to have people explain their representations or not.

(Adapted from Pretty *et al.,* 1995, p.135)

Exercise 1.4: Bringing Something From Home

Purpose: Introduce participants and make them more comfortable by sharing an element from their home environments.

Materials: None

Time: 20 – 45 minutes (depends on size of group)

Procedure:

1) Ask participants to concentrate on their home – it may help to have them shut their eyes. Then ask them to choose an item they see at home, whether it is an object, like a piece of furniture, or something more symbolic, like a smell or taste, that represents home for them.

2) Have group members describe their item to the rest of the group.

Discussion: You may intervene to try and help participants express themselves clearly, and deal with questions from other participants. No discussion is needed.

Trainer Notes: This exercise helps create a warm environment for participants, although it can be time consuming for a large group. An alternative is to divide participants into small groups to share their items with each other. The items described in this exercise can also serve as reference points later when preparing to return home.

(Adapted from Pretty *et al.,* 1995, p.133)

Exercise 1.5: What do You Expect?

Purpose: Identify what participants want from the training session.

Materials: Flip chart paper, markers, tape

Time: 15 – 40 minutes

Procedure:

1) Prepare large pieces of paper, or flip chart paper that say "Expectations," "Worries," and "Ground rules." Explain that "Expectations" refer to what participants hope to get out of the peacebuilding training; "Worries" refer to what participants are most concerned about in doing peacebuilding programming; and "Ground rules" refer to what kind of rules they think participants should follow to create an open and respectful atmosphere within the training.

2) Ask participants to write one thing on each piece of paper.

3) When all participants have written their comments, review and discuss.

Discussion: Discussing expectations, worries and ground rules can provide you with a good opportunity to respond to expectations that will not be met in the training. It is also a chance to identify basic rules for discussion, things to avoid in the training, and issues that can be brought up later when discussing peacebuilding programming.

Trainer Notes: Writing on flip chart paper provides a visible reminder of what participants hope to gain from the training. This can help focus the training and gives participants a baseline from which to evaluate the training once it is complete.

(Adapted from Pretty *et al.,* 1995, p.132)

Exercise 1.6: Interviewing for Expectations and Experiences

Purpose: Introduce participants, identify what they hope to get out of the workshop, and help them relax at the beginning of the training.

Materials: Paper, pens

Time: 20 – 40 minutes, depending on number of participants

Procedure:

1) Divide participants into pairs.

2) Ask participants to interview their partner for approximately five minutes focusing on questions such as:
   - ❖ What is your name?
   - ❖ What kind of experiences have you had in peacebuilding?
   - ❖ What do you expect to get out of the training?
   - ❖ Name two good things that happened to you in the past year that give you hope for peacebuilding.

3) Ask participants to report back a minute-long summary of the main information they gathered about their partner.

Discussion: No discussion needed

Trainer Notes: This exercise allows participants to stay relaxed since they do not have to report on themselves. It also allows participants to relate to each other equally, regardless of position.

In large groups, with over 20 participants, the exercise can take too long and bore people. To avoid this problem, ask participants to report back just the person's name and one thing they expect to get out of the training.

This exercise can be modified and used for a final workshop evaluation. The questions can be changed to identify what elements met participants' expectations, what they found most valuable, least valuable, and what changes they would suggest.

(Adapted from Pretty *et al.,* 1995, p.131)

Exercise 1.7: Tropical Rainstorm

Purpose: Energise the group and hear the effects of working together. This exercise can also be used to highlight conflict dynamics (Module 3).

Materials: None

Time: 5 – 10 minutes

Procedure:

1) Ask participants to stand in a circle.

2) Ask them to copy the actions of only the person on their right, regardless of what you, the trainer, are doing.

3) Begin by rubbing your hands together. Ensure that the person to your right follows your action, followed by the next person, until everyone in the circle is rubbing his or her hands together.

4) Move from rubbing your hands to clicking your fingers until everyone in the circle is clicking their fingers.

5) Then progress to clapping your hands, followed by slapping your thighs, and finally stamping your feet following the same technique of waiting until the previous action is almost all the way around the circle.

6) To end the storm, follow the same pattern in reverse. Move from stamping your feet to slapping your thighs, clapping your hands, clicking your fingers and finally rubbing your hands together.

7) The last round ends in silence.

Discussion: The sounds and dynamics of a rainstorm are very similar to conflict. You can point out these similarities at the end of the exercise or at the beginning. Some of the similarities are that like thunderstorms, conflicts begin quietly and gather momentum and energy as they build. You can hear and see them coming. Storms and conflict then sweep in, through and over you, focusing all of your attention on them and the destruction they may bring. Finally, thunderstorms, like conflict, slowly recede into the distance and you are left in quiet.

Trainer Notes: In order to do this exercise effectively, you will have to memorise the order of actions forwards (rubbing hands together, clicking fingers, clapping hands, slapping thighs, stamping feet) and backwards (stamping feet, slapping thighs, clapping hands, clicking fingers, rubbing hands).

Exercise 1.8: Potato Game

Purpose: Help participants share feelings about themselves and their relationships, as well as identify how they work in a non-threatening way and build trust.

Materials: A potato for each participant (potatoes should be roughly the same size), a large basket

Time: 1 hour

Procedure:

1) Ask participants to sit in a circle and take a potato from a basket that is quickly passed around.

2) Ask participants to examine their potato carefully – its weight, its smell, its peculiar features.

3) Have participants discuss their potato with the person next to them and be able to recognise their potato with their eyes shut.

4) In pairs, have one person shut his or her eyes and the other hold the potatoes. The person with eyes shut must pick his or her potato. Have pairs reverse roles.

5) Do this in groups of fours.

6) Have participants return to the circle and collect all the potatoes.

7) Pass the potatoes from hand to hand, behind people's backs, so they cannot see the potatoes.

8) Ask participants to keep their potato when they recognise it.

9) Keep passing the potatoes until everyone claims one.

10) End the game when all, or at least most, participants have found their potatoes.

Discussion: Some questions for discussion are:
- ❖ What was your first impression when you were given a potato?
- ❖ How did you identify your potato?
- ❖ What feelings did you experience during the process?
- ❖ What did you learn about yourself?
- ❖ What did you learn about how you relate with others?
- ❖ What does this exercise highlight for working together?

Trainer Notes: This exercise helps create a warm, relaxed environment for participants, and can be quite amusing. It may best fit in as an evening activity. If participants are having trouble identifying their potatoes, you may want to end the activity within a reasonable amount of time to avoid participants getting too frustrated or tired.

(Adapted from Hope and Timmel II, 1995, p.41)

MODULE 2: CHALLENGES OF RECONCILIATION

Suggested reading: *Working for Reconciliation: A Caritas Handbook*, 2.1-2.3 and 3.3 (pp. 32-51, 78-84)

Basic Concepts and Content

What is Reconciliation?
Religious Perspectives on Reconciliation
Dilemmas of Reconciliation
Sustaining Reconciliation Work
Exercises
2.1	What Does Reconciliation Look Like?
2.2	Reconciliation Fruit
2.3	Jacob and Esau
2.4	The Prodigal Son
2.5	Truth, Justice, Peace, Mercy
2.6	Stations of the Cross
2.7	The Gift

Handouts
2.1	Jacob and Esau
2.2	The Prodigal Son
2.3	Stations of the Cross

Overview

This module engages participants in in-depth discussions of reconciliation. It includes the dilemmas of reconciliation, religious and psychological dimensions of reconciliation, and programmatic considerations. The module concludes with a section on spirituality and reconciliation. The purpose of this module is to understand the complexity of reconciliation, to catalyse discussions that get close to the core of reconciliation but not directly reconcile people or groups.

Minimum Training Time: 4 hours (includes basic concepts of reconciliation and one exercise)
Maximum Training Time: 1 day (includes full content and selected exercises)

BASIC CONCEPTS AND CONTENT

What is Reconciliation?

Trainer Notes: Using an exercise early when talking about reconciliation is a good way to get participants thinking deeply about what is involved in achieving reconciliation. Possible introductory exercises are: What Does Reconciliation Look Like? (2.1), Reconciliation Fruit (2.2), Jacob and Esau (2.3) or The Prodigal Son (2.4). The exercises in this section provide opportunities for you to explore the responses of participants and how reconciliation relates to their particular cultural and religious contexts. If the training is several days long you may want to break this module into two sessions and put one session at the beginning of the training to identify the complex problems involved in reconciliation and peacebuilding, and the second session at the end of the training to return to the spiritual and personal motivating themes touched on in this module.

Part of the difficulty of working for reconciliation is imagining just what reconciliation is. Often we get caught up in the discrete or separate moments of the process and lose sight of the whole. One way of imagining reconciliation is that it is about *making space*. This can be physical space, where zones or areas are created where people feel safe and free from harm. At other times new social spaces can be created, where people can speak their minds, think aloud, and talk together with others about the future. And still in other instances, it involves creating internal space where a traumatised person can be free from the burdens of the past.

When people experience trauma, in contrast to reconciliation, they lose personal and physical space in which to manoeuvre. In countries controlled by a military power or dictator, people cannot move freely. The historical burdens of colonialism and current pressures of economic globalisation can take away the social space for people to think and act differently. Denying people human rights can likewise wipe out social space. One of the effects of torture is to make the victim not feel at home in his or her own body. Reconciliation and peacebuilding then are about opening up spaces.

Reconciliation poses a great challenge. Finding the spaces to make new choices involves very deep, personal emotions and decisions. Often reconciliation is not achieved between people who were enemies in violent conflict. For reconciliation to occur, people have to be in a place where they are able to think and act differently, where they have space and opportunity to think about more than just their physical survival and can begin to imagine life without fear and hate.

While peacebuilders and those in conflict transformation understand that reconciliation is an extremely important process, we are not yet able to talk about training people in "reconciliation." Currently, we are still learning to understand how to help create personal and social spaces for reconciliation. However, we can take an important first step: we can

▲ For reconciliation to occur people have to be able to think about more than just their physical survival and be able to imagine life without fear and hate. Photo: Trócaire

help create an in-depth awareness and familiarity with the concepts of reconciliation, and identify what the process of reconciliation involves for those ready to embark upon its path.

We can identify three elements that are important for opening up spaces for reconciliation which can be brought into discussions of reconciliation:

❖ First, people need safe, *hospitable spaces.* This means that basic human needs like being free from physical harm, having shelter and food are met. Without these basic needs met, we continue to live in fear and anxiety. Hospitable spaces lead us into the realm of being able to be thankful once again. When we feel secure and welcome we are open to the possibility of reconciliation.

❖ Second, spaces for reconciliation have to be places *where we can act graciously and experience graciousness.* Breakdowns in relationships are ultimately about trust. Trust can only be restored and reconciliation achieved if we are reasonably sure our trust will not be broken again. However, trust only flourishes if it is not forced or threatened. Safe, hospitable spaces allow us to rebuild trust as we experience graciousness. Expansive acts of graciousness are denied as relationships breakdown. Graciousness, unlike the gratuitous acts of violence, has a purpose; it allows us to rebuild trust, feel hospitality and can help restore our broken spirit.

❖ Third, spaces of reconciliation are places *where we can discover or build something new.* The free character of the space means that we do not know everything that can come out of it. If the experiences that victims had were highly traumatising, the experiences of the new may be of discovering their own personal strengths and those of their communities. Paralysis may be replaced by renewed confidence and the ability to build something anew with others.

Creating spaces for reconciliation is a difficult task, which Exercise 2.3 Jacob and Esau, Exercise 2.4 The Prodigal Son, and Exercise 2.5 Truth, Justice, Peace, Mercy are designed to help participants explore.

The process of reconciliation occurs as part of our journey to *peace.* Peace is an interesting term with many meanings. Peace is often understood in the negative, as the absence of war or conflict. However, we can also understand peace positively as a state of personal and social health and wholeness. For example, concepts of peace in Christianity build on the Old Testament Hebrew term *shalom,* or in the New Testament Greek term *eirene.* Captured within both of these terms is a holistic vision of peace that includes well-being, as well as right and just relationships and structures. As we think and work towards reconciliation we need to reflect on how our work also builds peace.

Trainer Notes: This module does not focus on issues of trauma or trauma healing. Providing support and services in trauma awareness and healing is extremely important particularly during and after intense, stressful situations. Individual trauma healing often precedes reconciliation work. Examining these issues and providing adequate training advice requires more time and space than is available in this manual, especially since trauma and how people cope with it are culturally mediated. Some references for materials that explain trauma, responses to trauma and possible support services are listed in the resources in Appendix A.

Exercise options include: 2.1 What does Reconciliation Look Like?; 2.2 Reconciliation Fruit; 2.3 Jacob and Esau.

Religious Perspectives on Reconciliation

Trainer Notes: The handbook *Working for Reconciliation* contains two definitions of reconciliation (p. xii). The first is as an activity within the practice of conflict resolution and the second is as a theological concept with a very specific meaning within the Church. This reconciliation module focuses on transforming relationships at the personal level and therefore refers to reconciliation as a process. It is rooted in the theological tradition as well as psychological concepts of reconciliation but does not refer to specific programme activities.

Reconciliation is a Christian concept, but it is also found in many other religions and takes on different characteristics in different cultures. As one of the important pieces of Caritas reconciliation and peacebuilding work is working with people and partners from other faith traditions and cultures, we explore some of the diverse approaches to reconciliation. Hearing other traditions and faith perspectives on reconciliation and forgiveness often helps us understand our own tradition more fully.

Ritual is commonly used in reconciliation processes because it is a powerful way of recognising important events, employing multiple senses, and linking us to the past, present or even the future. The symbols used in rituals are able to convey much more meaning than words often are. For example, lighting a candle is a powerful symbol of warmth and life that can change the ambience of an entire room without saying a word. We have simple rituals, such as how we greet each other and eat our meals, and more elaborate rituals like funerals and the Eucharist. Some rituals for reconciliation are explored in the different faith traditions discussed below.

Christianity

A Christian, and particularly Catholic understanding of reconciliation is described in *Working for Reconciliation* on pages 32 to 43 (please refer to these pages for a more thorough review). Here, Christ is placed centrally in the reconciliation process. Christ embodies the promise of God's reconciliation, which Christians try to follow. Understanding how reconciliation occurs varies across Christian groups. For example, *Working for Reconciliation* highlights the role of the victim in initiating reconciliation and offering forgiveness based on a restored relationship with God from a Catholic perspective, whereas a more Protestant perspective emphasises that the process needs to start with the offender asking for forgiveness.

Another way to understand reconciliation within Christianity is to focus on restoring relationships. Hizkias Assefa (2001) identifies *four dimensions* of relationships in which reconciliation occurs: spiritual, personal, social, and ecological. Each dimension must be addressed in order to achieve full reconciliation.

Spiritual. The spiritual dimension refers to creating harmony and restoring broken relationships with God. This relationship is central to the other relationships: an individual needs to restore her or his relationship with God before moving on to restoring other relationships.

Personal. The second dimension involves reconciling with the "self." In Christianity, renouncing personal sinfulness and selfishness to God leads to forgiveness. When forgiveness is received, it is expected to lead to personal tranquillity, peace, and harmony – reconciliation with the self.

Social. Reconciling with those around us, our neighbours and the larger human community, is a third dimension. We need to restore relationships with our neighbours and larger communities to reflect justice, mercy, respect and love. Relationships here reflect reconciliation at the other dimensions; if we are not spiritually or personally reconciled, it

is unlikely that we will be able to achieve social reconciliation.

Ecological. The fourth dimension of reconciliation can be called reconciling with nature. From a Christian perspective, this dimension recognises that humans cannot be fully reconciled with God while disrespecting and abusing God's creation. Reconciliation at this level calls for respect of and care for nature and the ecological system in which we live.

Christianity employs many rituals for reconciliation including those mentioned in *Working for Reconciliation*. Christian traditions employ different rituals that involve prayer, song, silence, incense, etc. Exercise 2.6 Stations of the Cross adapts a Catholic ritual devotional practice into a group reflection on reconciliation.

Trainer Notes: It may be appropriate to hold a ritual during or to conclude the training. In addition to Exercises 2.6 and 2.7, rituals you can draw from include Lenten liturgies, or ceremonies that involve physically burning paper or burying items that symbolise hurt, anxiety, pain, fear or brokenness. Rituals can symbolise the desire to let go of past burdens and embrace a new future (O'Leary and Hay, 2000). Silence and prayer are powerful parts of rituals, which allow people to reflect on their experiences and what they have seen or heard. Alternatively, Exercise 6.5 Visioning the Future may be used to conclude the training by looking forward to the future with hope.

Judaism

Three words for forgiveness can be identified in Hebrew (Gopin, 2001, p.90): *Teshuva*, which refers to repentance; *Mehila*, which is the standard word for forgiveness; and *Seliha*, which can be translated as pardon or forgiveness.

Marc Gopin, a Rabbi working in the field of religion and conflict resolution, emphasises that *teshuva* is a very important term in Hebrew for reconciliation. With the concept of teshuva forgiveness is embedded in a process of change that is initiated by the offender. Unlike the Catholic approach discussed in *Working for Reconciliation*, this process starts with the offender and not the victim. The offender initiates by repenting, which brings forth the capacity to transform not only the offender but also the larger community. Through this process one of the sublime elements of a good and forgiving God is enacted (Gopin, 2001).

Another important idea in a Judaic understanding of reconciliation is the opportunity for an individual to act in order to complete true repentance (Gopin, 2001). When an individual who committed an offence (such as stealing) has the opportunity to repeat the same offence, but resists, they complete the process of repentance. A person's ability to resist the action and act in a new way confirms that they have truly repented. The external behaviour confirms the internal shift. In Judaism, authentic *teshuva* has the power to transform more than the individuals involved, but can transform the world (Gopin, 2001, p.90). Again, the emphasis is on offenders taking responsibility for their actions and acting in new ways that demonstrate their commitment to the alternative path of reconciliation.

Islam

Reconciliation and forgiveness are also explored in Islam and the Koran. One of the most powerful uses of reconciliation in Islam is linked to two rituals: *sulh*, or settlement, and *musalaha*, or reconciliation (Irani, 2000).

Sulh is a ritual that consists of three stages, which incorporate *musalaha*. In the first stage, the families of the victim and offender choose respected mediators (*muslihs*). In the process, they publicly acknowledge that a crime was committed.

The second stage is the reconciliation or *musalaha* itself. Here, the mediators work

to produce a pardon and settlement. In the process, the honour and dignity of both parties need to be upheld and restored. It is important that both parties retain respect within the community even while a crime is acknowledged – this is particularly important because large groups of the community are involved, not just individuals as often is the case in western, individualistic cultures.

In the third stage, a public ritual is held that brings the community together as the main guarantor of the forgiveness. The public ceremony of *sulh* includes four major stages: (1) the act of reconciliation; (2) the parties shaking hands under the supervision of the mediators; (3) the family of the offender visiting the home of the victim to drink a cup of bitter coffee; and (4) the offender's family hosting a meal (Irani, 2000).

The ritual of *sulh* does not necessarily emphasise either the victim or offender's role in initiating the process, but does emphasise using a third party to help facilitate the process. In this way, community relations are maintained and honour is preserved for both parties. Rituals, such as *sulh*, can be very powerful for acknowledging and resolving a grievance, and allow the victim and offender, and their families to resume some kind of relationship.

"They will not there hear any vain discourse, but only salutations of Peace: and they will not have therein sustenance, morning and evening."

(Surah XIX: 62)

Buddhism

Buddhist approaches to reconciliation are embedded within the worldview that humans should not harm themselves or others. One goal for Buddhists is to strive to achieve awareness without judging good or bad.

Tich Nhat Hanh, a Vietnamese Buddhist monk and widely travelled teacher of peace, practices engaged Buddhism. In his book *Being Peace* (1987) he highlights the importance of being aware of oneself within a larger society and world in order to build peace. In a reflection on the practice of "engaged Buddhism," Nhat Hanh observes: "I think that our society is a difficult place to live. If we are not careful, we can become uprooted, and once uprooted, we cannot help change society to make it more liveable. Meditation is a way of helping us stay in society" (Nhat Hanh, 1987, p.49).

Buddhist principles that guide followers in embodying peace include not taking the life of another, awareness of others suffering, and promoting others' well-being. Reconciliation, within this approach, involves becoming whole again. For reconciliation to occur, there is a need to acknowledge guilt – a confession that something is wrong – and a need to let go of that something.

Nhat Hanh includes a description of a reconciliation ritual in Buddhist monasteries in *Being Peace* (1987, pp.74-79). The ritual involves seven practices: (1) Face-to Face Sitting where all members of the community come together with the two in conflict; (2) Remembrance, where both parties retell the whole history of the conflict; (3) Non-stubbornness, which refers to the expectation that the conflicting parties will not be stubborn; (4) Covering Mud with Straw, where each party is appointed a respected senior member representative who then address the assembly to de-escalate the conflict; (5) Voluntary Confession, where each monk reveals his own shortcomings; (6) Decision by Consensus; and (7) Accepting the Verdict.

These brief descriptions of Christian, Jewish, Islamic and Buddhist approaches to reconciliation gloss over the rich traditions and nuances of each approach. However, they do highlight different views and rituals for reconciliation, which can be used in discussions

of reconciliation or incorporated into programming. While each religious tradition, including Christianity, includes stories of justified violence, they also include a wealth of stories in forgiveness and reconciliation. Participants in programmes and training will have their own experiences of these concepts that can help deepen our understanding of reconciliation in various cultures.

Dilemmas of Reconciliation

Reconciliation is a process that involves many layers of meaning, recovering lost spaces and addressing the dimensions identified above. Often people are afraid of reconciliation, because they are afraid they will lose their rightful claim as victims of great injustice, or that they will be asked to forget the act that caused them pain, or lose the hurt that has become so familiar and even comforting. To get beyond these fears, and contemplate reconciliation, we need to first examine some of the dilemmas that reconciliation poses for us (adapted from Caritas Sierra Leone, 1996, pp.241-244).

Trainer Notes: Exercises 2.2, 2.3, 2.4 and 2.5 are excellent tools for uncovering many of the underlying issues and dilemmas in reconciliation. The points or dilemmas listed below are included as reference material for you to use in discussions during the Exercises as needed.

Fast or slow?
In public, political processes, reconciliation is often portrayed as a process that a country must go through immediately, in order to move into a new future. However, this approach contradicts much of the research and practice on individual healing and reconciliation. Personal reconciliation is a very slow process. The stories and memories need to be given time to be told. As Robert Schreiter states, "Reconciliation involves a fundamental repair to human lives, especially to the lives of those who have suffered. That repair takes time – time that can make the participants feel insecure, but necessary time nonetheless for beginning a new life" (1995, p.21). When working with trauma or supporting a reconciliation process, taking a long-term view is critical. Reconciliation, like peacebuilding, is a very long process that needs to be supported throughout.

A social or personal process?
Reconciliation for some is a public process, such as that in South Africa, but a very personal process to others. This manual builds on the idea that it is a very personal process; it is not something that can be managed by a larger social body although changes in physical space can help create personal space. It comes from the heart of the victim and the victimiser, and has to be "discovered" there first. Reconciliation is a way of believing or seeing the relationship rather than a way of doing things. Political processes of reconciliation run the risk of watering down the concept of personal reconciliation by adding a deadline for the process, as well as potentially co-opting the term as a label for a process that actually does not change the structural realities that produced violations in the first place (Gopin, 2001; Schreiter, 1995).

Forgiving means reconciled?
Forgiveness is a different process from reconciliation, although it is very related. There are different interpretations of the relationship between the two concepts. For some, forgiveness means the survivor was able to let go of the resentment. It does not mean that the relationship is reconciled or back to "normal." In this case, forgiveness comes before reconciliation. For others, the process is the reverse: reconciliation comes before forgiveness (as evident in *Working for Reconciliation*). Cultural and religious contexts are very important in shaping this relationship.

Remembering or forgetting?

For some, forgetting is important in order to move forward, and for others, remembering is critical. In peacebuilding, a common assumption exists that remembering is essential for true forgiveness. Denial is a common response to great injustice, and often survivors are told to "forgive and forget," which undermines their ability to tell their story and in doing so regain their human dignity. Supporters must learn to stay through the pain and encourage survivors as they learn to live with memories of their experience. It is also important for offenders to remember in order to recover their own human dignity by taking responsibility for their actions and recognising the effect they had on the victims.

Forgiving means accepting?

Frequently a dilemma of reconciliation is seen as accepting, and thus negating, an injustice when it should be named. However, naming the offence as harmful and unacceptable is a crucial part of forgiveness and reconciliation. It is important for survivors to acknowledge their injury before they can let go of the resentment they feel because of the injury. How the injury is acknowledged can be very different across cultures, as a comparison of *sulh*, or other traditional rituals, and the western legal system indicate.

Exercise options include: 2.3 Jacob and Esau; 2.4 The Prodigal Son; 2.5 Truth, Justice, Peace, Mercy.

Sustaining Reconciliation Work

When people work with trauma, the trauma can begin to work on them, go after their own wounds or be internalised. The result is what is known as *secondary trauma* or *compassion fatigue*. Some of the symptoms include (Grant, 1995): high levels of stress; chronic fatigue; diminished level of self-care; somatic (physical) complaints like headaches, muscle ache, and the like.

Behavioural changes may also occur as part of secondary trauma. They include: withdrawal from social contacts and pleasurable activities; increased levels of work and self-sacrifice; inability to be refreshed by sleep and recreation; drug and alcohol abuse; putting oneself unduly in high-risk situations; increased levels of cynicism, anger and aggression.

Chronic levels of secondary trauma are harmful to those experiencing it and can put others at risk because of the sufferer's risk-taking behaviour. Co-workers should help identify the presence of these symptoms. Those suffering from secondary trauma need to withdraw from stressful situations and seek rest and reorientation (additional resources in Appendix A).

Workers in reconciliation and peacebuilding need to be clear about what kind of framework sustains them to prevent or limit secondary trauma, whether it is their worldview, a religious commitment, or a commitment to humanity in general. Maintaining spiritual and mental health is an important part of being an effective support to victims of trauma and violent conflict. Below are a number of things that peacebuilders can do to maintain their mental and spiritual health.

Listening

Listening provides the opportunity to get in touch with who you are at the core. Listening can be done through meditation, prayer or regular journaling. By listening to your own inner voice, you can learn from your experiences, reconnect your peacebuilding efforts with your personal beliefs, be inspired and renew your inner strength (for example, see Exercise 2.7).

Contemplative prayer and meditation

Contemplative prayer comes out of the Roman Catholic and Orthodox traditions. It focuses on learning to wait and watch for God on a regular basis. One does not always hear

something in contemplation, but that does not negate the practice. The discipline of coming to stillness helps keep perspective amidst trauma and often overly busy schedules. Meditation and prayer can help prevent overload from experiencing failure and witnessing suffering. For further ideas on contemplative prayer and meditation see Section III, 3.3 Trainer Motivations: Knowing Yourself.

Story-telling

Stories allow us to share our common humanity. Telling and listening to stories can affirm who we are and how we relate to those around us. By sharing stories we connect at a more personal level with those we whom we are interacting. When we share with others who have experienced similar things we develop networks of support that can sustain us through stressful experiences and trauma. Sharing stories can also help us work through personal stress and trauma, and be part of a healing process.

Ritual

Performing rituals is another rich way of tapping our feelings and beliefs without necessarily articulating them. Rituals can be powerful in helping us deal with issues and find inner peace. As discussed above, rituals help us recognise important events, and permit us to connect with each other and something larger than ourselves in ways that go beyond the constraints of words. Some examples of rituals include *sulh*, communion, fasting, and funerals, among many others.

Trainer Notes: Exercise 2.7 provides one way for participants to focus on their internal and spiritual health during training. Additionally, if the training is inter-religious, it may be very uplifting to include time for inter-religious prayer. This must be done in a way that does not offend any one group. For example, it is important not to ask a female Muslim to lead prayer if there are Muslim males around (*Panagtagbo sa Kalinawi*, 1998, p.16).

Exercise options include: 2.6 Stations of the Cross; 2.7 The Gift.

Exercise 2.1: What Does Reconciliation Look Like?

Purpose: Engage participants in a discussion of reconciliation.

Materials: None

Time: $1 - 1\frac{1}{2}$ hours

Procedure:

1) Divide participants into groups of about 8 – 10 (have at least two groups).

2) Ask participants to come up with a sculpture, or frozen picture (see description Section III, 3.1), that captures reconciliation for them.

3) Once groups have developed a sculpture of reconciliation, bring them back together as a large group.

4) Ask each group to show their sculpture to the others.

5) Ask participants viewing the sculpture what they see.

6) Ask the group showing their sculpture to explain any additional elements that the viewers may have missed.

Discussion: After the groups have sat back down, engage in a discussion of the various elements of reconciliation. Some possible questions to ask are:

❖ What did the sculptures have in common?
❖ What differences were there?
❖ What steps do you think are necessary for reconciliation?

Additional elements to bring into the discussion are any religious and cultural differences that emerge within the group. Explore the differences in approaches to reconciliation, such as *sulh, teshuva,* or the Buddhist reconciliation ritual. These can help clarify different understandings of reconciliation amongst participants or present them with new challenges.

Trainer notes: You can ask someone to take notes on flip chart paper during the discussion in order to come up with a group understanding of reconciliation, which may be useful to refer back to later.

Exercise 2.2: Reconciliation Fruit

Purpose: Identify the elements of reconciliation.

Materials: Large sheets of newsprint or flip chart paper, markers

Time: 30-60 minutes

Procedure:

1) Divide participants into small groups.

2) Ask the small groups to draw a tree on their piece of paper, and then ask them: "If reconciliation were a fruit, what does the tree need to produce the fruit?" For example, what would be the earth, water, oxygen, sunshine, roots, etc?

3) Ask groups to draw those elements on their tree.

4) After groups have drawn their picture, have them briefly present them to the rest of the group.

Discussion: During the discussion, ask participants to identify similarities and differences across the different images – highlight any cultural and religious differences that may be evident. You can draw on the concepts of *sulh, teshuva*, Catholic reconciliation, Buddhist reconciliation or other Christian understandings of reconciliation to identify different elements that might be involved.

Possible questions for discussion:

- ❖ Why did your group include those particular elements?
- ❖ How do you think religion plays into reconciliation?
- ❖ What is the role of forgiveness in reconciliation?
- ❖ How does culture affect reconciliation processes? Would your tree have the same elements if it were planted in a different country?

Trainer Notes: You can ask someone to take notes on flip chart paper during the discussion in order to come up with a group understanding of reconciliation, which may be useful to refer back to later.

This exercise can be adapted and used for conflict analysis with Module 3. Instead of asking participants to draw elements of reconciliation, ask participants to draw the elements of a particular conflict as if it were a tree.

Exercise 2.3: Jacob and Esau

Purpose: Illustrate and discuss a process of reconciliation using dramatic storytelling to raise the deepest questions of what underpins reconciliation.

Materials: Copies of the handout 2.1 Jacob and Esau for readers – you may choose to have one or two participants narrate the story, tell the story yourself or ask the volunteer actors to read the story. If you choose to use the Prodigal Son (from Exercise 2.4) instead of Jacob and Esau, make copies of Handout 2.2 The Prodigal Son. If you choose to tell the story yourself you do not need any materials. You may also choose to use a traditional or local story that illustrates similar themes

Time: 1 – 3 hours

Procedure:

1) For the Jacob and Esau story, ask for four to seven volunteers. You can use one or two volunteers to read the story (or tell it yourself), and use four or five volunteers to act it out. The characters in the story are the: mother (Rebekah), father (Isaac), son 1 (Jacob), son 2 (Esau), and God (you may or may not choose to have someone act out the role of God, depending on what you and your audience are comfortable with). The sex of the participants does not need to match the sex of the person they are representing.

2) Tell participants that: *This is a story about a family conflict. The purpose of this story is to lift up the deepest questions in the field, for which there are no answers. Often there are more questions than answers in peace work. We identify these questions to accompany us on the journey of reconciliation. As we tell this story, it is an opportunity to address the questions with which you are most concerned.*

   In this story we explore a family conflict in a very particular historical and patriarchal setting. The story identifies many themes that are common to conflict and reconciliation processes that run across many settings. We are telling this story to examine those common themes rather than the social or cultural processes at the time. This is a story about a father, a mother, and two sons. The mother's role is intriguing, and is probably tied up with the social systems she can't control. We need to understand that the mother, father and son roles represent the range of human actions and emotions and are not limited only to men or women as it plays out in this story. We will tell the story of the life of this family to explore the questions it raises for us, especially about reconciliation and our understanding of conflict.

3) Clear a physical space in the room for the volunteers to act out the story. Arrange the group so that the volunteers will not have their backs to anyone.

4) As the facilitator, act as a guide helping physically direct the four actors and halting the action and narrative at five key points in the Jacob and Esau story. Depending on the cultural setting, you may help move participants across the floor (for example, by leading them by the elbow) or you may direct them verbally. Some physical directions are included in the story text, these are italicised and in square brackets [ ].

5) Let participants know you are going to be asking some specific questions of the volunteers and that you will ask the entire group seven key questions, for which you do not expect answers. These key questions identify some of the most perplexing challenges in the field. If you want to extend the exercise, you may discuss answers to each key question. If you want to keep the exercise shorter, you may just identify the key questions and continue on. Let the participants know what you expect of them.

6) The five points for intervention and seven key questions are:
   i. At the end of Section I ask each family member in turn (Jacob, Esau, Rebekah, Isaac): *How do you feel now? How do you feel about God?* Wait for answers from

the four actors. Ask God: *Why are you doing this?* (Often we ask this question when things we believe in are turned around.) Wait for an answer.

Key Question 1: *When and in what ways do you raise up injustices in the family, or in other social situations?* (You can repeat that we do not necessarily have the answers, but the questions are important in themselves to accompany us as we seek reconciliation.)

Key Question 2: *Jacob's movement is away from the conflict and his enemy. Is there a place and time in reconciliation for movement away?*

ii. At the end of Section II, ask the following key questions:
Key Question 3: *What actually makes this turn for Jacob possible?*
Key Question 4: *How many times does the turn happen?*

iii. At the end of III, Jacob wrestles with a "man" all night, ask: *Who is Jacob fighting with?* (Himself? God? Esau?)
Key Question 5: *How do you create an authentic encounter with yourself? How do you create an authentic encounter with God? When, where and how do you create an authentic encounter with the enemy?*

iv. At the end of IV, Jacob bows seven times and Esau leaps off his horse and embraces Jacob – the reconciliation moment. Ask:
Key Question 6: *How and by what mechanism does one recognise that of God in the other? Particularly if it is an enemy?*

v. After section V, the brothers agreed to separate.
Key Question 7: *What does reconciliation mean? Does it mean that we all live together happily ever after or can we go separate ways?*

7) Ask the volunteers to return to their seats and have a discussion about reconciliation within the story.

Discussion: At the end of each section of the narrative of Jacob and Esau, you may discuss the elements of the family relationships and relationship with God to highlight where Jacob is on the road to reconciliation, or you may ask people to identify stages in the process at the end of the story and revisit the key questions.

Some possible questions for discussion include:

❖ When did the reconciliation between Jacob and Esau occur?
❖ How does Jacob make the turn to face Esau again?
❖ When Jacob wrestles, with whom is he wrestling?
❖ How does justice relate to reconciliation in this story?
❖ How did Esau turn? Would he have been willing to turn if he had lost everything?

The most central event in the story is the turn that Jacob makes to face his past and his brother Esau. Reconciliation in this story is a long process, at least 14 years, and actually consists of multiple turns as Jacob becomes afraid of facing his brother. The reconciliation process culminates when Jacob comes face to face with Esau. Creating this moment isn't something any of the other family members can do, rather it is a moment that comes about by a change in Jacob and Esau. This story follows Jacob's process but does not tell us what Esau goes through in order to be ready for reconciliation.

When Jacob is wrestling, a good question to ask is: "Who is Jacob wrestling?" Jacob could be wrestling with himself, with Esau or with God. Each of these possible wrestling partners is important for Jacob in the reconciliation process. When dawn comes Jacob calls the place where he slept and wrestled "the face of God," and similarly after seeing and reconciling with Esau, Jacob says, "for truly to see your face is like seeing the face of God."

Another element of the story you may discuss is the link between injustice, or justice, and

reconciliation. This is an excellent exercise to talk about what reconciliation is and how it occurs versus how it is often used in political contexts. There are a number of injustices in the story that are linked to the social system of the time as well as personal actions, such as Rebecca and Jacob's actions. You may discuss what role justice has in reconciliation or if some of the injustices were addressed in the story (for example, was Jacob's treatment by Laban similar to his treatment of Esau?). Because this story is located at a particular time and within a particular social system, it is important to note that both men and women are capable of acting in similar ways – deceitful, deceived or forgiving – in different settings. This story is but one of many that could be used.

It is not clear in the story how Esau came to make his turn back to forgive Jacob. However, because he had 400 men with him it means he did alright. What if Esau had lost everything, would he have been equally willing to turn? Alternatively, what if Jacob was arrogant during their meeting? Jacob approached Esau bowing, if he had not, would Esau have jumped off of his horse? These questions get to the issue of authenticity, and that both Jacob and Esau were authentically ready to forgive each other in this story. It also leads to questions like, how do you judge authenticity?

Similar discussions can be had with the shorter story of the prodigal son. However, the dynamics in the story are different because the elder brother does not forgive his younger brother when he returns. This can lead to a more detailed discussion of the role of intermediaries, such as the father, in helping reconcile people and the tension between justice and forgiveness during reconciliation processes.

Trainer notes: Some elements to be *cautious* of when using the story of Jacob and Esau include noting that the roles are not gender specific, but within each of us there is a possibility for all of the roles. It is also important to note that the story comes from a particular historical and cultural setting and is not meant to be an example of how social relations should be – be aware of your audience and how they will react to the story. The story often fits with pastoral societies and the three Abrahamic faiths, however in many contemporary settings people have difficulty getting past their current filters of events and systemic injustice issues.

The handouts are divided into sections to highlight where shifts in relationships occur. You may give the handouts to participants in advance so they can prepare for the story. Alternatively, you may want to adapt the story into a drama script with separate lines for individuals. Depending on your audience, you may want to further adapt the story presented here or use the original Biblical passages.

If you choose to enact the Prodigal Son story, ask for five volunteers, two to read the story and three to act it out. Adapt the number of volunteers according to the number of characters in the story you use. Follow a similar method of breaking up the story to ask significant, profound questions that the process of reconciliation raises.

Other Biblical or local stories can be used in place of Jacob and Esau. The important element is that the stories present an opportunity to relate reconciliation personally. Stories provide an invitation for people to bring up their own stories, and to understand the complex emotions and dynamics of a reconciliation process.

Other Biblical stories that can be used include (Schreiter, 1998): The prodigal son (Exercise 2.4); Jesus re-appearing to his disciples on the road to Emmaus; Luke 24:13-35; Jesus appearing to Thomas; John 20:19-29; Joseph and his brothers; Genesis 45 (identified in *Working for Reconciliation*).

Exercise 2.4: The Prodigal Son

Purpose: Illustrate and discuss a process of reconciliation using dramatic storytelling to raise the deepest questions of what underpins reconciliation.

Materials: 1 copy of handout 2.2 The Prodigal Son for a volunteer to read the story. Alternatively, you may choose to narrate the story yourself.

Time: 30 minutes – 2 hours

Procedure:

1) Ask for one volunteer to read the story (or read it yourself) and three volunteers to act it out. The three main characters in the story are the father, the oldest son and the younger son. The sex of the participants does not need to match the sex of the person they are representing.

2) Tell participants: *This is a story about a family conflict. The purpose of this story is to raise the deepest questions about reconciliation and forgiveness so they can accompany us in our journey to achieve reconciliation as peacebuilders. This particular story is embedded in a specific historical context but highlights dynamics and roles that are familiar across many conflicts. The actions and emotions are not limited to men but rather represent the range of reactions and responses both men and women experience. This is just one story of a family conflict.*

3) Have the story read and participants act it out and then engage in a group discussion. The divisions in the text may be used as places to ask questions about the action going on.

Discussion: At the end of each section of the Prodigal Son narrative, you may ask questions that relate to that section, or engage in a group discussion at the end of the parable. Some questions for discussion are:

- ❖ What would you like to ask the son who goes away?
- ❖ What would you like to ask the son who stays?
- ❖ What do you think was Jesus' main aim in telling this story?
- ❖ Who is Jesus really talking about? The "bad" son? The "good" son? The father?
- ❖ What kind of picture of the father is painted?
- ❖ What is Jesus telling us about justice?
- ❖ What is Jesus telling us about compassion?
- ❖ What is Jesus telling us about forgiveness?
- ❖ Was there anyone missing from the story? (e.g. where is the mother?)
- ❖ What part of the story would you like to play? Why?

Points to bring up when discussing these questions are:

- ❖ One element of this parable is about justice, or the equal distribution of goods. However, there is more to the story than that as the frustrated, annoyed and angry older son who is looking for justice shows.
- ❖ Compassion or mercy and forgiveness play central roles in the parable. The father gives more than the son deserves, which annoys the older son. The parent's love, like God's love, is more generous than we expect or imagine.
- ❖ Compassion, in the early Aramaic usage, also had connotations of nurturing and being enveloped in love. Love enfolds, protects and nurtures and is ultimately forgiving. Other references to compassion in the New Testament are Luke 6:36 and Matthew 5:48.

Trainer Notes: Know your audience. This exercise may be less appropriate for groups with members of various faiths.

Exercise 2.5: Truth, Justice, Peace, Mercy

Purpose: Engage participants in a deep discussion of the paradoxes of reconciliation by personifying key terms and concepts.

Materials: Four sheets of paper, each with one of the exercise words written on it (truth, justice, peace, mercy)

Time: 1 – 2 hours

Procedure:

1) Explain that these four terms are drawn from a Biblical passage that discusses the reconciliation of Israel with God (Psalm 85, verse 10). The passage highlights that reconciliation is the place where justice and peace meet, and where truth and mercy kiss (terms may vary depending on translation).

2) Ask participants to volunteer to personify one of the four terms. Give them a minute or two to think about which term they would like to personify.

3) Ask participants to move to one of four groups, each representing one of the terms. The division may be uneven, but that is OK provided there are at least two people in each group. Give each of the groups the piece of paper with their word on it to help groups get organised, and to identify their representative later in the exercise.

4) Give the groups 15 to 20 minutes to discuss what they mean by truth, justice, peace or mercy and come to a common understanding. Also, ask them to:
   ❖ Identify which of the other three terms each person fears most;
   ❖ Identify which of the other three terms each person is closest to, or would most like to work with;
   ❖ Be prepared to place the terms in relation to each other (e.g. which stands first, which stands together, etc.)
   ❖ Identify a spokesperson

   Groups may need a little help to begin their brainstorming.

5) Ask the spokesperson for each of the terms to come forward and sit on a panel of four and introduce themselves. For example: "I am Justice, and I require …"

6) Then ask each of the representatives to answer the questions identified above:
   ❖ Which of the other terms do you most fear?
   ❖ Which of the other terms would you most like to work with?
   ❖ How do you see the four words relating?

7) Ask if any of the audience members have additional questions for any of the representatives.

Discussion: The exercise will bring up many points that are discussed throughout. Additional discussion after the exercise is not necessary.

Trainer Notes: The terms may be translated as love, righteousness, forgiveness, etc, depending on what works best in the language and context you are using. Personifying the terms helps raise the complexity of the issues. One critique of the field of peacebuilding and conflict resolution is that it lends itself to rhetoric and people making impassioned speeches for justice and peace. This exercise helps raise some of the dilemmas involved that aren't usually addressed in those passionate speeches.

Exercise 2.6: Stations of the Cross

Purpose: Reflect upon the various aspects of suffering people experience as part of dislocation and trauma.

Materials: 3 copies of handout 2.3 Stations of the Cross for readers. Copies of the handout for each participant to be distributed after the exercise (optional)

Time: 50 minutes – 1 hour

Procedure:
1) Ask for three volunteers to lead the exercise (you may want to give them the handout ahead of time to read through once).
2) The Exercise is read slowly, meditatively. Ask readers to pause for reflection at the places indicated.
3) Short pieces of recorded music may be played in the transition from station to station.

Discussion: Ask participants which station spoke to them most significantly and discuss why. Also ask which station seemed especially to express the suffering they have seen in the people or situations they have worked in.

Trainer Notes: The Stations of the Cross are a traditional Catholic spiritual exercise. Thus, they may be best used among people from that tradition. When used with other Christians, some brief explanation of the exercise should preface their use. With non-Christians, the exercise may be presented as a way of entering into the various experiences suffering people encounter. It should be emphasised that individuals may not find each station as important for giving expression to their experiences as others. Participants should be urged to return to those stations that best capture their experience – which can be facilitated by distributing the handout – at the end of the exercise.

Exercise 2.7: The Gift

Purpose: Encourage participants to reflect on and nurture their spiritual health.

Materials: 1 notebook per participant

Time: 15 minutes per day over the course of the training (only appropriate for longer trainings)

Procedure:

1) On the first day of the training, give each participant the notebook as a gift.
2) At the beginning or end of the day, take 15 minutes for people to sit in silence and write or draw in their books. Ask them to reflect on what they've heard, through drawings, doodles, poetry, etc.
3) Let participants know they are not required to share their notebook or hand it in.
4) On the last day as part of the wrap-up, ask participants to share something out of their own reflections, whether a material item, something they wrote or drew. Let them know they will have a few minutes each to share what their inner peacebuilder voice is saying to them.

Discussion: No discussion needed

Trainer Notes: This exercise is most fruitful in workshops that are seven to ten days long. The silence allows people to turn inward, and take a very different direction than group discussions. It is an opportunity to get in touch with their inner or spiritual side. The final sharing ritual provides a powerful send-off for participants.

It is preferable to give participants notebooks that are special in some way – perhaps containing handmade paper, notebooks made by a local cooperative, or with some other particular significance to the region – this amplifies the inclination to reflect.

Divided and Reconciled: the Sons of Isaac
Adapted from Genesis, 25 – 33 (NRSV)

I.

Esau, the oldest of two brothers, was a skilful hunter, a rough man of the field who enjoyed being outdoors. Jacob, his younger brother, was a quiet man who preferred to stay at home. Isaac, their father, loved Esau because he was very fond of game, but Rebekah, their mother, loved Jacob.

One day when Jacob was cooking a stew, Esau returned from several days of hunting and was famished. Esau saw Jacob and said to him, "Let me eat some of that stew, for I am famished!" But Jacob replied, "First sell me your birthright." Esau looked at the bowl, looked at Jacob, looked at the bowl, and then looked back at Jacob. Finally, Esau responded, "If I die, what use is a birthright to me?" So Jacob said, "Swear to me first." Esau swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and then rose and went his way.

Several years later, when their father Isaac was old and blind, he called Esau in to him and said, "My son, I am getting old and may die soon. Take your quiver and bow, and go out to the field and hunt game for me. Then prepare savoury food, such as I like, and bring it to me to eat, so that I may bless you before I die."

Rebekah was listening when Isaac spoke to Esau and when Esau went hunting, Rebekah said to Jacob, "My son, obey my word as I command you. Go to the flock, and get me two choice kids, so that I may prepare from them savoury food for your father, and you shall take it to your father to eat, so that he may bless you before he dies." But Jacob replied, "My brother Esau is a hairy man, and I have smooth skin. Perhaps my father will feel me, and will think I am mocking him. Then he will curse me instead of blessing me." Rebekah replied, "Let your curse be on me, my son; only obey my word, and go." So Jacob got the kids and his mother prepared the savoury food. Then Rebekah took Esau's best garments and put them on Jacob, and she put the goatskins on his hands and on the smooth part of his neck to make him feel hairy. Then she handed Jacob the savoury food and bread that she had prepared.

Jacob went in to his father, and said, "My father." And Isaac said, "Here I am. Who are you my son?" Jacob responded, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game so that you may bless me." But Isaac said, "How is it that you have found it so quickly?" He answered, "Because the Lord your God granted me success." Then Isaac replied, "Come near, that I may feel you, to know you are really my son Esau." So Jacob went up to his father, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." So he ate and then blessed him.

As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from his presence, Esau returned. He also prepared savoury food, and brought it to his father and said, "My father sit up and eat of your son's game, so that you may bless me." Isaac said to him, "Who are you?" He answered, "I am your firstborn son, Esau." Then Isaac trembled violently, and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came? I have blessed him instead!"

When Esau heard his father's words, he cried out, "Bless me also, father!" But Isaac said, "Your brother came deceitfully, and he has taken away your blessing." Esau replied bitterly,

"He is rightly named Jacob for he has supplanted me these two times. First he took away my birthright; and now he has taken away my blessing." Then he asked a second time, "Have you not reserved a blessing for me?" And then a third time he cried, "Bless me also father!" So Isaac blessed him: "By your sword you shall live, and you shall serve your brother; but when you break loose, you shall break his yoke from your neck."

Then Esau hated Jacob, and as he left Isaac's tent he yelled out, "Where is my brother, I will kill him!"

When Rebekah heard Esau's words she called her younger son Jacob and said, "Your brother Esau is consoling himself by planning to kill you. Now therefore obey my voice; flee at once to my brother Laban's, and stay with him awhile, until your brother's fury turns away and he forgets what you have done to him; then I will send, and bring you back from there."

[Jacob turns his back to his family and moves away]

II.

Now Esau saw that Isaac had blessed Jacob and sent him away to Laban's to take a wife, and charged him not to marry one of the Canaanite women. When Esau saw that the Canaanite women did not please his father Isaac, Esau went to Ishmael and took one of his granddaughters to be his wife.

[Esau now steps back from the scene and the action focuses on Jacob's journey]

Jacob went on his journey, and came to the land of the east. When Laban heard news of his nephew Jacob, he ran to meet him, embraced him, kissed him, and brought him in to his house.

Laban said to Jacob, "Just because you are my kinsman you should not serve me for free. Tell me, what shall your wages be?" So Jacob said, "I will serve you seven years to marry your younger daughter Rachel." Laban agreed, and Jacob served seven years to marry Rachel, and the years flew by because of the love he had for her. At the end of the seven years, Jacob asked for Rachel.

So, Laban gathered together all the people of the palace and had a feast. But in the evening, he brought his daughter Leah to be married to Jacob. And Jacob said to Laban, "What is this you have done to me? Did I not serve with you for Rachel? Why have you deceived me?" Laban replied, "This is not done in our country – giving the younger before the firstborn. Serve me another seven years and you can marry Rachel." Jacob did so and after seven more years married Rachel.

Then the Lord said to Jacob, "Return to the land of your ancestors and to your kindred, and I will be with you."

[Jacob turns to face his family]

III.

Jacob arose and set his children and wives on camels; he took all of his livestock and all the property that he had gained while working for Laban, and set off to return to his father Isaac in the land of Canaan.

Jacob sent messengers before him to his brother Esau instructing them to say: "Your servant Jacob says I have lived with Laban as an alien and stayed until now; I have oxen, donkeys, flocks and a large household; and I have sent to tell my lord, in order that I may find favour in your sight." The messengers returned to Jacob, saying, "We came to your brother Esau, and he is coming to meet you with four hundred men." Then Jacob was afraid and distressed. So he divided the people that were with him, and the flocks and herds into two companies, thinking, "If Esau comes to the one company and destroys it, then the other company will escape."

[Jacob turns away from his family again]

Then Jacob prayed, "O God of my father Abraham and of my father Isaac, O Lord who said to me 'Return to your country and to your kindred, and I will do you good,' deliver me, please, from the hand of my brother, from the hand of Esau, for I am afraid of him. He may come and kill us all, the mothers with the children. Yet you have said, 'I will surely do you good, and make your offspring as the sand of the sea, which cannot be counted because of their number.' "

From what he had with him, he made a present of goats, sheep, camels, cattle and donkeys for his brother Esau. He delivered these animals to his herders and said, "Pass on ahead of me, and put a space between each drove of animals and when my brother Esau meets you and asks you whom the animals belong to and where you are going, say to him, 'They belong to your servant Jacob and they are a present sent for you, moreover he is following behind us.' " Jacob instructed the herder for each drove of animals to say the same thing, thinking that perhaps he might appease Esau with presents. Then Esau would accept him when they met face to face. So, the company passed on ahead of Jacob, and he also sent his wives and children ahead across a stream for a night.

Jacob was left alone and a man wrestled him until daybreak. As they wrestled, the man did not prevail, and at daybreak he asked to be let go. But Jacob replied, "I will not let you go, unless you bless me." So he said to Jacob, "What is your name? " After Jacob answered, the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." Jacob called the place where they wrestled Peniel, which means the face of God, saying, "For I have seen God face to face, and yet my life is preserved." And Jacob built a monument commemorating the spot.

[Jacob turns towards his family – multiple turns may be enacted in the passage above]

IV.

Now Jacob looked up and saw Esau coming with four hundred men. So he divided the children among Leah and Rachel and the two maids. He put the maids with their children in front, then Leah with her children, and Rachel and her son last of all. He himself went ahead of them, bowing to the ground seven times, until he came near to Esau.

But Esau ran to meet him, embraced him, and fell on his neck and kissed him, and they wept.

Esau asked, "What do you mean by all this company that I met?" And Jacob answered, "I sent them to find favour with you, my lord." But Esau said, "I have enough my brother; keep what you have for yourself." Jacob responded, "No, please; if I find favour with you, then accept this present from my hand; for truly to see your face is like seeing the face of God."

V.

Jacob again said, "Please accept my gift. God has dealt graciously with me, and I have everything I want." So Esau accepted it. The brothers and their companies stayed together for some time, and then parted on their separate ways.

Handout 2.2
THE PRODIGAL SON

Adapted from Luke 15: 11-32 (NRSV)

I.

A man had two sons. The younger of them said, "Father, give me the share of the property that will belong to me when you die." So, the father divided his property between his sons and a few days later the younger son gathered all that he had and travelled to a distant country. There the younger son squandered his property in dissolute living, of which his family did not approve.

II.

When the son had spent everything, a severe famine took place throughout that country, and he grew hungry. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. The son would gladly have filled himself with the slop that the pigs were eating; but no one gave him anything. He grew thinner and thinner, hungrier and hungrier. When he came to himself he said, "How many of my father's hired hands have bread enough to spare? But here I am, dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.' "

III.

So he set off and went back to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." But the father said to his servants, "Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. Get the fatted calf and kill it, and let us eat and celebrate; for this son of mine who was dead is alive again! He was lost and is found!" And they began to celebrate.

IV.

Now the elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the servants and asked what was going on. The servant replied, "Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound." Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, "Listen! For all these years I have worked like a servant for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends! But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!"

V.

Then the father said to him, "Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found."

Reader 1:

A station is a place to stand. Stations mean taking a stand within the turbulence of violence. It means refusing to be swept along by the forces that destroy society. It means stopping to look at and think about those things that wrongdoers do not want victims to notice: the loss of dignity, the loss of autonomy, the loss of a network of relatedness. The Stations of the Cross are about stopping and taking a stand. They are sites of resistance which open up new social space, where our humanity can be restored and we can imagine a different social order.

Reader 2:

Stations are sites of resistance where people can begin to rediscover their own humanity. By choosing to stand in one place, the healing process begins. We regain our autonomy; we become subjects, rather than the object of someone else's actions. Networks of relations begin to be rewoven; those networks restore our human dignity. By choosing to stand in one place, we begin to dwell in a new world which is an alternative to the world which violence is creating all around us.

Reader 3:

Suffering in itself is not redemptive. By itself, it destroys human life. Only by finding a shape, a form in the suffering, can suffering become more than a downward spiral of destruction. Christians find a shape for their suffering by placing it in the story of the suffering and death of Jesus. This is the story of the Stations of the Cross. By placing their experience of suffering within that larger story of Jesus, they hope to rescue their story from meaninglessness. But for a Christian, placing our story in the story of Jesus is more than a rescue from destruction. It carries with it the hope that we, too, might share in the resurrection. In the words of St Paul: "I wish to know Christ, and to be conformed into the pattern of his death, so that somehow I may come to know the power of his resurrection." (Phil 3:10)

Reader 1:

Join us, then, in the Stations of the Cross. Stop at those stations where you find a voice for your own suffering, where you hear an echo of your own experience. Or simply accompany those who are seeking to resist the destructive power of suffering, to resist the narrative of the Lie which tries to make of us something we are not.

Station I: Jesus is Condemned to Death

Reader 1:

Jesus is given a death sentence. Here begins the narrative of the Lie, a story about Jesus spun together by those who wish to be rid of him. The Lie sounds like a plausible story, made to seem to be the truth, but woven together into a knotted strand that constricts, distorts, and strangles the Truth. Jesus came to proclaim Life. His story is now twisted into a tale of death. He is now the condemned man, enemy of the People, deceiver of the crowds. The narrative of the Lie begins its trek, leading him to the death of his dream, and the snuffing out of his human dignity.

Reader 2:

Jesus' life has been taken over by wrongdoers. His message re-crafted as a story of deceit and death. When we fall into the hands of wrongdoers, we see our own story also cruelly reformed. Those who wanted to help people are now cast as their exploiters. What happens in our souls when we hear our story being twisted and presented to others as the revelation of our true motives, our true being? (Pause for silence)

Reader 3:

At this station, we experience our life being taken away from us. We lose what little control we have over our own name. We lose dignity and esteem in the eyes of others. Our own image of ourselves now seems so far away.

Station II: Jesus Receives His Cross

Reader 1:

The cross, the instrument of his execution, is thrust upon Jesus. He must carry it to the site where it will be used to kill him. Jesus is made complicit in his own death. By carrying the cross, his life is read by all who see him as leading to his death.

Reader 2:

Victims ask themselves over and over again: Am I responsible for what is happening to me? Did I provoke these events? Did I, at some unknown level, even desire it? Did I even perversely enjoy the humiliation? The weight of the cross, the public humiliation, provokes self-doubt in us. The pain of the moment connects directly with the wounds of our past – still there, and reawakened by the present torment. When we are made complicit in our own suffering, what memories come back to us? How do they connive with the pain of the present? (Pause for silence)

Reader 3:

At this station, the brutal confrontation that is unfolding takes our breath away. The future we thought we saw is replaced by an uncertain vision. In confusion about ourselves and our future, we begin to move forward.

Station III: Jesus Falls

Reader 1:

Jesus stumbles and falls under the weight of the cross, and the burden of what is swirling about him. Falling is a public loss of control. Despite his wishes, Jesus is being drawn into the story of the Lie as he is shown to be incapable of moving under his own volition. It is a humiliation which makes the Lie look more powerful than his own story.

Reader 2:

How do we feel when we stumble, precisely at the moment when we need to appear to be in control of what is happening to us? How do we feel, when our actions make us look as incompetent as the Lie proclaims us to be? How do we recover some shreds of dignity as we get to our feet? (Pause for silence)

Reader 3:

When our bodies no longer respond to our wishes, when we fall and struggle to get up, we experience a strange separation between our bodies and our selves. Victims of torture or of prolonged sexual abuse speak of this kind of separation. They wonder: which of these is me? Sometimes they even see themselves from the outside, which makes the question even more harrowing.

Station IV: Jesus Meets His Mother

Reader 1:

Jesus' past comes to him again as he sees his mother, Mary. Usually we understand Mary's relation to Jesus in light of her consent at the Annunciation of his birth. But the biblical texts also tell a story of Mary's incomprehension of Jesus' work. Simeon prophesied that a sword of sorrow would pierce her heart (Luke 2:35). Mary does not understand why Jesus stays behind in the temple as a boy (Luke 2:39). She is left standing outside when Jesus is preaching, treated like an outsider (Mark 3:31). Jesus sees all that pain and incomprehension as their eyes meet.

Reader 2:

How does it feel when those we most hope can understand us are unable to do so? When those who are most dear to us suddenly feel separated by events from us? How does the loneliness that arises in our hearts sharpen the pain already there? (Pause for silence)

Reader 3:

In suffering of this kind, the bonds of love and friendship become moments of reproach. Our missteps, our shortcomings, our missed opportunities now separate us from those who are dearest to us. Memory crowds in upon us, and is not kind. Yet Jesus seeing his mother is also a reconnecting with humanity – hers, and his own. In this station and the three that follow, Jesus experiences the oscillation between being alone and being connected, being abandoned and being cared for.

Station V: Simon Carries the Cross

Reader 1:

A stranger, Simon, is pressed into service to help with the execution, and carry Jesus' cross. The help Jesus is given here is perverse. He has not requested it. But his enemies fear he will die before they have a chance to make final sport of him.

Reader 2:

The help Jesus receives twists his experience once again. Is Simon's act a gesture of a shared humanity or a cruel parody? Is this the way the story of the Lie slings Jesus back and forth emotionally between being embraced by humanity and being abandoned? Is this a gesture of solidarity, or a perverse means to prolong the pain? Is this an act that restores trust, or one that mocks it? (Pause for silence)

Reader 3:

By giving up his cross, Jesus loses control over the story again. But he also re-establishes contact with humanity through a stranger. Connection, disconnection. Care, abandonment. The painful experience of having to live inside the Lie slings us back and forth, making us uncertain what or whom to trust.

Station VI: Veronica Wipes the Face of Jesus

Reader 1:

Veronica steps forward from the crowd, and gently wipes away the grime, the sweat, the blood, and the tears from Jesus' face. It is an act of kindness and intimacy which seems so out of place in the story. An apocryphal tradition identifies Veronica with the woman whom Jesus healed of a haemorrhage (Matt 9:20).

Reader 2:

What does such kindness, even sensuality, mean in the midst of such brutality? How does goodness manage to insinuate itself even in the story of the Lie? How do the good deeds of our past, now half forgotten, come to good stead in the midst of our need? (Pause for silence)

Reader 3:

In many cultures, the "face" is the seat of our identity, our very essence. Jesus is intimately cared for and reconnected to humanity here. Veronica's action points to how women are sometimes able to break through and intervene in the cruelty too often generated and perpetrated by men. For someone to touch our face in the midst of suffering moves us more deeply than perhaps any other gesture.

Station VII: Jesus Falls a Second Time

Reader 1:
The second fall for Jesus is different from the first. After the first fall, some human relations were re-established: the gaze of his mother, the strong shoulder of Simon, the gentle touch of Veronica. They are lost again in another tumble to the ground.

Reader 2:
What happens to those fragile, re-established relations when we fall again? Is this fall harder than the first one? (Pause for silence)

Reader 3:
A second fall opens up new regions of pain. Relations we thought would see us through, make things better, are shattered. One of the difficult things about this kind of suffering is that we discover new regions of pain we did not know existed. Such discoveries make us lose our bearings. We thought we knew who we were and where we were. Now that is not so certain.

Station VIII: Jesus Meets the Women of Jerusalem

Reader 1:
Jesus now comes upon a group of women, women who recognise him. There is no ambiguity in their response: the uncertain gaze of his mother, the ambivalence of Simon in shouldering the cross, or the meaning of Veronica's act of kindness. These women weep for him (Luke 23:27).

Reader 2:
The weeping of the women interrupts the story of the Lie in an unequivocal way. The falsehoods which are condemning Jesus to death are brought up short by tears. Jesus breaks through the silence which has enshrouded him and speaks to the women (Luke 23:28). For a brief moment the Truth breaks through the stifling silence of the Lie, and robs it of its ambiguous meanings. (Pause for silence)

Reader 3:
That Truth can suddenly break through the designs of the Lie shows that the flame of hope still flickers amid the howling gales of seeming despair. For a brief moment it fanned into a burst of flame. Jesus is emboldened to speak; he finds his voice once again. It is the experience of moments such as these which keep us from collapse in the midst of suffering.

Station IX: Jesus Falls a Third Time

Reader 1:
The brief moment of light is eclipsed suddenly, as Jesus falls again. As he looks up from his fall, he realises he is at the site of his execution, the Place of the Skull.

Reader 2:
A fall after a brief moment of respite has its own special pain. One wonders: Is there no end to this back-and-forth between suffering and relief, between loss and hope? Is this what finally brings us to the edge of the abyss, when the small victories become nothing more than arbitrary zigzags of pain and momentary rescue from it? (Pause for silence)

Reader 3:
At a certain point in the struggle, our energy is depleted, and the exhaustion accumulated in our bodies seeps out. We are brought to a place where we can go no further. Is this how it ends? Are we called upon to go further?

Station X: Jesus is Stripped

Reader 1:
In this and the following stations, an arc begins which ends in darkness. Whatever autonomy Jesus exhibited in the way to the Place of the Skull is now gone. He becomes the object of his enemies' ministrations. Rather than the gaze of his mother or the touch of Veronica, his body is handled as an object to be disgraced. He is stripped of his clothing and stands as the object of public gaze.

Reader 2:
To be shamed in public before strangers is also to be stripped of dignity. To have to stand so is to be robbed of human respect as well, as though nothing of what we wish to put forward of ourselves is negated. It is hard for those who have never experienced this to know how deeply this cuts into our being. One is alone. One is ruthlessly exposed to the unrelenting gaze of hatred. (Pause for silence)

Reader 3:
Unclothed, Jesus has lost the relationships to his kin, his culture, even his own history. What he made of himself to others is cruelly taken away from him. It is an act of separation, a perverse intimacy with a public who jeer at him and insult him. It is being constantly diminished and treated as less than a human being.

Station XI: Jesus is Nailed to the Cross

Reader 1:
In the previous station, Jesus is stripped of his relations to humanity and to his own body. Now he is given a new and perverse relation by the Lie: he is attached to the cross, splayed with arms stretched out. Even his gestures are frozen, losing yet another means of communicating to others who he really is.

Reader 2:
The perverse irony of this kind of suffering is that ever-new forms of indignity are found. Stripped and hung on a cross to die, an insidious parody of a king on his throne, he is given the opposite of sovereignty. What happens to us when there seems no end to the staging of indignity and we are drawn into spirals of degradation? We are pulled further and further away from whom we see ourselves to be. All the sureties we thought would hold our lives together are summarily taken from us. (Pause for silence)

Reader 3:
Believers in their heart of hearts assure themselves that God will not abandon them, even at the worst of moments. But who could have imagined anything like this? And many of those believers will recount that the God they had hoped would be there with them is strangely silent and out of reach. Psalm 22, with its anguished cry, "My God, my God, why have you forsaken me?" comes echoing out of a ravished soul.

Station XII: Jesus Dies

Reader 1:
Death comes. It is the end. It is not what we imagined. It is not what we rehearsed for. There is no reprieve.

Reader 2:
This is a moment we cannot really prepare for, despite our rehearsals. That is because the moment is not our own; others control it. The silence which follows the moment of death is like no other. The silences of our lives always anticipate a rejoining, a new voice. With death this does not happen. It is the sound of the departure of hope. (Pause for silence)

Reader 3:

Death seems to stop everything. But relentless the rest of the world goes on. In death our lives, our story is set aside. Our survivors cling to it for a while, but it slips away as others come along who never knew us. In the death of Jesus and in the deaths of so many other victims, the heavens do not erupt in anger or retribution. There is only silence.

Station XIII: Jesus is Taken Down from the Cross

Reader 1:

The story continues without Jesus. His remains are detached from the cross. There is no need to continue the story of the Lie. It has done its work.

Reader 2:

What kind of story is taken up here? The story of Jesus only finds an echo in those who take his body down. What feelings course through them? Do they feel anything, or do they steel themselves from pain? (Pause for silence)

Reader 3:

Those left behind now become the story. Those who must clean up the mess of this brutal act; the bystanders who are now a little ashamed of their curiosity; a few survivors who do not want to leave what remains of Jesus alone. All that remains of that epicentre of intense life and relationship is a broken body.

Station XIV: Jesus is Laid in a Tomb

Reader 1:

As horrific as this story has been, it ends better than some. Jesus is given a tomb, not simply left behind as human garbage, or disappeared into an anonymous grave. His followers have not let the thread of relation be cut entirely, and show bravery in asking for his body.

Reader 2:

What does this act give to Jesus? What does it do to the story of the Lie? What do such acts give to those who suffered in this way? (Pause for silence)

Reader 3:

Part of the pain and uncertainty in stories of suffering is that they never end. At this station, just when death seems to have had the final word, the remains of Jesus are gathered together into a tomb, a site of remembrance, a place of potential reconnection. Even when we overcome suffering in our lives, the wounds remain. They can be reactivated by a sound, a flash of memory, an unbidden image. Human memory can transcend all attempts to extinguish it if the web of human relationships is restored and renewed.

For the followers of Jesus, the story did not end with the tomb. What happened afterward was not anticipated and could not have been imagined. Resurrection is not resuscitation, the continuation of a story so brutally interrupted. It is a story which turns us inside out, and takes us to a place we could not have anticipated.

The sufferings which we have experienced may not always carry us across that abyss to that unknown, yonder shore. But the hope that seeks out the tomb, that seeks a place of remembrance – a station, a place to stand – keeps alive the possibility of the resurrection.

MODULE 3: SKILLS FOR THE PEACEBUILDER CONFLICT AND CONTEXT ANALYSIS

Suggested reading: *Working for Reconciliation: A Caritas Handbook,* 1.1, 1.2 and 3.1 (pp.1-15, 52-64)

Basic Concepts and Content

Defining Conflict
Conflict Levels and Dynamics
Conflict and Culture
Gender, Children and Conflict
Post-Traumatic Stress Disorder (PTSD)
Conflict Analysis
      The 3 Ps
      The Who, What, and How of Conflict
      Conflict Mapping Guide
Power
Exercises
      3.1   Conflict Web
      3.2   Fire
      3.3   Identifying your Group
      3.4   Three Questions
      3.5   Why Analysis?
      3.6   The 3 Ps
      3.7   The Who, What, and How of Conflict
      3.8   Conflict Map
      3.9   Defining Power
      3.10   Sculpting Relationships
Handouts
      3.1   Conflict is like Fire
      3.2   The Who, What, and How of Conflict
      3.3   Conflict Mapping Guide
      3.4   The Power of Human
      3.5   Sources of Power

Overview

In this module, basic concepts related to conflict and power are introduced. Conflict is defined and simple models that identify various levels, dynamics and sources of conflict are presented. Culture as a source of conflict is examined and several tools for conflict analysis are provided. The module concludes with a focus on power and its role in conflict.

Minimum Training Time: 3 hours (includes basic content and exercise on conflict analysis)
Maximum Training Time: 1.5 days (includes full content and selected exercises)

BASIC CONCEPTS AND CONTENT

Defining Conflict

Conflict is sometimes caused by miscommunication, but more often it is about other issues, like values or beliefs. A common definition of conflict comes from Lewis Coser, a sociologist, who defines social conflict as "a struggle over values and claims to scarce status, power and resources" (Coser, 1956, p.8). This definition highlights possible causes of conflict (values, beliefs, power, scarce status or resources). Another definition of conflict (Mitchell, 1981, p.17) refers to "any situation in which two or more social entities or 'parties' … perceive that they possess mutually incompatible goals." This definition emphasises the existence of incompatible or contradictory goals and the element of perception that leads to conflict. Would you define conflict differently?

Trainer Notes: A good way to begin defining conflict is to ask participants for their ideas and associations, which is what Exercise 3.1 Conflict Web is designed to elicit.

Most people associate negative words or ideas with conflict – war, violence, anger, or hurt feelings. *Peacebuilding assumes that conflict is a natural part of human existence, and that the goal is to transform the destructive ways we deal with conflict to lead to more constructive outcomes.* Associating conflict with constructive outcomes generally changes our perspective to a more positive one when thinking about conflict.

Exercise options include: 3.1 Conflict Web.

Conflict Levels and Dynamics

One reason that social conflicts are hard to deal with is that they are very complex. Conflicts involve many actors in processes that are usually not very straightforward. Sometimes conflicts escalate in intensity and violence, sometimes they de-escalate and we seem to make progress towards peace, and then often we fall back into violence before making a bit more progress towards peace. The box to the right visually depicts these confusing dynamics over time. However, there are still some patterns within the messy conflict dynamics and understanding them can help us identify when and how to focus our peacebuilding efforts – addressed in Module 4.
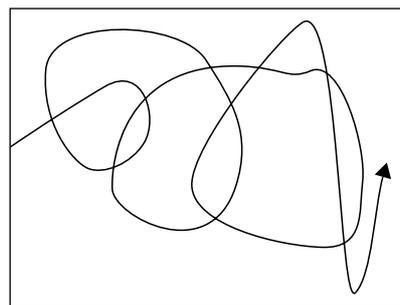
To begin with, we can understand conflicts at a number of *levels*. Four levels are identified below and depicted visually in Figure 3.1.

1) **Intra-personal conflict** refers to conflicts occurring within a person. Usually people need to work on their own inner struggles and issues in order to be constructive in social conflicts. For example, in South Africa, Nelson Mandela and F.W. de Klerk experienced personal transformations before they successfully negotiated political change (Mandela, 1994, Sparks, 1995). Interestingly, Nelson Mandela went through his personal transformation 30 years before de Klerk. What other stories of personal transformation do you know?

2) **Interpersonal conflict** refers to conflicts occurring between individuals or small groups of people. Returning to our example from South Africa, Mandela and de Klerk had to engage with each other and overcome any conflicts between themselves before negotiating broader social change.

3) **Intra-group conflict** refers to those conflicts that happen within a particular group, whether it is a religious, ethnic, political or other type of identity group. It is important to be able to manage the conflicts within your own group, and be able to communicate with others within your group in order to build support for long-term peace processes. Mandela had to work with multiple groups including the African National Congress, the Xhosa tribe, and the Liberation Movement in order to build up support amongst black South Africans for the new political system and the Truth and Reconciliation Commission. Similarly, de Klerk needed to work with members of the National Party, Dutch Reformed Church, and Afrikaners more generally to build support amongst white South Africans for political change.

4) **Inter-group conflict** refers to conflicts occurring between large organised social or identity groups. For example, the Truth and Reconciliation Commission was a public forum designed to expose injustice and record events in order to achieve social reconciliation. To be successful peacebuilders we need to have the skills to work both within our own groups as well as between groups.

There are many challenges in working at conflict transformation across these different levels of conflict. One of the biggest challenges is communicating with "the enemy" without being viewed as a spy or traitor. In societies divided by long-standing hatreds it is very difficult to move out of your own group or act as an intermediary between groups.

Fig 3.1 - Examples of Levels of Conflict in South Africa

Unjust Systems and Structures

Nelson Mandela ←→ F.W. de Klerk

- African National Congress
- Xhosa Tribe
- Liberation Movement

- National Party
- Dutch Reformed Church
- Afrikaners
- Business leaders

Global Systems
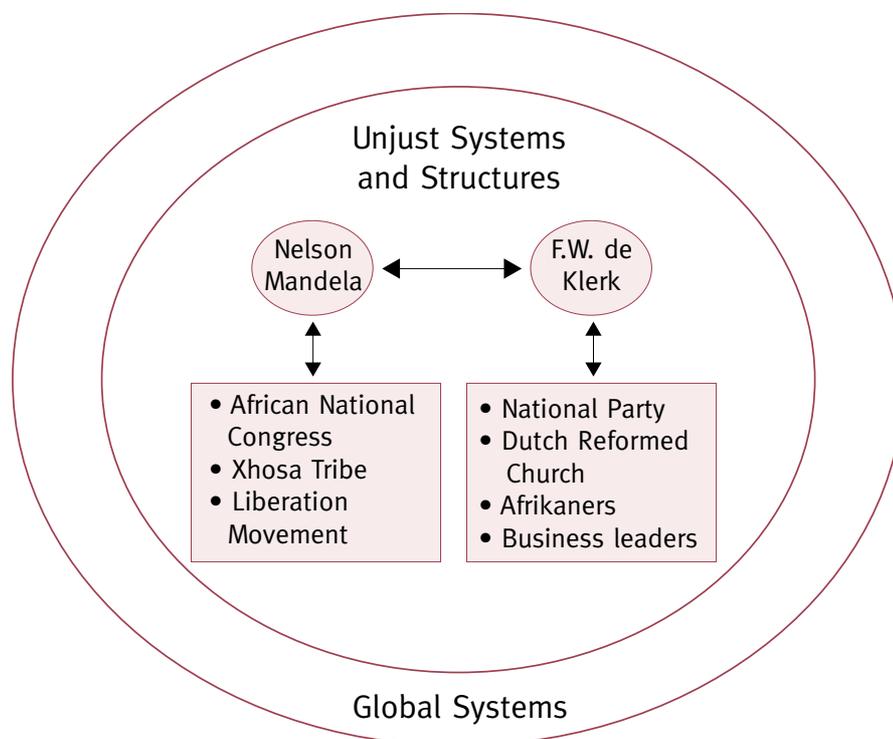
A second very daunting challenge is to change *national structures*. Social, political and economic systems often need to change in order to achieve peace that is grounded in justice. Social transformation requires changes in attitudes and changes in structures. Achieving these changes takes years – South Africa continues to work on this challenge.

A third challenge is that national institutions and structures do not operate in vacuums but are also influenced by *global economic and political systems*. Successful change at the national level may require the involvement of other countries and actors, like the United States, the European Union (EU), the Association of South East Asian Nations (ASEAN), the Organization of

African Unity (OAU), the United Nations (UN), or the World Bank. Advocating change within these and other organisations is one role for peacebuilders (addressed further in Module 4).

Conflicts are not static, they change over time, sometimes increasing in intensity and sometimes decreasing. There are several ways to capture these various *stages and dynamics of conflict*. *Working for Reconciliation* identifies 5 stages of conflict, moving from peaceful situations to political tension, serious political conflict, low intensity conflict and then high intensity conflict (pp.9-11).

To build on this idea of stages, we can compare conflict to a *fire* (e.g. Ayindo *et al.,* 1995; Macbeth and Fine, 1995). Conflict, like fire, goes through a number of stages that have particular elements that make it unique. These stages are:

1) **Gathering materials / Potential conflict.** In the early stage, materials for the fire are collected. Some of these materials are drier than others, but there is no fire yet. However, there is movement towards fire and the materials are readily available.
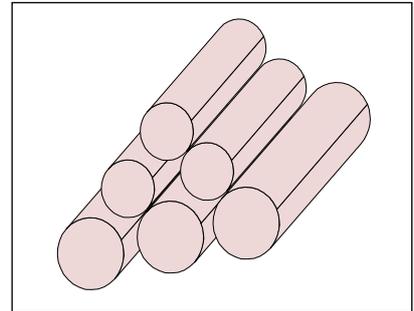
During this stage of conflict, which is sometimes referred to as latent conflict (Curle, 1971), people usually experience *structural violence* (Galtung, 1969). Structural violence refers to situations of injustice where people are not allowed to experience their rights and responsibilities equally. People are treated unequally within social structures, systems and institutions, and the disparities are unbearable. The apartheid system in South Africa was an example of a social system of control that oppressed people without necessarily engaging in physical violence.

2) **Fire begins burning / Confrontation.** In the second stage, a match is lit and the fire begins to burn. Usually a confrontation between parties, like a large public demonstration, serves as the match and quickly ignites the dry, waiting materials.
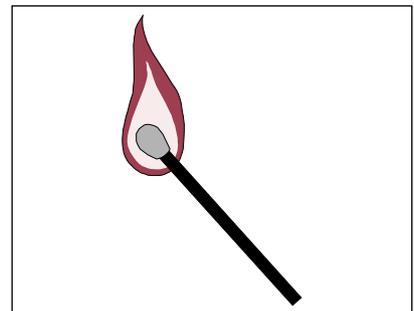
Confrontation usually means that the covert or structural forms of violence are being rejected publicly. For example, when Rosa Parks, an African American woman, refused to give up her seat on a bus for a white man to sit down – which was required according to the segregation laws in the United States at the time – she was arrested. Her arrest sparked a major boycott and led to an early success in the civil rights movement. What other examples do you know?

3) **Bonfire / Crisis.** During the third stage, the fire burns as far and fast as it can, burning wildly out of control. In this stage, the conflict reaches a crisis and, just like the fire, conflict consumes the materials fuelling it.
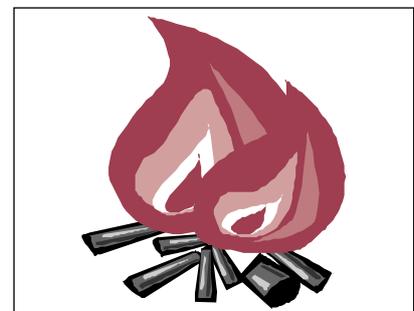
When conflicts get "hot," those involved in them often resort to overt violence in order to win – although usually, both sides end up losing something. *Overt violence* refers to actions that people purposefully do to harm, maim or kill others. War is the most organised form of overt violence that we humans have invented.

Political groups usually engage in overt violence when they are frustrated, scared and believe there is no other way of achieving their goals.

4) **Coals / Potential conflict.** At some point, the fire abates, the flames largely vanish and just the coals continue to glow as most of the fuel is burnt up. At this stage, conflicts can either continue to burn themselves out or, if new fuel is added, can re-ignite.
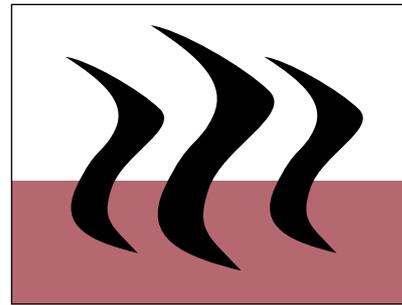
Overt violence usually cycles through periods of increased fighting and relative calm. If peace accords are signed, then the violence usually decreases, at least temporarily. However, if the causes of structural violence and injustices are not addressed then overt violence often increases again.

There are many examples of conflicts in which violence resurges after peace processes are underway: the Middle East, Colombia, Sudan, Sri Lanka, and the list goes on.   When violence recurs, it is frustrating and depressing for those working for peace. Section III, 3.3 Trainer Motivation: Knowing Yourself includes suggestions for how to sustain yourself during stressful and trying times. Exercises 2.6 and 2.7 may also be helpful.

5) **Fire out / Regeneration.** In the fifth stage, the fire is finally out and even the embers are cool. At this stage, it is time to focus on other things besides the fire, and to rebuild and help regenerate what was lost.
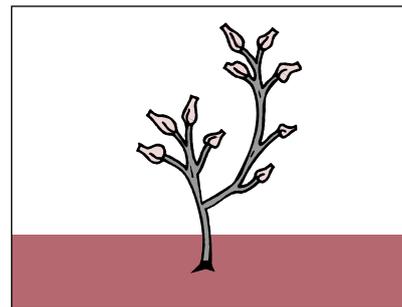
If the injustices of structures and systems are adequately addressed, there will be space for reconciliation, regeneration and renewal.   These processes, as Module 2 highlights, are not easy and involve as much energy as the fire, only channelled in different ways.   Regeneration takes years and years.   A forest that is burned down does not reappear the next year. The example of South Africa discussed above also shows that it takes decades, even generations, to reform and rebuild systems and change people's opinions of each other even after dramatic political change.

Trainer Notes: This section on conflict can lead into an immediate discussion of peacebuilding activities that can be done at various points within the conflict dynamics (see Module 4).   A good energiser to tie to conflict dynamics is Exercise 1.7 "Tropical Rainstorm;" you can draw parallels between the rainstorm and fire metaphors of conflict while engaging in physical activity. Exercise options include: 3.2 Fire.

Conflict and Culture

Culture is a key component in conflict. Culture influences the process of conflict – how it unfolds, what events trigger violence – and the interpretation of events and messages. Culture also affects how we perceive events and is part of the context for communication, as explained in Module 5 (Communication). Culture's influence on our behaviour and how we see the world often only becomes obvious when it is not shared. For example, when you travel to a new country, you see what people in that country eat and how they interact in public. These may be different from what is common or acceptable in your own country or culture. When we share the same cultural context we take for granted most norms and assumptions of how we communicate and approach conflict.

Kevin Avruch, an anthropologist who studies culture and conflict, defines *culture* as a "derivative of individual experience, something learned or created by individuals themselves or passed on to them socially by contemporaries or ancestors" (Avruch, 1998, p.5). He likens it to soil in which everything else grows. The important part of his definition is that culture is passed down from generation to generation and it is learned. In other words, it affects everything we do as well as how we see the world around us. Therefore, not only does conflict happen within a particular cultural context, every culture has its own ways of resolving conflict.

Several of the exercises in this module (Exercises 3.3 and 3.4) are useful in eliciting information about the cultural values and norms of the participants, especially in relation to conflict. You, as a trainer, should also reflect on your own cultural assumptions and values, and how these influence the way you interact with participants and the way you think about conflict and peacebuilding.

Questions for reflection (taken from Exercises 3.3 and 3.4) about culture and conflict are:

1) A visitor to my group would typically see …
2) We welcome newcomers by …
3) We deal with conflict by …
4) You will know you have violated our expectations/norms when …
5) What is a strength that you have gained from being a part of a group to which you belong?
6) What is one thing about your group that you would like to change?
7) What is one thing that you never want to hear said again about your group?

Exercise options include: 3.3 Identifying your Group; 3.4 Three Questions.

Trainer Notes: When debriefing exercises, it is useful to elicit from participants how culture colours their responses or actions. Raising the issue of culture repeatedly throughout the training sessions highlights the importance of culture in peacebuilding activities and programming. An energiser that you can use to discuss cultural differences at any point in the training is Countdown (under Energising the Group in Section III, 3.4 Facilitation and Training Skills)

Gender, Children and Conflict

Men and women usually experience violent conflict and war differently. Understanding these differences is the first step to designing programmes that adequately take into account the different needs of women, men and children in conflict and post-conflict zones.

The role of women in conflict is mediated by cultural norms and what is expected of women, although these expectations change under conditions of great stress. In violent conflict, women are often the victims of violent war crimes, such as rape, which is sometimes used as a tool of warfare to humiliate and terrorise groups. In civil wars, women like men, can be both the perpetrators of violence and victims (Kumar, 2000).

Women are usually the ones who remain at home during violent conflict, and they are expected to keep the children, home and community together. As women take on these greater responsibilities, their roles become redefined, and this can lead to tension in the community with men after they return when the conflict is over. If fighting enters home villages and communities, women, with their children and families, are displaced and have to flee. Women and children thus become the largest groups of internally displaced or refugees. Under all of the conditions, women experience a great deal of fear, stress and trauma (for additional information, see the resources in Appendix A).

Men are both perpetrators and victims of violence in war and civil conflicts. Men are

usually the ones recruited, often forcibly, or volunteered to join as soldiers and fight in military combat. They experience the fighting directly. If they survive, they are often left with major physical and mental wounds. Many have limbs amputated, struggle with memories of what they experienced, and have difficulties coping with trauma, stress and fear. When these men return home, they often find their homes and communities are re-organised and they are outside their former roles, which can contribute to increased alcoholism and abuse amongst returning veterans.

Children experience violent conflict in very different ways. Girls, like women, are more likely to be victims of violence and rape while young boys are more likely to be forcibly recruited into fighting units. In some cases, young girls and boys are abducted and forced to travel with military groups. In these cases, girls are often abused as sex slaves while boys are subjected to physical and psychological abuse in order to ensure they become brutal fighters. Drug dependency, psychological and physical violence are commonly used to ensure that the children obey. Some of the special needs children have in conflict, in addition to being fed, having safe water and protection against disease, are care if they are unaccompanied, healing the physical and mental war wounds of boys and girls who are at the beginnings of their lives, returning to home communities where they may not be welcome and re-starting school (Machel, 2000, 2001).

By identifying how conflicts impact on women and men, girls and boys differently, we can develop programmes that better address their particular needs and concerns, as well as the underlying issues of injustice that may be present in structures and systems.

Some questions for reflection on gender, children and conflict for individual regions are:

1) How did women in your community experience the conflict? What happened to them? What was expected of them?
2) How did children in your community experience the conflict? What happened to boys? What happened to girls? What was expected of them?
3) How did men in your community experience the conflict? What happened to them? What was expected of them?
4) How were the elderly men and women in your community affected by conflict?
5) What are the problems for men when they return home? What adjustments are required?
6) What are the problems for women when soldiers return home? What adjustments are required?
7) What are the problems for children when the conflict ends?

Post-Traumatic Stress Disorder

Post-traumatic stress disorder (PTSD) occurs in persons exposed to traumatic events. It was first diagnosed among World War I soldiers and was known at the time as "shell shock." In the aftermath of the Vietnam War it was renamed PTSD.

PTSD occurs after people experience serious threats to their personal well-being. Their response involves intense fear, helplessness or terror. In children, this may be expressed as disorganised or agitated behaviour. The physical manifestations of PTSD may vary culturally. In PTSD, the traumatic event is re-experienced in any number of ways, including (Herman, 1992): Recurring distressful recollections or dreams of the event; Feeling that the traumatic event is recurring (flashbacks, hallucinations); Intense psychological stress to cues which bring back memories of the event.

If PTSD becomes chronic (lasting more than 6 months), physical symptoms include

chronic fatigue, psychosomatic illness, substance abuse, and even premature death.

Treatment of PTSD includes: (1) creating a safe, trusting environment where persons feel free to explore their feelings and experience support from others in overcoming the traumatic experience; (2) learning to remember the past in a non-harmful way; (3) discovering a new way to relate to self and others.

Conflict Analysis

Why do we do conflict analysis? We do analysis for several reasons:

- ❖ To inform our programmes, and determine how we should respond to the conflict with our programmes;
- ❖ To determine who is involved in the conflict;
- ❖ To figure out what motivates people to use violence or continue conflict (e.g. economic motivations, desire for power, redressing ethnic grievances);
- ❖ To identify the conflict "fault lines" (the issues in the conflict);
- ❖ To determine how the conflict is unfolding.

In addition, we analyse the conflict we are peacebuilding within because until we understand the causes of the conflict, who is involved, and the issues and dynamics of the conflict, our peacebuilding programming will not be effective. Conflict analysis supplies a detailed picture of what is happening and helps us to determine what we might do to create more peaceful and just societies.

In this manual, a distinction is made between *conflict analysis*, which refers to analysing the conflict(s) in the country or region, and *programme analysis,* which focuses on the peacebuilding potential of our programmes. Module 6 focuses on peacebuilding programme analysis, design and evaluation, and addresses the issue of how to modify

▲ A safe haven for children orphaned or separated from their families during the Rwanda genocide. Photo: Trócaire.

existing programmes to better respond to the current situation. This module proposes several tools for analysing conflict and power dynamics (collectively referred to as "context analysis"), which lays the foundation for programming decisions addressed in Module 6. Exercise 3.5 Why Analysis is designed to get participants thinking about this question.

Many different ways of analysing conflict exist. The manual includes three tools for analysing a conflict. The concepts for the first two (The 3 Ps, and The Who, What, and How of Conflict) are fairly simple and easy to explain. The third tool (Conflict Mapping Guide) asks a series of questions that cover similar concepts in more detail.

Trainer Notes: In some cases, it may be more appropriate, and less divisive, to use fictional conflicts for the analysis discussions. Several fictional scenarios are included in this manual, specifically Programming in Cusmar (Module 6, handout 6.4) and Marraton (Module 6, Handout 6.8). You may know of additional conflict scenarios not included here that would work for the exercises. In other cases, the purpose of the training might be to analyse the conflict(s) in the country where participants work. Appendix B contains a number of regional case studies. If you use case studies or scenarios from Appendix B, you need to adapt the debriefing questions from the analysis exercises to fit the particular case or scenario you use.

1) The 3 Ps

This is an analysis tool used by John Paul Lederach (in MCS, 1995, p.45). This model asks different questions about the people, the process, and the problem in order to analyse the conflict.

People: refers to the relational and psychological elements of the conflict. This includes people's feelings, emotions, individual and group perceptions of the problem. Questions to ask include: Who is involved in the conflict? Who are the primary parties in the conflict? Who are the secondary parties? How does an individual or group perceive the situation? How do perceptions of the conflict differ between the groups?

Process: refers to the way decisions get made and how people feel about it. The process of decision-making in a conflict is often a key cause because individuals may resent the decisions that are made and they may feel like they were treated unfairly, both of which contribute to feelings of powerlessness. People who feel excluded or sense they cannot influence decisions affecting their lives will rarely cooperate with decision-makers or support these decisions. They may not overtly reject the decision, but their behaviour will disrupt the relationship in subtle and covert ways. Questions to ask include: What methods are being used, if any, to resolve the conflict? Are groups using violence or is the conflict playing out in other ways (e.g. demonstrations, protests, legal battles)? What is the phase of the conflict? How has the behaviour of the various parties influenced the conflict?

Problem: refers to the specific issues involved in the conflict and the differences people have between them. This may involve different values, opposing views about how to make a decision, incompatible needs or interests, and concrete differences regarding use, distribution, or access to scarce resources (land, money, time). These are often referred to as the root causes of a conflict. Questions to ask include: What are the issues in the conflict? What are people fighting over? What are the underlying needs of the various parties in conflict? Do any mutually acceptable criteria or processes for decision-making exist? What might be some of the common values or interests in the conflict?

Trainer Notes: The "People" analysis in the 3Ps can be used to help brainstorm a list of peacebuilding actors and whom to work with for the peacebuilding analysis in Module 4.

2) The Who, What and How of Conflict

This is a conflict analysis model adapted from Ayindo et al. (2001). The questions this model asks are about the who, the what, and the how of conflict.

Who. Key questions included here are: Who is involved in the conflict? How do they interact with each other? Where is the conflict centred? What people or groups have strong positive relationships with each other? These relationships should be expressed in a drawing, with each party (including secondary and other peripheral or stakeholder parties) represented by a circle. Relationships are expressed using the key below (Figure 3.2).

Figure 3.2 – The Who of Conflict

Key
——— Good relationships
—-—-—- Broken relationships
═══ Alliance
— — — Tension
━━━ Conflict
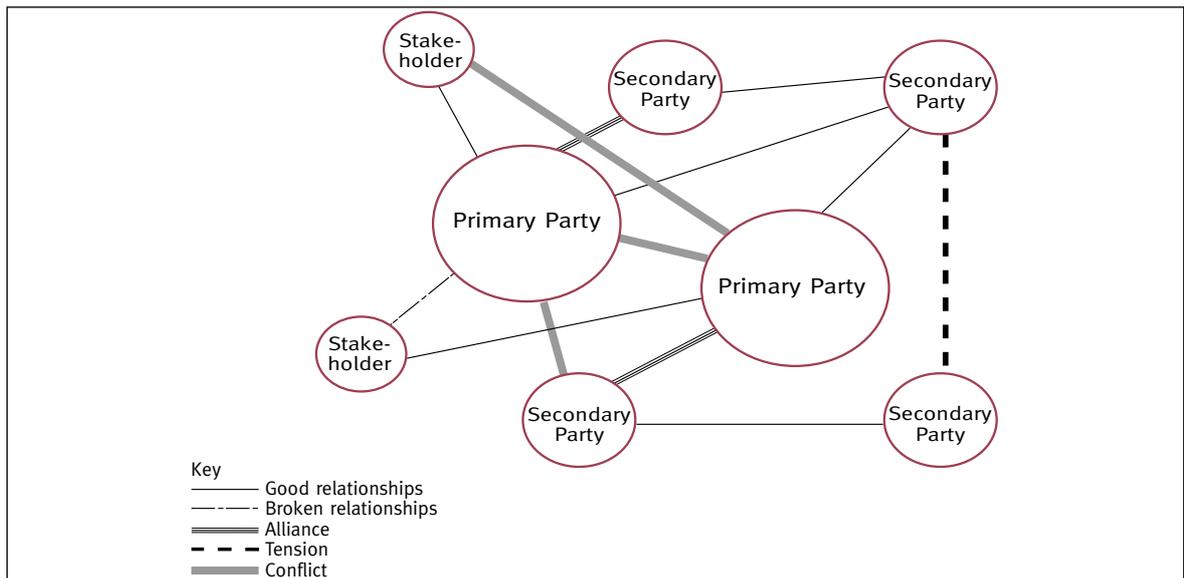
What. Using the metaphor of a tree, have participants discuss the root causes (the roots of the tree), core problem (the trunk of the tree), and effects (the branches and leaves of the tree) of conflict (see Figure 3.3). This requires individuals to look at the underlying causes of conflict. You can adapt Exercise 2.2 Reconciliation Fruit and use it to examine the causes and effects of conflict instead of reconciliation.

Figure 3.3 – The What of Conflict
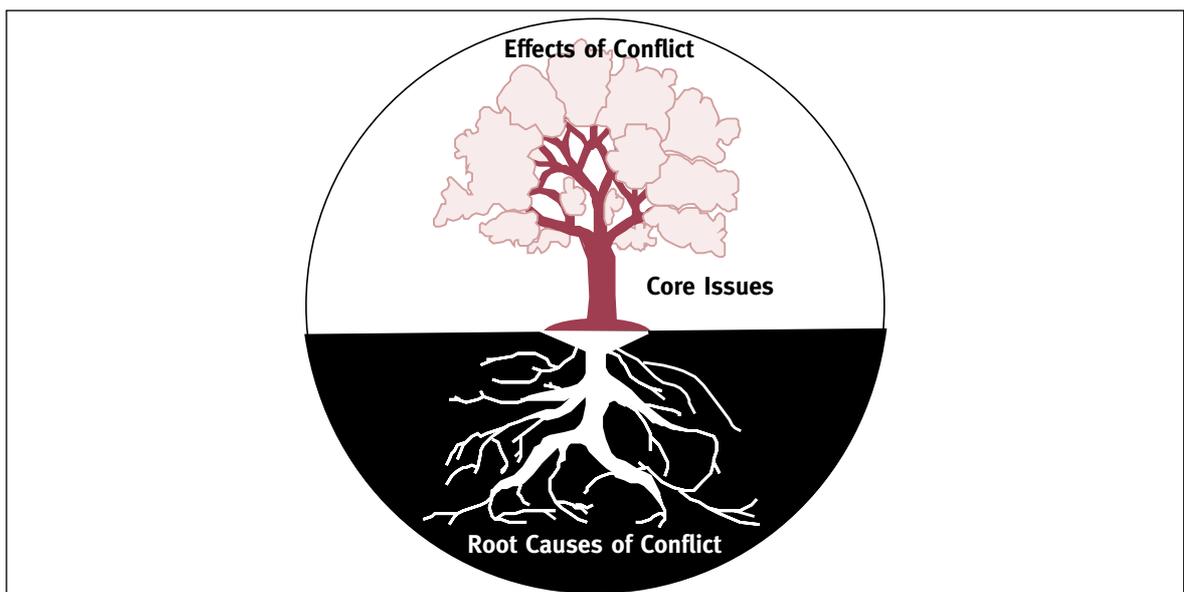
How. The how of conflict identifies the factors that escalate or continue the conflict, and the factors that transform or resolve the conflict. Factors supporting continuation or escalation may include groups exploiting natural resources for their own profit under cover of war and violence, political differences, poverty, or history of previous violence between groups. Factors supporting transformation or resolution may include peace processes, community development efforts in war-affected regions, trading relationships (e.g. local markets) that continue across divided communities during times of war, or groups working actively to encourage tolerance and peace.

Figure 3.4 – The How of Conflict
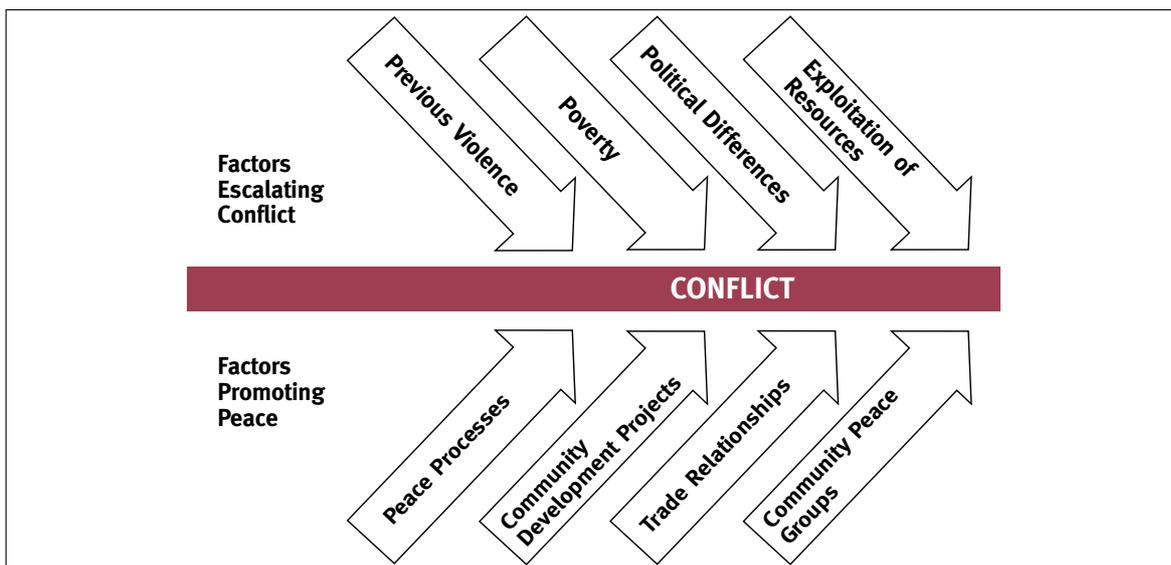
**Trainer Notes:** The "Who" analysis can be used to help brainstorm a list of peacebuilding actors and whom to work with for the peacebuilding analysis in Module 4.

3) Conflict Mapping Guide

This conflict analysis tool is a slightly more complicated analytical tool (Wehr, 1979, pp.19-22):

History of the conflict

❖ What are the major events in the evolution and history of the conflict (e.g. wars or outbreaks of violence, attempted peace agreements)?

Conflict context

❖ What are the geographical boundaries of the conflict?
❖ Which important natural resources may be part of the conflict?
❖ What are the political, social, economic, and cultural structures of the conflict?
❖ What is the context at the community level? What is the context at the regional level?
❖ What are the contributing factors to a conflict (e.g. unemployment, scarce resources)?

Conflict parties

❖ Who are the primary parties? What are their goals and interests? (Primary parties are defined as directly involved in the conflict. One party's goals are perceived to be incompatible with the other party's goals.)

- ❖ Who are the secondary parties? What are their interests? How are they involved in the conflict? (Secondary parties have an indirect stake in the outcome of the conflict).
- ❖ Who are the interested third parties? What are their interests in the conflict? How are they involved? (Interested third parties are those who have an interest in the successful resolution or continuation of the conflict.)
- ❖ What are the power relationships between the various conflict parties?

Issues

- ❖ What are the issues in the conflict? Is the conflict about values and beliefs? Resources? Facts (disagreement over what is)? Interests (the underlying needs, concerns, fears, values, or wants)?
- ❖ What are the sources or root causes of the conflict?
- ❖ What are the tensions or dividers that exist in the country or community?
- ❖ What are the proximate (recent, superficial or manipulated) causes?
- ❖ How are external (outside interests that promote, manipulate or aggravate issues) factors influencing the issues?

Dynamics

- ❖ Has the conflict escalated or de-escalated over time?
- ❖ Are the parties to the conflict polarised?
- ❖ What are/were the trigger events in outbreaks of violence?
- ❖ How have the issues changed over time?
- ❖ What tactics have the parties in conflict used?

Trainer Notes: The "Conflict parties" analysis can be used to help brainstorm a list of peacebuilding actors and whom to work with for the peacebuilding analysis in Module 4.

Trainer Notes: A variety of options exist for dividing people up into sub-groups for the analysis activities. If the group is very diverse in terms of backgrounds or nationalities, natural groups may form around common interests (e.g. women and peacebuilding, economic conflicts), around geographical similarities (e.g. individuals from Africa or Asia or Latin America), or by particular country. It may be useful at an early point in the training (perhaps during icebreakers) to have individuals identify some interest areas. An additional way of dividing individuals into groups is by theme (economics, women) or professions. Lastly, you may want to divide individuals into groups using one of the Energising Groups activities listed in Section III, 3.4.

Exercise options include: 3.5 Why Analysis?; 3.6 The 3 Ps; 3.7 The Who, What, and How of Conflict; 3.8 Conflict Map.

Power

When most people think of "power," they think of military strength or the use of force or coercion. In fact, philosophers and scholars have difficulty defining power, let alone agreeing on what power is. In this manual, power is understood in a broad sense. A number of different types of power are presented below. These sources or types of power are not mutually exclusive. In fact, one person may simultaneously hold several sources of power, like relational power and status power. Power is often culturally defined and relevant. For example, cultures define status or position differently, and as a result, those having positional power will differ from culture to culture.

Positional Power

Positional power is based upon the role, or position, an individual occupies in society. The power rests in the position and is transferred from one individual to another as individuals move in and out of the role. For example, the president of a country, the principal of a school, or the head of an organisation all have power because of their position, not because of their personal characteristics or social class. When a new person takes over the position as head of an organisation, the power of the position is transferred to the new person.

Relational Power

Power is an integral part of social relationships. It does not reside in a particular individual, but is the property of social relationships. Power, then can be used for both destructive and productive purposes. This view of power assumes that:

❖ We all need power for self-esteem and fulfilment. It is necessary for a sense of personal significance, not in an external opportunistic way, but in a fundamental internal manner. We all need to feel valued.
❖ Power is a necessary ingredient of communication.
❖ Power is not a finite resource. Power in a relationship is fluid and hard to measure. It can be expanded and limited.
❖ Over time, significant, static power imbalances harm and destroy individuals and relationships.
❖ People will seek to balance real and perceived power inequities by productive or destructive means (Lederach in MCS, 1995, p.93).

Power of Force

Physical strength and coercive mechanisms (like the gun in the Power of Human parable in Exercise 3.9) are sources of power. Individuals may use their own strength, as well as weapons, armaments, armies, police, and prisons to impose their will upon others.

Power of Status

Wealth and status within a society are both sources of power. Individuals can use their money or their social ties to maintain a situation that is to their advantage or to get what they want.

Power of Knowledge and Expertise

Those in a society with special knowledge and expertise, such as doctors, lawyers, teachers, engineers, or mechanics, have a source of power that comes from what they know. These sources of power can be used for the community good, but people also tend to have "blind faith" in the expertise or knowledge of one individual, often ignoring their own knowledge and experience.

Power of a Group

The phrase "people-power" is often quoted and refers to the power of individuals when part of a group. For example, unions and mass protest movements have power because of their numbers.

If we think of power more broadly, we can see other instances in which individuals and groups have power. In terms of peacebuilding, we can examine who has relational power to think about who or what groups might be "critical yeast" or who might act as a connector or a siphon (see concepts in Module 4), or we can look at how our programming might help to create additional sources of power for those who currently lack power.

Questions for Reflection: What sources of power do you possess? Does it change according to where you are or who you are with? What first comes to mind when you hear the word "power"? What do you think are the cultural dimensions of power?

Exercise options include: 3.9 Defining Power; 3.10 Sculpting Relationships.

Exercise 3.1: Conflict Web

Purpose: Enable participants to examine the attitudes and feelings they associate with conflict.

Materials: Flip chart paper and markers, or chalkboard and chalk

Time: 20 minutes

Procedure:

1) Draw a circle in the middle of the flip chart and write the word "conflict" in the centre. Ask participants to quickly call out words or phrases that they associate with the word conflict. These may be descriptions of situations, parties to conflict, feelings, types of conflict, sources of conflict, or effects of conflict. Accept all responses without discussion or judgment and add them to the chart, drawing a line radiating out from the word "conflict" and writing the participants' words at the end of each line.

2) As participants suggest more responses, try to cluster responses (for example, connecting feelings about conflict or connecting all words associated with types of conflict). Some responses may trigger related associations that become branches of the web.

3) Continue asking for responses for approximately 10 minutes, or until the group stops offering responses.

Discussion: When the web is complete, ask the group to look at the drawing and describe what they think it shows. Often the majority of the responses are negative or violent. If this is the case, point this out to the group. Point out if you see many of the responses addressing feelings, or types of conflict.

Questions to ask include:
   ❖ Does anyone have any positive associations with the word conflict?
   ❖ Why is it that our reactions to conflict are so negative?

Exercise 3.2: Fire

Purpose: Examine the complex stages and dynamics of a conflict.

Materials: Copies of handout 3.1 Conflict is like Fire, flip chart paper, markers and tape, or chalkboard and chalk

Time: 20 – 45 minutes

Procedure:

1) Identify one conflict with which all or most of the participants are familiar.

2) Write each of the five conflict stages on the flip chart paper or chalkboard:

   Gathering materials / potential conflict; Fire starts burning / confrontation; Bonfire / crisis; Coals / potential conflict; Fire out / regeneration

3) Ask participants to call out examples from the conflict that highlight the conflict dynamics associated with each stage of conflict. These may be descriptions of particular incidents, such as riots or particular peace accord processes, or important dates that mark when a change occurred.

4) Write the information under the appropriate stage title.

Discussion: When the participants are done calling out information, some questions for a brief discussion are:
   ❖ How long was each stage?
   ❖ What stage is the conflict in now?
   ❖ Has the conflict cycled back into periods of violence and crisis? If so, how many times?

You may conclude the discussion by highlighting that this exercise lays the groundwork for the peacebuilding analysis presented in Module 4. It is important to understand conflict dynamics in order to identify where and how we can intervene most effectively, and what short- and long-term goals towards which we can strive.

Exercise 3.3: Identifying your Group

Purpose: Have groups think about how cultural differences affect conflict and communication.

Materials: Paper (newsprint or flip chart paper, or regular paper depending on the reporting technique the facilitator chooses), markers

Time: 30 – 35 minutes

Procedure:

1) Arrange participants into groups of four.

2) Ask participants to pick one of the groups with which they personally identify themselves. Each of the participants in the groups of four should identify his/her own identity group.

3) In the groups of four, ask each to take turns in finishing the four sentences listed below.

   ❖ A visitor to my group would typically see …
   ❖ We welcome newcomers by …
   ❖ We deal with conflict by …
   ❖ You will know you have violated our expectations/norms when …

5) Full group discussion and reporting out.

Discussion: For discussion, each small group should report back to full group. An alternative reporting style is to have groups circulate to view the others' answers ("walk the gallery"). One person should stay with the report and explain the answers to visiting groups.

Questions to ask include:

   ❖ What was your reaction to this activity? Was it comfortable or uncomfortable for you?
   ❖ Did you learn anything about the activity? If so, what did you learn?
   ❖ Did you learn anything new or surprising about members of various cultural groups? Can you share this information with the group without revealing any confidential information?
   ❖ What are some of the common stereotypes about various cultural groups that others hold?
   ❖ How might some of the stereotypes you discussed contribute to conflict? How does conflict influence stereotypes?

(Adapted from Michelle LeBaron, pers. comm.)

Exercise 3.4: Three Questions

Purpose: Encourage participants to reflect on how stereotypes affect conflict, provide an opportunity for participants to think about the various groups they are a part of and hear others' perceptions about the groups to which they belong, and challenge stereotypes.

Materials: Blank index cards or small pieces of paper, tape

Time: 40 – 45 minutes

Procedure:

1) Ask participants to think individually about the cultural group or groups to which they belong. Each person may belong to multiple groups. Encourage them to think not only of race or ethnic group, but also of groups based on religion, gender, social class, or language.

2) Have participants write the names of the groups with which they associate themselves on index cards. The trainer collects these cards and posts them on a wall around the room to create a "word picture" of the group's diversity.

3) Divide participants into groups of four. Each participant should think individually about one group that they strongly associate with, or that they feel has a formative influence on them. Ask them to reflect on the three questions listed below.

   ❖ What is a strength that you have gained from being a part of the group you identified?
   ❖ What is one thing about your group that you would like to change?
   ❖ What is one thing that you never want to hear said again about your group?

4) In small groups, ask participants to share with their group their responses to these questions, taking no more than 5 minutes per person. Remind participants that they have the right to "pass" or not speak if they so choose.

5) Discussion in a plenary session.

Discussion: Questions to ask include:

   ❖ What was your reaction to this activity? Was it comfortable or uncomfortable for you?
   ❖ Did you learn anything about the activity? If so, what did you learn?
   ❖ Did you learn anything new or surprising about members of various cultural groups? Can you share this information with the group without revealing any confidential information?
   ❖ What are some of the common stereotypes about various cultural groups that others hold?
   ❖ How might some of the stereotypes you discussed contribute to conflict? How does conflict influence stereotypes?

Trainer Notes: This exercise should be used only after sufficient trust has developed among participants to allow discussion of potentially emotional subjects. It is most effective when used in groups that bring together various parties to a conflict, even though it is likely to prompt heated discussion.

(Source: UNICEF, 1997, pp.184-185)

Exercise 3.5: Why Analysis?

Purpose: Think about purpose of analysing conflict.

Materials: Flip chart paper and markers

Time: 15 minutes

Procedure:

1) Write the question "Why should we analyse conflict?" on a flip chart.

2) Ask the whole group to brainstorm responses.

3) Write all responses on the flip chart.

Discussion: Possible responses might include:

❖ Inform our programmes and determine how we should respond to the conflict with our programmes
❖ Determine who is involved in the conflict
❖ Figure out what motivates people to use violence or continue conflict (e.g. economic motivations, desire for power, redressing ethnic grievances)
❖ Identify the conflict "fault lines" (the issues in the conflict)
❖ Determine how the conflict is unfolding

Exercise 3.6: The 3 Ps

Purpose: Provide an introductory tool for analysing conflict.

Materials: Flip chart paper and markers, copies of a case study from Appendix B (a Context Case Study will be most appropriate for this exercise) or of one of the fictional case studies: Programming in Cusmar from handout 6.4, Marraton from handout 6.8

Time: 1.5 – 2 hours

Procedure:

1) Decide beforehand how to divide group into smaller groups for discussion. Decide what conflict you want groups to analyse, and distribute the appropriate case study to members of the groups. All groups should analyse the same case study.

2) Present framework (see below). Draw framework on flip chart paper, with each P (People, Process, Problem) at a point in a triangle.
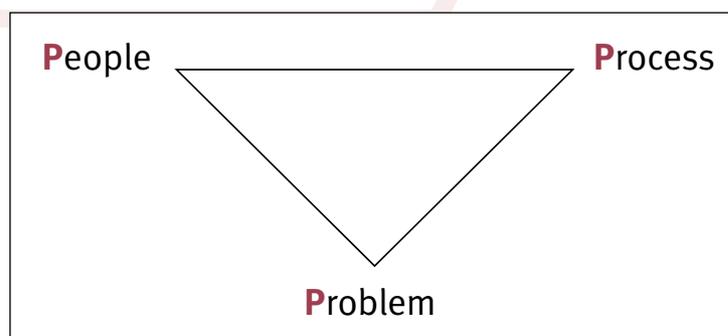
People   **P**rocess

Problem

3) Divide large group into sub-groups to use the framework to analyse a conflict.

4) After 60 minutes of discussion, have groups return for large group reporting and discussion.

Discussion: Ask each group to report on their discussions. Point out differences in analysis. Link to concept of perception or culture if relevant (see Module 4). You can also highlight issues of power and gender.

Trainer Notes: Concepts in Module 4 that might be useful include the types of peacebuilding activities appropriate at different stages of conflict. Make connections between concepts from Module 2, Module 4, and group reports as relevant or apparent.

(Source: Leberach, 1997)

Exercise 3.7: The Who, What, and How of Conflict

Purpose: Provide pictorial analytical tools for analysing conflict.

Materials: Copies of handout 3.2, The Who, What and How of Conflict?, flip chart paper and markers, copies of a case study from Appendix B (a Context Case Study will be most appropriate for this exercise) or of one of the fictional case studies (Programming in Cusmar from handout 6.4 or Marraton from handout 6.8)

Time: 1.5 – 2 hours

Procedure:

1) Decide beforehand how to divide group into smaller groups for discussion. Choose a conflict you want groups to analyse, and distribute the appropriate case study to members of the groups. All groups should analyse the same case study. This exercise works best if participants can be divided into 3 or 6 groups.

2) Explain the three (3) frameworks (who, what, how). Give handout to participants.

3) Divide large group into 3 or 6 sub-groups to use one part of the framework to analyse the conflict. With 3 groups, assign one group the "who," another group the "what," and the last group the "how" framework. With 6 groups, assign two groups to each framework.

4) After 60 minutes of discussion, have groups return for large group reporting and discussion.

Discussion: Full group reporting for this exercise is necessary, since each group will have an incomplete picture of the conflict. Ask each group to report on their discussions. Point out differences in analysis. Link to concepts of perception, power, gender or culture as opportunities arise.

Exercise 3.8: Conflict Map

Purpose: Provide a more complex and detailed analysis of a conflict.

Materials: Paper and pens, flip chart paper and markers, tape, copies of handout 3.3 Conflict Map for all participants, copies of a case study from Appendix B (a Context Case Study will be most appropriate for this exercise) or of one of the fictional case studies (Programming in Cusmar from handout 6.4 or Marraton from handout 6.8)

Time: $1^1/_2$ – 2 hours

Procedure:

1) Decide beforehand how to divide group into smaller groups for discussion. Choose a case study (regional scenario from Appendix B or a fictional scenario from Module 6) and distribute the appropriate case study to members of the groups. All groups should analyse the same case study.

2) Give out handout 3.3 Conflict Map.

3) Divide large group into sub-groups to use the framework to analyse a conflict.

4) After 60 minutes of discussion, have groups return for large group reporting and discussion.

Discussion: Full group reporting for this exercise is necessary, since each group may focus on different elements of the Conflict Map. Ask each group to report on their discussions. Point out differences in analysis. Link to concepts of perception, power, gender or culture as appropriate.

Trainer Notes: This conflict map is more complex and detailed than either of the previous two exercises. Depending on your time frame, it might be useful to assign each group one or two section(s) of the conflict map. If you assign only one portion of the map, you should ask participants to familiarise themselves with each section. To minimise fatigue and boredom during the reporting out session, you may want to use some of the Exercises with a Purpose from Section III, 3.4, or provide some variety in how you ask groups to report out.

(Adapted from Wehr, 1979, pp. 19-22).

Exercise 3.9: Defining Power

Purpose: Encourage groups to think about different sources of power.

Materials: Flip chart paper and markers and copies of handout 3.4 The Power of Human

Time: 30 – 40 minutes

Procedure:

1) Decide beforehand how to divide group into smaller groups for discussion. You may decide to have the discussion in a plenary.

2) Give out handout 3.4 with the parable about The Power of Human. Allow participants 5-10 minutes to read the handout, or ask several volunteers to read the parable out loud.

3) If using sub-groups, allow 15 minutes of discussion, and then have groups return for large group reporting and discussion.

Discussion: How did the animals define power? How, if at all, did this differ from Human's definition of power? Likely responses might include:

❖ Animals came together to celebrate natural talents. Competition not about domination.
❖ The definition/sources of power included: might, authority, and strength.
❖ The power the animals displayed was the power of working together.
❖ The power Human displayed was domination and violence.

Who is the most powerful among the following: the president of the United States, the Pope, your country's leader, Mother Teresa, your local shopkeeper, you? Explain each person's source of power.

Additional questions include:

❖ How do you respond to the statement, "Everyone is powerful, but not everyone notices it"?
❖ Think of a conflict which you have personally experienced. How did power influence your decisions or your interactions with the person with whom you were in conflict?

Trainer Notes: Follow with the handout on types of power.

(Source: Ayindo *et al.*, 2001, pp.17-18)

Exercise 3.10: Sculpting Relationships

Purpose: Encourage participants to think about power dynamics and/or relationships and animate the discussion using sculpture.

Materials: A carpeted floor or mat

**Time:** $1\frac{1}{2}$ – 2 hours, depending on length of debriefing

Procedure:

1) Ask for 3 volunteers. Indicate that they will be asked to "sculpt" an image on which the others will be asked to comment.

2) Ask the first person to lie down on the floor flat on his or her back (illustrated below). Ask the second person to place her or his foot on the stomach of the first person. Ask the third person to stand on a chair behind the second person and put his or her hands on the second person's shoulders.

3) Ask the group: *What does this sculpture represent? What is this about? A follow-up probe question is: So, who is who in the sculpture?*

Discussion: Common responses to the first question include the family, a school, church, government, or local organisation. From within the group, you can get different opinions of who is located where with the follow-up probe question, which can identify a variety of levels of power and relationships.

Additional questions for reflection and discussion are:

- ❖ How would you arrange the sculpture to represent what you want it to look like?
- ❖ How would you change the sculpture to portray a more just distribution of power? Would you start at the bottom? At the top? In the middle?
- ❖ How does the peacebuilding pyramid (covered in Module 4) relate to the sculpture?

There are a variety of ways to make changes to the sculpture:

- ❖ Ask the three volunteers to change the picture while the larger group watches.
- ❖ Ask the larger group to instruct the volunteers on how to change the sculpture.
- ❖ Break the group up into five or six groups, and ask each group to pick one thing that was covered in the peacebuilding module if you have already covered some material from Module 4, and incorporate it into their own moving sculpture that captures the change process.
- ❖ Add people to the sculpture with the question: *To represent the situation more accurately, what would you add?*
- ❖ Ask participants to construct a vision of what they would like to see, and then ask: *How do we get there?*

Follow-up discussion can include identifying where crises points arise for those in the sculpture (*Did you feel like you were going to fall?)* and how they react to them (*What did you do?*). This exercise can highlight who Caritas workers want to empower, how structural change occurs, and what can change the structure.

Trainer Notes: This is a great exercise to combine interaction with discussion and can be used instead of an energiser. Asking for volunteers helps ensure that you only get people involved who want to participate. It is a good idea to select the volunteers who are more physically fit because they will be required to hold the sculpture positions for a while.

Be aware of the cultural context of your participants – putting a foot on someone's stomach may be culturally inappropriate or be affected by gender.

This exercise can be applied to a specific context, but it is best to do so only after trust is built within the group. There is a high level of risk if you use a very immediate structure, e.g. families, since it may raise points of tension within the group.
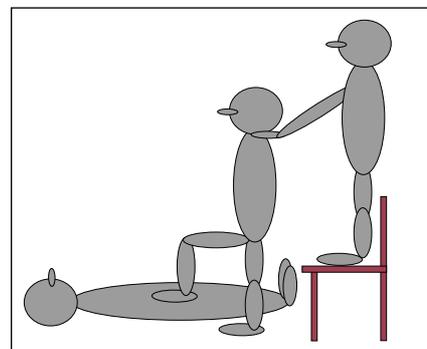
Stage 1: Gathering materials for the fire / Potential conflict
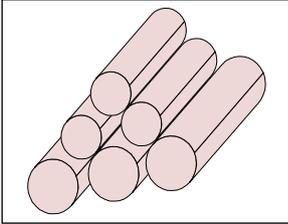
In the early stage, materials for the fire are collected. Some of these materials are drier than others, but there is no fire yet. However, there is movement towards fire and the materials are readily available. During this stage of conflict people usually experience violence because of unjust structures and social systems.

Stage 2: Fire begins burning / Confrontation
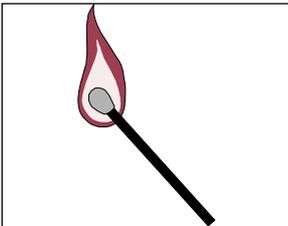
In the second stage, a match is lit and the fire begins to burn. Usually a confrontation between parties, like a large public demonstration, serves as the match, which quickly ignites the dry, waiting materials. Confrontation usually means that the covert or structural forms of violence are being rejected publicly.

Stage 3: Bonfire / Crisis

During the third stage, the fire burns as far and fast as it can, burning wildly out of control. In this stage, the conflict reaches a crisis and, just like the fire, conflict consumes the materials fuelling it. When conflicts get "hot," those involved in them often resort to *overt violence* in order to win – although usually, both sides end up losing something. Overt violence refers to actions that people purposefully do to harm, maim or kill others. War is the most organised form of overt violence that we humans have invented.

### Stage 4: Coals / Potential for further conflict
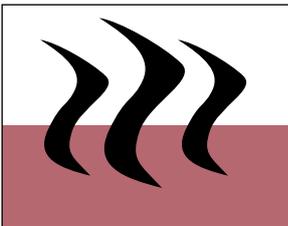
At some point, the fire abates, the flames largely vanish and just the coals continue to glow as most of the fuel is burnt up. At this stage, conflicts can either continue to burn themselves out or, if new fuel is added, can re-ignite. Overt violence usually cycles between periods of increased fighting and relative calm. If peace accords are signed, then the violence usually decreases at least temporarily. However, if the causes of structural violence and injustices are not addressed then overt violence often increases again.

Stage 5: Fire out / Regeneration
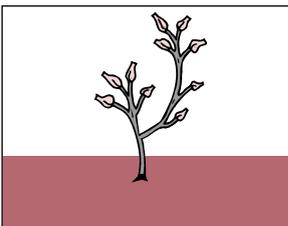
In the fifth stage, the fire is finally out and even the embers are cool. At this stage, it is time to focus on other things besides the fire, and to rebuild and help regenerate what was lost. If the injustices of structures and systems are adequately addressed, there will be space for reconciliation, regeneration and renewal. Regeneration takes decades. A forest that is burned down does not reappear the next year.

Handout 3.2
THE WHO, WHAT, AND HOW OF CONFLICT

Who? Who is involved in the conflict? How do they interact with each other? Where is the conflict centred? Which people or groups have strong positive relationships with each other? These relationships are expressed in the drawing below, with each party (including secondary and other peripheral or stakeholder parties) represented by a circle and their relationships by different types of lines.

Key
Good relationships
Broken relationships
Alliance
Tension
Conflict
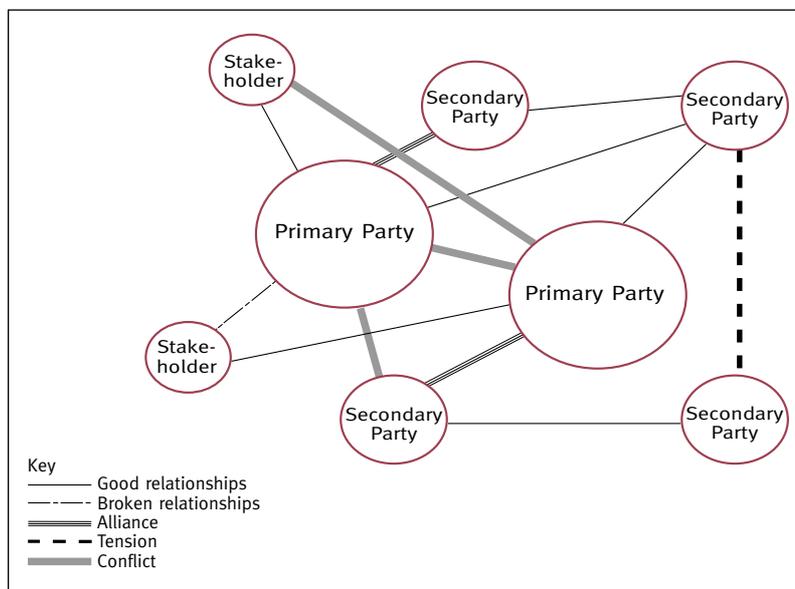
What? Using the metaphor of a tree, we can identify the root causes of conflict under the soil, the core problems as the trunk and main support of the tree, and the effects of conflict as the many branches and leaves of the tree. What are the root causes, core issues and effects of the conflict?
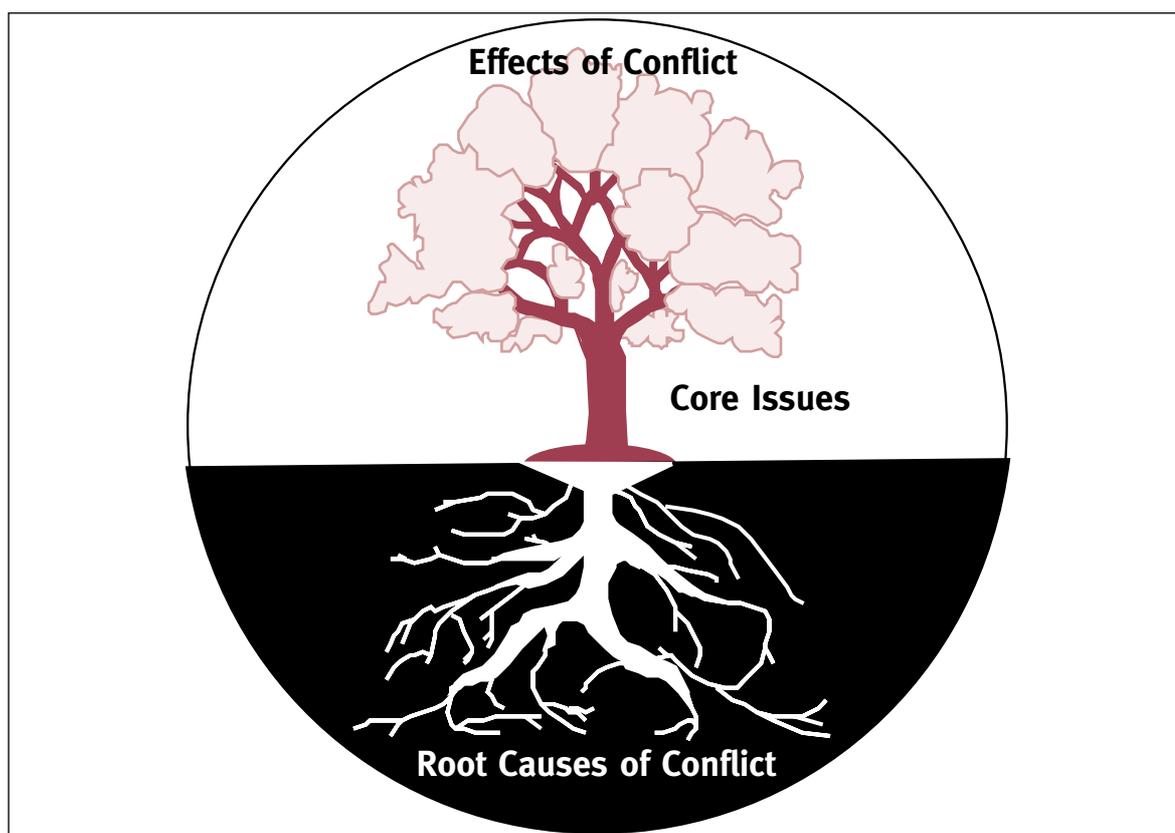
Effects of Conflict

Core Issues

Root Causes of Conflict

How? The how of conflict identifies the factors that escalate or continue the conflict, and the factors that transform or resolve the conflict. Which factors escalate the conflict? Which factors promote peace? Some factors supporting continuation or escalation may include groups exploiting natural resources for their own profit under cover of war and violence, political differences, poverty, or history of previous violence between groups. Factors supporting transformation or resolution may include peace processes, community development efforts in war-affected regions, trading relationships (e.g. local markets) that continue across divided communities during times of war, or groups working actively to encourage tolerance and peace.
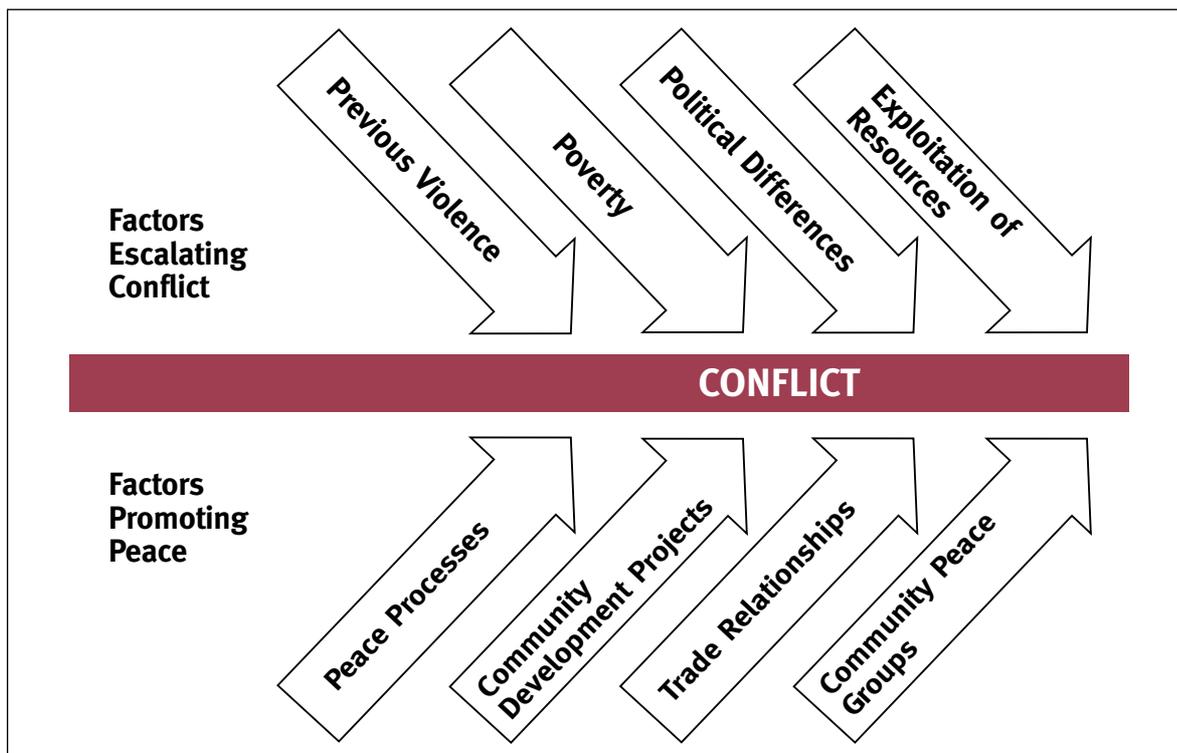
(Adapted from Ayindo *et al.*, 2001)

History of the conflict

❖ What are the major events in the evolution and history of the conflict (e.g. wars or outbreaks of violence, attempted peace agreements)?

Conflict context

❖ What are the geographical boundaries of the conflict?

❖ Which important natural resources may be part of the conflict?

❖ What are the political, social, economic, and cultural structures of the conflict?

❖ What is the context at the community level? What is the context at the regional level?

❖ What is the global context?

❖ What are the contributing factors to a conflict (e.g. unemployment, scarce resources)?

Conflict parties

❖ Who are the primary parties? What are their goals and interests? (Primary parties are defined as directly involved in the conflict. One party's goals are perceived to be incompatible with the other party's goals.)

❖ Who are the secondary parties? What are their interests? How are they involved in the conflict? (Secondary parties have an indirect stake in the outcome of the conflict.)

❖ Who are the interested third parties? What are their interests in the conflict? How are they involved? (Interested third parties are those who have an interest in the successful resolution or continuation of the conflict.)

❖ What are the power relationships between the various conflict parties?

Issues

❖ What are the issues in the conflict? Is the conflict about values and beliefs? Resources? Facts (disagreement over what is)? Interests (the underlying needs, concerns, fears, values, or wants)?

❖ What are the sources or root causes of the conflict?

❖ What are the tensions or dividers that exist in the country or community?

❖ What are the proximate (recent, superficial or manipulated) causes?

❖ How are external (outside interests that promote, manipulate or aggravate issues) factors influencing the issues?

Dynamics

❖ Has the conflict escalated or de-escalated over time?

❖ Are the parties to the conflict polarised?

❖ What are/were the trigger events in outbreaks of violence?

❖ How have the issues changed over time?

❖ What tactics have the parties in conflict used?

(Adapted from Wehr, 1979, pp.19-22).

THE POWER OF HUMAN

Once upon a time, the animals used to hold an annual power celebration. Recently, the celebration had become very competitive. New winners emerged because of new techniques. Last year Monkey was the winner. Imagine! All the animals agreed that the monkey had succeeded in demonstrating new techniques of power and merited the first place.

This year the competition was a little different. A new animal joined the race – Human. Most animals had not given Human any chance but Human had sailed through the preliminaries. The finals were held up the hill of Kwetu Forest overlooking the waterfall of hope. The five finalists were Lion, Elephant, Monkey, Giraffe, and Human.

As usual, the competitors arrived with their supporters. Monkey was the first to arrive. No one quite saw how Monkey arrived because he was jumping from branch to branch. It looked spectacular as the entire Monkey family arrived like a well-choreographed circus. Next was Lion who dislikes ceremony and arrived only with his wife. He looked around proudly as he stepped into the arena. Elephant and Giraffe are rather close friends and arrived almost at the same time. Elephant arrived chewing a branch while Giraffe nibbled some sweet leaves. Human arrived last and came alone, with an object dangling from his waist.

The master of ceremony, Squirrel, announced that the competition should begin. According to the rules, the competitors could step into the arena as soon as they felt ready. Elephant went first and demonstrated her power by digging a large hole, throwing lots of dust and making a lot of noise. Giraffe came next and did a poor modification of her dance of power but the melody sounded nice. She danced around gracefully and then sat down. Monkey weighed in with his acrobatic jumps from branch to branch, but few animals seemed impressed. Lion roared to demonstrate his power. Few animals were afraid since they had heard this roar many times before.

Last came the new competitor, Human. Human stepped into the arena and looked around. The animals fell silent. Slowly Human untied something from his waist and raised it. Loud bangs followed. Suddenly almost every other competitor was bleeding. Lion was limping, and Monkey scampered away with blood oozing from his ear. Even Elephant seemed helpless. She sat there with a bleeding trunk doing something between laughing and crying. Human laughed and slowly walked back into the forest.

That night, all the animals met. Human was not invited. The animals wondered what had become of Human. Why did he attempt to kill the animals even when he did not want to eat them? Some animals thought Human was different because he walked on his two feet, while others said he could be suffering from that rare disease, "superiority complex." The animals decided to investigate Human further. Dog and Cat were given the task to investigate Human and bring back a report. However, since then, no other competitions have been held. Dog and Cat seem to enjoy living with Human, once they accepted being subject to Human's control. They have not brought back a report.

Power can be used for destructive or constructive purposes. When power is understood broadly as ways to influence other people's behaviour we can see new places where individuals and groups have power, which can help us to use these sources of power to correct imbalances and injustices.

Positional Power is based upon the role, or position, an individual occupies in society. It is passed from one individual to another as he or she moves in and out of the role. For example, presidents or prime ministers of countries have power because of their positions, not because of their personal characteristics or social class.
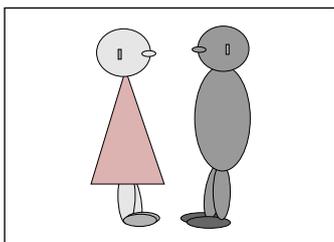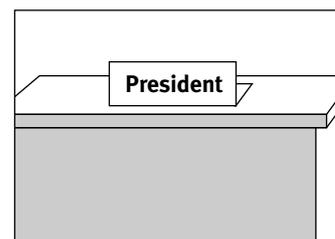
Relational Power does not reside in a particular individual but is a property of social relationships. For example, when you listen to a friend speak and respect her opinion, you give her power. When she listens to you and respects your opinion, you are given the power. In relationships, power is fluid and hard to measure. It can be expanded or limited as you interact.

Power of Force refers to physical strength and coercive mechanisms (like the gun in the "Power of Human" parable). Individuals may use their own strength, as well as weapons, armaments, armies, police, and prisons to impose their will upon others.

Power of Status comes from wealth or social standing within a society. Individuals can use their money or their social and family ties to maintain a situation that is to their advantage or to get what they want. For example, kings and queens are given royal power because of their family ties.

Power of Knowledge and Expertise refers to the additional credit and influence given to those in a society with special knowledge and expertise, such as doctors, lawyers, or teachers, engineers, or mechanics. Power comes from what they know.
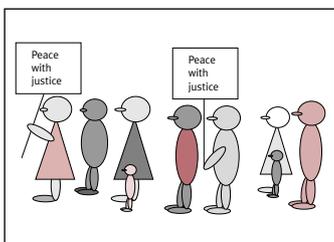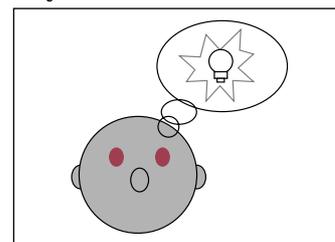
Power of a Group comes from people acting together for a cause. The phrase "people-power" is often quoted. It refers to the power of individuals when part of a group. Labour unions and mass protest movements, for example, have power because of their numbers.

Power is also affected by culture. How are these sources of power affected by culture? Can you identify other types of power?

MODULE 4: CONCEPTS FOR PEACEBUILDING - PRINCIPLES AND FRAMEWORKS

Suggested reading: *Working for Reconciliation: A Caritas Handbook,* 1.1 and 1.3 (pp.1-8, 16-21)

Basic Concepts and Content

Peacebuilding
Gender and Peacebuilding
Peacebuilding Where?
Peacebuilding When?
Peacebuilding Activities
Five Operating Principles for Peacebuilding
An Integrated Framework for Peacebuilding
Exercises
        4.1   Peacebuilding Where and When?
        4.2   Parable – The Child and the Garden
        4.3   Emergency Response and Peacebuilding
Handouts
        4.1   Peacebuilding Where?
        4.2   Peacebuilding When?
        4.3   Five Operating Principles for Peacebuilding
        4.4   Parable - The Child and the Garden
        4.5   An Integrated Framework for Peacebuilding
        4.6   Case Study: Emergency Response and Peacebuilding

Overview

This module combines basic concepts in peacebuilding with practical opportunities to apply the concepts. The basic concepts include identifying the link between peacebuilding and development, when and where peacebuilding occurs, various roles of peacebuilders, the relationship-centred nature of peacebuilding, some basic operating principles, an integrated framework for identifying peacebuilding activities, and a visioning component.

Minimum Training Time:
   3 hours (includes basic content and exercise on Peacebuilding: When and Where?)
Maximum Training Time:
   1 $\frac{1}{2}$ days (includes full content on peacebuilding concepts and selected exercises)

BASIC CONCEPTS AND CONTENT

Trainer Notes: This module is very analytical, and involves presenting participants with new conceptual frameworks for peacebuilding. To keep participants involved, you will need to insert activities to energise the group, so the experience is not all analytical and to help keep their attention focused. There are some exercises to implement the concepts in this module and more sustained applications in Module 6. It is important to intersperse mini-lectures on content with exercises, which can be short energisers (see Section III, 3.4 Facilitation and Training Skills) or one of the longer exercises included in the module. Ideally, mini-lectures should not be more than 20 to 30 minutes long since attention starts wandering (see Section III, 3.2 Training for Adults).

If you are doing a one day training on peacebuilding principles, an icebreaker from Module 1 is a good way to start the training. A clear vision of the programme can motivate the participants to further engage in peacebuilding.

Peacebuilding

The Parable of the Quarry. One day, a woman walked through a quarry and asked three different workers what they were doing. The first worker responded, "I am here breaking stones." The woman walked on through the quarry and asked a second worker the same question. The second responded, "I am earning a living." She walked further yet and asked a third worker the same question. The third responded, "I am building a cathedral!"

All three of these answers from the quarry workers help us understand our work in peacebuilding. Sometimes we are just breaking stones, and we are focused on the immediate task, which is very hard work. Sometime we are focused on earning a living, which is important for our survival and our family's survival and health. Sometimes we also understand that our work is part of a much larger vision that involves many other workers; hewing stone is part of building a beautiful cathedral, and working on local relationships and programmes is part of building long-term peace for many to enjoy.

They say that astronauts get "instant global consciousness" when they go into space. Looking down on the earth, they see the intimate nature of the world and our global connectedness. This is the same concept as building the cathedral. How do we achieve that? This is the challenge for peace workers: to see the larger vision as well as focus on immediate tasks.

Peacebuilding refers to the long-term project of building peaceful, stable communities and societies. This requires building on a firm foundation of justice and reconciliation. How we build on that foundation is very important. The *process* needs to strengthen and restore *relationships* and transform unjust institutions and systems. The focus on relationships and the process of how we achieve justice and build peace is unique to peacebuilding. In development work this requires looking at how relationships and decision-making in projects are done. Rather than just looking at the specific ways to improve food production or build new houses, peacebuilding emphasises building right relationships with partners and programme recipients as an integral part of establishing lasting peace in violence-prone areas. Understanding peacebuilding in this way allows us to take a new lens to development projects and programming (Lederach, 1997, 2001).
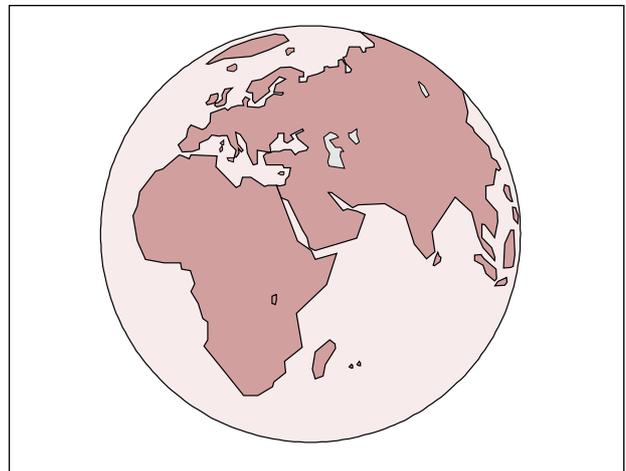
Grounding peacebuilding in relationships means that we engage in a process that respects the abilities and talents each person brings to projects and programming. Relationships are built on trust amongst staff and partners, and the groups in conflict. Relationships also help fortify and sustain people in the process of social change. To fully respect those with whom we are working, we need to engage with them in the process of programming, and identify the goals, means to achieve those goals and ways to evaluate them together. Participation naturally flows from being relationship-centred.

To be fully present in relationships we need to bring our knowledge and talents into the interaction as well as eliciting and building on the knowledge and talents of those around us. It requires that we respect and listen to those around us and incorporate their feedback as well as sharing our own insights.

To help focus our understanding of peacebuilding, and how it relates more directly to thinking strategically about programming, several useful frameworks are presented in this module. One framework looks at *where* we can intervene and the other looks at the timing of interventions in situations prone to violent conflict, or *when* we can intervene. This is followed by analysis of possible peacebuilding activities.

Gender and Peacebuilding

Both women and men have important roles to play in peacebuilding (for a discussion of gender and conflict, see Module 3 Gender, Children and Conflict, and for a discussion of gender issues in training see Section III, 3.5 Group Dynamics). The roles men and women play in peacebuilding may not be exactly the same, and they will vary by location and culture, but we need both men and women for peacebuilding to last. A relationship-centred and process-driven peacebuilding approach requires that we include men and women, as well as people with different ethnicities and religions.

People often assume that women are natural peacebuilders, but this is not always the case, nor is it always the case that men are natural war-makers. However, men and women often experience violent conflict differently as noted in Module 3. Men and women may also be involved in making social, economic and political decisions in different ways before, during and after the conflict. Further, gender role inequalities may fuel conflicts within communities emerging from civil war, or may be part of the structural injustices that need to be addressed in order to build long-term peace in a country or region. All of these points highlight why gender analysis is an important part of peacebuilding work.

Peacebuilding programming needs to focus on the unique needs of men and women in the local setting, as well as their common needs, in order to help successfully revitalise the community, and achieve long-term, just peace. Including a gender analysis in identifying peacebuilding activities (below) and where and when to engage in peacebuilding work will contribute to the comprehensiveness of the context analysis and ultimate success of programme activities.

Peacebuilding Where?

If we try and visualise how our societies are structured, we can imagine them as a triangle. The triangle may be of various sizes; it may have a fat base and a low peak, like Triangle 1. Or, it may have a rather narrow base and a very high peak, like Triangle 2. If it is a fairly flat triangle, then there are fewer people in positions of power, and most are at the grassroots. If it is a tall, narrow triangle then there are many people at each of the different levels, although there are a few more in the grassroots than the middle level, and a few more in the middle level than the top level.
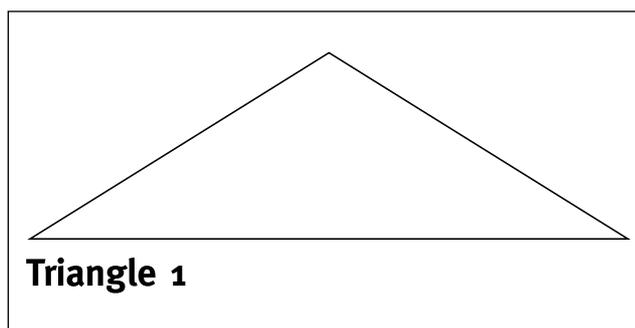
Triangle 1

Whatever type of triangle it is, the base section of the triangle can be understood to represent local communities and grassroots leaders. Local Caritas organisations usually work with these

leaders. The middle section of the triangle represents middle level leaders. These are people who command respect, and may include NGO leaders, ethnic and religious leaders, as well as others. The top of the triangle represents the top level or highly visible leadership. This includes government officials, military personnel and religious leaders, among others.

Triangle 2

The peacebuilding triangle is pictured on p.7 of *Working for Reconciliation* and as a handout for Exercise 4.1 Peacebuilding Where and When?

Using these *three levels* as guides, we can identify different levels of society where we can aim peacebuilding programming (Lederach, 1995, 1997): we can work with *grassroots groups, middle level leaders,* and *high level leaders* either separately or in a coordinated way. Working at one level does not exclude the others. In fact, in order to achieve more comprehensive peacebuilding programming (discussed below and in Module 6), it is better to work across these levels.

Usually in situations of social injustice it is particularly important to work across these leadership levels, because it is here where groups are alienated from leadership and excluded from making decisions for their own communities and groups. We can understand *social* and *distributional justice* in part as an unequal distribution vertically within the triangle (see Figure 4.1). High-level leaders who are not accountable to those at lower levels of social organisation often pursue excess benefits for themselves at the expense of those below them; they do not let citizens have a voice in who or how they should be represented in government, and, in doing so, violate the basic Catholic Social Teaching concept of subsidiarity. For justice to be present, the top level leaders at the peak of the triangle and the grassroots participants at the bottom of the triangle need to be accorded equal dignity and respect.

Represented at each level within the triangle are groups on each side of the conflict. Depending on the intensity of conflict, these groups may be more or less integrated. If the conflict is very intense and marked by violence, the society will be deeply divided and there will be almost no movement between groups, even at the same level. People who do move between groups and meet with others across the conflict divides are often called "traitors" by those in their home communities, and labelled "spies" by those in the enemy community. If the conflict is at a stage where the tensions are low, people are able to move easily across social lines. However, when conflicts spiral again into intense violence it becomes extremely difficult to talk, let alone meet with people who come from different ethnic, religious or political groups. Therefore, one way to understand *social peace* is that people
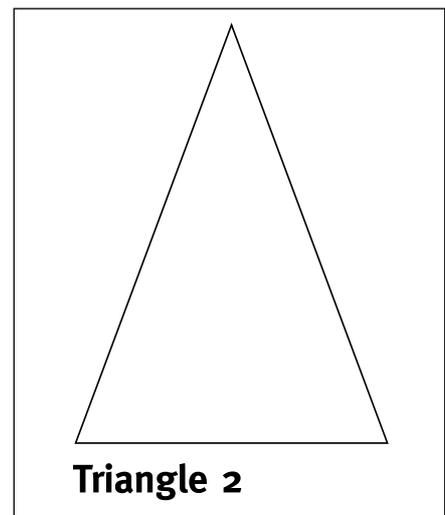
Figure 4.1 - Peace and Justice in the Peacebuilding Triangle

Social Justice

Social Peace

are able to move horizontally across the cleavages in their countries and regions.

Successful peacebuilding allows people to move vertically and horizontally within their societies (Lederach, 1997). Developing programmes that are able to help people do this, and build on local capacities are discussed in Module 6.

It is important to note that using this triangle model is only one way of capturing what our societies look like. It describes how we are socially organised but does not tell us how to change it. The model does not capture the dynamic action going on inside of the triangle within groups at different levels, as discussed in Module 3 Conflict Levels and Dynamics. It is also unable to capture the relationships between societies, such as the relationships between governments, the global church, international organisations, or multinational corporations – relationships outside the pyramid – which are also discussed in Module 3. In order to understand the Catholic Social Teaching concept of global solidarity, and understand how to change social systems we need to step outside this diagram and look at the larger context. We can do this visually by adding other triangles or drawing a circle around the triangle (as depicted in the box) to highlight that each state is part of the larger global context. Even with these limitations, the triangle provides a very useful tool to help assess where peacebuilding programmes can focus. The next section examines this in more detail.
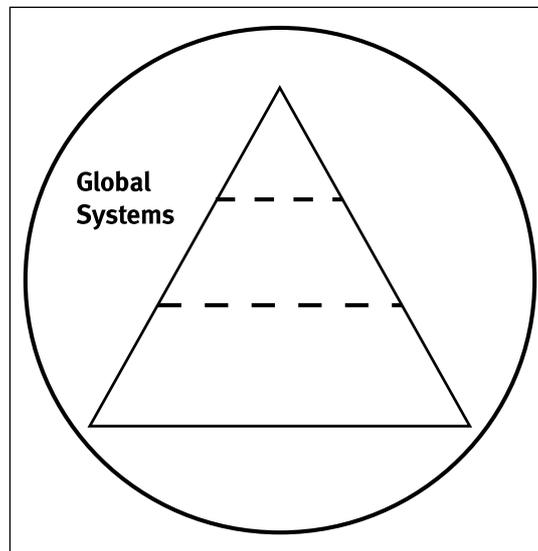
Peacebuilding When?

As discussed in Module 3 Conflict Levels and Dynamics, conflicts are not static but rather they change over time; sometimes they increase in intensity and violence, and sometimes they decrease. At each stage there are opportunities for particular types of peacebuilding work. To briefly review, the five stages of conflict identified in Module 3 are:

Stage 1: Gathering materials for the fire / Potential conflict. In the early stage, materials for the fire are collected. Some of these materials are drier than others, but there is no fire yet.

Stage 2: Fire begins burning / Confrontation. In the next stage, a match is lit and the fire begins to burn. Usually a confrontation between parties, like a large public demonstration, serves as the match, which quickly ignites the dry materials.

Stage 3: Bonfire / Crisis. The fire burns as far and fast as it can, burning wildly out of control. In this stage, the conflict reaches a crisis and, just like the fire, conflict consumes the materials fuelling it.

Stage 4: Coals / Potential conflict. At some point, the fire abates, the flames largely vanish and just the coals continue to glow as most of the fuel is burnt up. At this stage, conflicts can either continue to burn themselves out or, if new fuel is added, re-ignite.

Stage 5: Fire out / Regeneration. Finally, the fire is out and even the embers are cool. At this stage, it is time to focus on things besides the fire, and rebuild and help regenerate what was lost.

Trainer Notes: While these stages of conflict seem relatively clear on paper they are very

messy in real-life situations, where there are no clear intervention times or level boundaries. Exercise 4.1 Peacebuilding Where and When? puts these frameworks into action in order to help clarify the stages of conflict and levels of intervention. There are two handouts for participants to use as templates for identifying peacebuilding activities and opportunities.

Peacebuilding Activities

Using the fire metaphor for different stages of conflict we can identify various tasks and activities that await peacebuilders. Below are some possibilities, which you can use as examples for Exercise 4.1.

Peacebuilding in Stage 1: Transforming Materials and preventing Fire

In this stage the situation is somewhere between appearing to be peaceful on the surface and experiencing significant social tension. In areas where violent conflict is possible, we often see people pushing for social change, and view them as the most "flammable" or dangerous elements because of their high visibility. However, those who try to maintain an unjust *status quo* are equally dangerous although they are less visible as they push in the opposite direction to those seeking change. At this stage, there are a number of tasks and activities for peacebuilders.
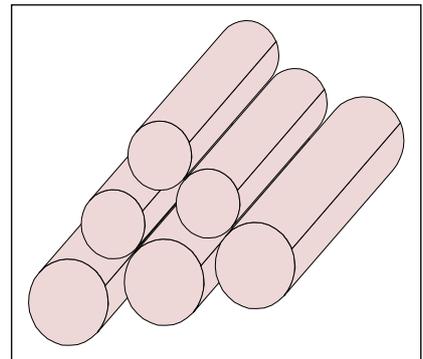
One activity is engaging in *prejudice reduction* work with groups at all levels of society, from national leaders to local community members and to children in schools. Prejudice reduction activities focus on identifying and changing negative attitudes towards ethnic, religious, political or other groups who are disliked. Prejudice reduction is one form of *violent conflict prevention*, because it reduces a source of tension in societies and encourages people to be more accepting of others and their ethnic, cultural, religious and physical differences.

Another peacebuilding activity at this stage is culturally appropriate *conflict resolution training*. Conflict resolution training is designed to help improve communication patterns and give people new tools to deal with conflicts productively, to address their differences without resorting to violence.   People at *all levels and stages* of conflict can learn and use these skills. Conflict resolution skills include mediation, negotiation, problem solving and arbitration (see Module 5). Peacebuilders can support local and national capacities to deal with conflicts that build on cultural models, such as reviving the use of respected leaders as intermediaries (see Module 6 for a discussion of connectors and dividers in conflict). These local and national capacities can develop new structures to allow grievances to be aired and addressed without the parties resorting to violence. One further role is to assist dialogue between high level leaders; agents for peace can provide "good offices" for meetings between the leaders or act as an intermediary.

A third peacebuilding activity in stage one is non-violent *advocacy* or *advocacy training*. Often there are hidden conflict issues in stage one, such as the lack of human rights and presence of structural violence (discussed in Module 3, Conflict Levels and Dynamics). Before just, lasting peace can be achieved, these structural issues need to be corrected. Advocacy brings public attention to issues of injustice that may not be well understood, and brings the power of groups (see Module 3, Power) to bear, which helps even out political and economic power imbalances without resorting to the power of violent force. Advocacy and advocacy training usually focus on grassroots as well as mid-level leaders, because it provides them with an alternative way to pursue social justice. Advocacy increases the level of tension in societies because it raises controversial issues publicly, and it threatens those

in power with change – people in power face the prospect of losing their power and benefits. Peacebuilding, with its focus on relationships and process, stresses the importance of a non-violent process that is geared to restore broken relationships and transform injustices. In order for advocacy to prevent violent conflict, it is necessary to be aware of the rising tensions and act as far as possible to ensure alternative ways of dealing with the conflicts are used and violence is not initiated. There are numerous training materials developed specifically for advocacy (see Appendix A).

Human rights education and *training* are peacebuilding activities during the first stage of conflict that are often linked to advocacy. The focus here is on creating an awareness of what a just society looks like by identifying which rights and responsibilities people have. Human rights education, training and advocacy can occur with groups at all levels of the peacebuilding triangle.

Economic and *agricultural development* projects are peacebuilding activities in stage one if they help transform structural injustices, social inequities and contribute to building relationships across lines of tension. Development projects can involve participants from opposing communities in ways that build bridges between the communities, transform their relationships, *prevent* violent conflict and lay the foundations for just peace.

Trainer Notes: Caritas organisations and the Church have an opportunity to play a prophetic role in preventing violence by proactively addressing the underlying issues of injustice at this stage.

Peacebuilding in Stage 2: Limiting What Ignites and Preventing the Flames from Spreading

During *Stage 2* the opportunity that those looking for social change were waiting for to shift the power structure or political system may arrive, but it is also the point at which those in power try to desperately hold on to their power and maintain the *status quo*. Examples of

▲ Conflict and destruction in the Middle East. Photo: Reina Neufeldt/CRS

actions that spark conflict include arrests of community leaders, court decisions, protest marches, and assassinations. The method of social action and type of power people use increases or decreases the likelihood that a conflict will escalate into violence. If one party uses armed force, the other party is much more likely to do the same in retaliation. The dynamics of confrontation will also be different if it is a one-time event, versus a series of events.
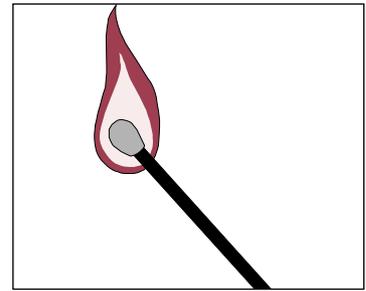
Possible roles for peacebuilders at this stage include non-violent *advocacy* and *advocacy training,* as mentioned above. Advocacy efforts may be located within a particular country, within a region, or part of a global effort. For example, the advocacy efforts to stop countries from producing and using landmines were originally focused within countries, but built up into an international movement that successfully banned anti-personnel landmines at an international convention in 1997. Advocacy efforts like the landmine movement are aimed at top level leaders, including government officials, but are built on earlier advocacy efforts with grassroots, local community groups and mid-level leaders.

Human rights education and *training* are also peacebuilding activities that can continue during stage two. While people may be more aware of their rights during this stage of conflict, there will be further education, training and advocacy work to be done to achieve a just society.

Encouraging *local capacities* for building peace and engaging in alternative forms of *conflict resolution* are very important activities during this stage. These activities can help channel movement for change in non-violent ways that still produce change but prevent mass violence, death and loss. To be effective, these capacities for peace and conflict resolution need to be developed at all three levels of leadership. Specific efforts may include conflict resolution and problem solving workshops. Problem solving is helpful for generating creative alternatives and solutions for the conflict.

During the second stage of conflict, *economic* and *agricultural development* projects may continue to be peacebuilding activities. These projects are important for helping provide livelihoods and build up alternative structures for more just societies. However, it is critical that these projects work on building relationships between conflicting parties and address the underlying issues of injustice. If these relationships and systems are not addressed, all the work spent on creating quality programmes can be lost in the chaos of violence that often erupts. Development projects can be peacebuilding activities by involving participants from opposing communities in ways that build bridges between the communities, transform their relationships, prevent violent conflict and lay the foundations for just peace.

Another type of peacebuilding activity at this stage is providing alternative *media* and *communications* sources. This may involve supporting newspapers or newsletters that spread messages for peace, including debunking myths of the "enemy," telling powerful stories of people reaching out to others across conflict lines, discussions of what justice and mercy call for, or fora for healthy debate. Radio and television stations can also be used to spread messages of peace instead of war, or generate more understanding of opposing view points (for ideas see additional resources listed in Appendix A).

Peacebuilding in Stage 3: Limiting Damage

In Stage 3, violent conflict prevails. War is the most organised form of violent conflict, which involves official governments with highly armed militaries fighting against each other. Civil wars, or "ethno-political" wars (Gurr, 1993) are also devastating, and tend to leave a higher number of civilians, or people who are not members of fighting forces, dead or

wounded. In the last decade of the 20th century, conflicts within countries like Rwanda, former Yugoslavia, and Angola, took a horrific toll. Lives, loved ones, homes and communities were consumed in this terrible type of fire. At the peak of violent conflicts, there are some unique although very difficult, challenging and often dangerous activities for peacebuilders. Some of these activities are within Caritas' and other NGOs' abilities, and some of them are not.

One type of peacebuilding activity is *peacekeeping*. This involves putting government military forces, usually under the United Nations (UN) flag, in a conflict between the warring parties. These troops can prevent the conflict from further escalating and give groups some physical and social space to open up political negotiations instead of violent confrontation.

"(This will be) their cry therein: Glory to Thee, O Lord! and 'Peace' will be their greeting therein! And the close of their cry will be: 'Praise be to God, the Cherisher and Sustainer of the World!" (Surah X: 10)

Advocacy efforts that focus on bringing pressure to bear on the leaders of parties in conflict to stop the violence is another peacebuilding activity during this stage of conflict. This type of advocacy can be done from outside of the country or inside. International advocacy efforts may push for UN sanctions against a particular government or lobby individual governments to change their respective foreign policies. The efforts can change the power dynamic within a country as well as the costs and rewards of pursuing violent conflict.

At the local and mid-levels of leadership, agents for peace can act to mitigate or limit the effects of violence. This may include an international *monitoring* presence, which can limit violence by bringing international attention to human rights violations. Local groups may also monitor the number and types of violent episodes in their communities, however, often it is more dangerous for them to do so because of their connections to the community and risks to their families.

Peacebuilding activities may also encourage dialogue and cooperation across conflict lines during this stage of conflict. Peacebuilders can act as *intermediaries*, building up enough trust with the leaders of the conflicting parties to begin either carrying messages from one leader to another, or offering "good offices" so the leaders can meet in a neutral area. As part of a religious organisation, Caritas workers are often very well placed to begin *interfaith dialogue*.

Another activity that can begin during this stage of conflict, and lasts through the next two stages of conflict is *psychosocial support and trauma healing*. People, whether they are directly involved in the fighting and lose limbs, or indirectly involved and lose loved ones, experience a great deal of trauma and stress (see Modules 2 and 3). It is important to help them deal with their trauma in culturally appropriate ways.

Media and communications activities mentioned above during Stage 2 become even more important in Stage 3 when most media sources superficially focus on sordid details of conflict events, and often incite more fear and violence when they demonise the enemy.

Emergency relief and support are often critical activities during this stage of conflict as people are displaced from their homes and need food, shelter and water. Emergency relief efforts can be conducted in ways that take long-term peacebuilding concerns into account (see the discussion of Local Capacities for Peace in Module 6) and contribute to strengthening local groups and their abilities to make connections and build relationships for peace.

Peacebuilding in Stage 4: Cooling the Coals

During this stage of conflict, the heat of violence has decreased, and while there are threats of the violence resurging, there is also an opportunity to redirect the parties towards non-violent methods of change and conflict resolution. It takes considerable work to cool the hot emotions and hatreds that exist, but it is during this stage that we see the possibility of social transformation. Peacebuilders can make the difference for a community starting down the path towards peace rather than further violence. As in the other stages, there are a variety of activities peacebuilders can do.
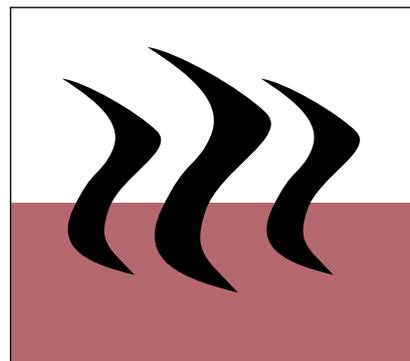
Peacebuilders can be a part of *local reconciliation and peacebuilding organisations,* or they can support building *capacity* at the local level. Strong local organisations and *networks* of organisations are critical for building a firm foundation for peace in the community. These networks can build horizontally across the peacebuilding triangle (depicted above), improving relationships between conflicting groups. Networks can also connect people vertically in the peacebuilding triangle, across different leadership levels. Networks allow the efforts of multiple groups working in many different communities to join together and build momentum towards a peace process beyond their individual communities.

Another set of peacebuilding activities focuses on *economic and agricultural* development projects. These projects can reconnect people across conflict lines and are often particularly effective if tied to rebuilding infrastructures that all parties require. Reconstructing the physical infrastructure of a country can also transform relationships and unjust structures in order to ensure that this work is not in vain. Given the fragile nature of peace at this stage, relationships need to be built across the various levels of leadership, although economic and agricultural projects usually focus on the grassroots level.

Work on *psychosocial support and trauma counselling* continues during stage four. As mentioned in Stage 3, trauma and support for trauma are mediated by culture, and therefore activities have to be culturally based. Other types of *physical* support will be necessary, including health services, for example for prosthetic limbs, or those exposed to HIV/AIDS during the conflict.

Peacebuilders can continue to support or develop alternative *media and communications* to share positive stories and opportunities for peace. At this stage it is important to show progress towards peace and keep hope for an eventual just peace alive. Hope and visible progress are two important ingredients for helping groups get out of Stage 4 and move toward sustainable peace and reconciliation.

Demobilising soldiers is an important peacebuilding activity. This involves not only collecting weapons but also helping former soldiers find constructive employment that generates enough income to survive. *Reintegration* is part of demobilisation but focuses on re-entry and requires a more holistic community strategy. *Removing landmines* is also an important task. Often landmines prevent farm fields from being turned to productive use, and threaten the lives of children as they play or farmers as they plough.

Further activities for peacebuilders to explore at this stage include *interfaith dialogue, mediation,* and *peace education for children,* among many others.

Peacebuilding in Stage 5: Regeneration

This stage of conflict is usually termed "post-conflict," or "post-agreement," because political leaders have taken a few steps towards peace and signed an agreement. However, there continues to be much work for peacebuilders during this stage and it takes many, many years to build peace – at least as many as it took to get into the conflict. Numerous activities listed above in Stage 4 need to continue during Stage 5 when violence no longer threatens.
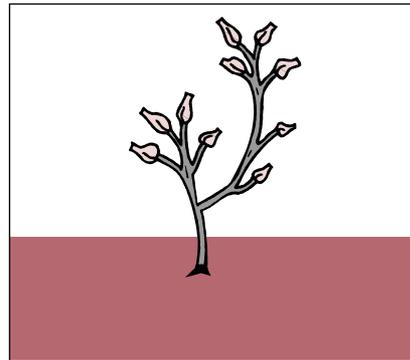
Helping people deal with post-war *trauma* continues to be an important activity for peacebuilders, as well as working with *media* and *communications*. Peacebuilders can also support *reintegrating soldiers and displaced persons or refugees* into communities, rebuilding adequate *governance* and *justice systems* to deal with everyday problems and organisation, and developing peace *education* for children.

Post-conflict *reconstruction* of homes, farms, office buildings, roads and access to basic services like water are needed. While some of this may have begun earlier, conditions are more stable in Stage 5, and so it is easier for this work to continue. Often, considerable chunks of the physical, social, political and economic infrastructures of a country or region have to be rebuilt. As mentioned above, these efforts can further build and help heal relationships by incorporating people from across the former conflict lines, and engaging in a process that uses and recognises contributions from each group.

Micro-finance and *agricultural* projects are an important part of establishing sustainable economic development. As above, these activities can also work to rebuild and transform relationships by involving people in cooperatives or other joint ventures across conflict lines.

Reconciliation and psycho-social support and healing work between former enemies may begin or continue. Reconciliation is a very long and delicate process, as discussed in Module 2. Programmes that focus on reconciliation need to take great care not to further damage relationships or people who have already suffered a great deal. This manual understands reconciliation as a process between individuals, conflicting parties and divided communities (see Introduction and Module 2), although political leaders often try to incorporate an element of reconciliation into the political process. This public acknowledgement of past wrongs may be very important for allowing a country to rebuild itself. However it does not necessarily mean that people have forgiven each other or that they are personally prepared to try and move beyond past events and injuries.

An alternative way of identifying peacebuilding roles is by using the peacebuilding leadership triangle rather than stages of conflict as the primary organising guide. The boxes below identify some possible peacebuilding roles at the different levels of intervention as well as when they might best be used. These roles are similar to those identified in *Working for Reconciliation* (p.7) but also include timing suggestions.

Exercise options include: 4.1 Peacebuilding Where and When?

Five Operating Principles for Peacebuilding

The conceptual framework for peacebuilding in this manual is built on five basic principles adapted from Lederach's groundbreaking work (1997). These principles provide useful guidelines for designing and assessing specific peacebuilding interventions and are used in

Module 6. The principles are that peacebuilding needs to: (1) be *comprehensive*, (2) strengthen *interdependent* relationships, (3) be *sustainable*, (4) be *strategic* in its focus, and (5) construct an *infrastructure* for peace. These principles rely on the two assumptions identified at the beginning of the manual, that healthy relationships and participatory processes are central to peacebuilding.

Trainer Notes: These five principles are presented as suggestions for Caritas organisations to use as basic principles for programming. However, organisations may find they need to add or change the principles in order to fit their work better. For example, Catholic Relief Services took the five principles and developed ten of their own that were more specific for CRS programming (available on the CRS website listed in Appendix A).

Peacebuilding Activities at the Grassroots

- ❖ Work on conflict resolution and prejudice reduction – before, during and after violent conflict
- ❖ Human rights education – before, during and after
- ❖ Non-violent advocacy and advocacy training – before, during and after
- ❖ Psycho-social and post-war trauma support work – during and after
- ❖ Reconciliation work, including local peace commissions – before and after
- ❖ Rebuild the physical infrastructure – after
- ❖ Enhance or rebuild economic and agricultural economic base – before and after
- ❖ De-mobilise and reintegrate soldiers – during and after
- ❖ Integrate displaced populations and refugees – during and after
- ❖ Peace education for children and youth – before, during and after
- ❖ Emergency assistance – during and immediately after
- ❖ Support or network with other local peacebuilding organisations – before, during and after
- ❖ Inter-religious and inter-ethnic dialogue – before, during and after

Peacebuilding Activities at the Middle Level

- ❖ Conduct conflict resolution and problem solving workshops – before, during and after violent conflict
- ❖ Reconciliation work, including peace commissions – before, during and after
- ❖ Act as intermediaries between parties – before and during
- ❖ Media and communications work – before, during and after
- ❖ Support networks of people interested in peace – before, during and after
- ❖ Inter-religious and inter-ethnic dialogue – before, during and after
- ❖ Conflict resolution and prejudice reduction training – before, during and after

## Peacebuilding Activities at the Top Level

- ❖ Act as intermediaries between parties – before and during violent conflict
- ❖ International advocacy in situations of violent conflict for cease-fire, peacekeeping or other political measures – before, during and after
- ❖ Give input into high-level negotiations – before, during and after
- ❖ Inter-religious and inter-ethnic dialogue – before, during and after

1) Comprehensive

To be comprehensive means that we need to be able to see the overall picture in order to affect change within it. Lasting peace comes from addressing the multiple sources of conflict at multiple levels of society – the grassroots, middle and top levels of leadership. This suggests we need to develop lenses to identify the needs of those we are working with, a vision of what we are working towards, actions that can get us there, and a design or plan that we can use as a guide to get us there. To do all of this, we must be able to step back from the swirl of day-to-day jobs and crises around us and situate our actions and the daily events within a broader vision and purpose – this requires a thorough context analysis for peacebuilding.

We need to be like the astronauts mentioned at the beginning of this module, who see the interconnected whole with their "instant global consciousness" as they enter space. However, we need to see the interconnected whole of how our peacebuilding activities are linked to a broader, long-term vision for a just peace. Or, like the woman in the parable of The Child and the Garden (see below Exercise 4.2) we need to have a vision for the future and understand that while we need to eat today, what we plant now will support us, our family and community for many, many years to come.
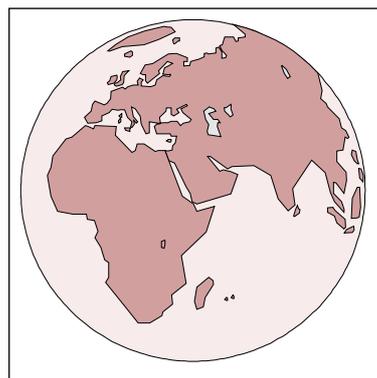
2) Interdependent

Peacebuilding involves a system of interconnected people, roles, and activities. Interdependence involves being linked by what we do as well as how we do it. No one person, activity, or level of society is capable of designing and delivering peace on its own. All things are linked, and mutually affect one another. With people at the core of peacebuilding, our activities are intimately connected to the nature and quality of our relationships. Peacebuilding builds and supports the interdependent relationships necessary for pursuing and sustaining desired changes. This necessarily includes developing processes that forge relationships between people who are not like-minded but are nevertheless interdependent.

The interdependence of people and peacebuilding activities is like a spider web. Each of the strands is important, but many threads are required to complete the web. Similarly, many peacebuilding activities must link together to achieve peace. The threads of a web need to be strong enough and sticky enough to hold the web together, even when pushed or strained. Like the strands of the web, the relationships in peacebuilding must be strong and durable enough to hold together even when pushed and strained.
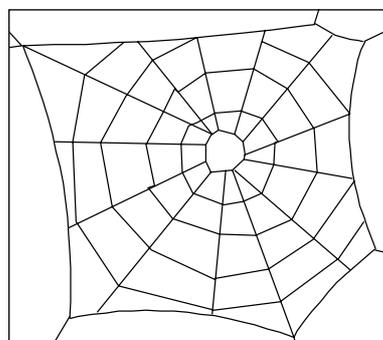
Interdependence is also illustrated in the parable of The Child and the Garden. The wise mother understands that she and her child live within a community, and that these relationships are important, and will continue to be important for her children and grandchildren. So the woman plants mangoes to feed not only her own child, and descendants, but the village as well. Their lives and well-being are intertwined – they are interdependent.

3) Sustainable

Building peace is a long-term prospect. Violent conflicts occur over generations, and we can expect that peacebuilding will take no less time. For peacebuilding to be sustainable over generations, we need to pay attention to where our activities and energies are leading

us. While comprehensiveness requires that we think beyond the immediate and come up with effective responses to issues and crises to reach a long-term vision, sustainability requires that we think about what creates an on-going capacity within the setting for responding to and transforming recurring cycles of conflict and crises. Like sustainable development, sustainable peacebuilding seeks to discover and strengthen the resources rooted in the local context of the protracted conflict (discussed in more detail in the Local Capacities for Peace section).

Sustainable peacebuilding is like the garden the wise woman plants in the parable The Child and the Garden (Exercise 4.2). She buys and plants enough to provide enough food for her child for life. A garden, as long as it is cared for and does not over-use the nutrients in the soil, creates a food source that is sustainable for children, grandchildren and great-grandchildren. Similarly, peacebuilding activities need to be built so they can be sustained over people's lifetimes. They have to be activities that grow naturally in the soil, and while they need to be tended, as long as they are not exploited or over-used, they will continue to produce for generations.
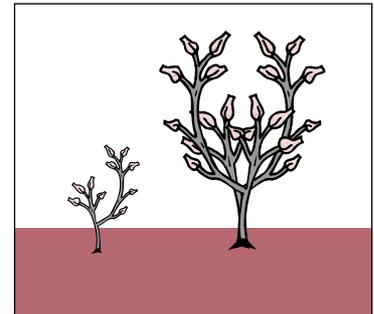
4) Strategic

Peacebuilding needs to include a comprehensive assessment and vision, but it also needs to have specific programmatic actions that are chosen strategically in order to do some things very well – as Archbishop Oscar Romero stated beautifully in the poem included in Section I of this manual. Being strategic means learning to respond proactively to emerging, dynamic social situations and meeting immediate concerns and needs while at the same time reinforcing a larger, longer-term change process. In designing and assessing peacebuilding actions therefore we must meet the immediate needs and work towards the desired vision of change. By strategically assessing the activities we work on – including what we do, where we engage and how we focus our activities – our peacebuilding work will respond to a crisis but not be driven by it (these concepts of strategic programming are further discussed in Module 6).

Being strategic in peacebuilding programming is like using a siphon to put fuel in an empty tank. Once the tube for siphoning is set in the full tank, you need just enough suction to get the fuel up the tube to the highest point. Too much suction and you get fuel in your mouth, not enough and it doesn't go anywhere. But once you get the liquid past the highest point in the tube, it flows on its own into the empty tank and you do not need to do any more work. To be strategic in peacebuilding, we need to put enough energy into getting activities and programmes going, but once going if they are sustainable they will continue on their own.

The mother in the parable of The Child and the Garden (Exercise 4.2) provides another analogy for making strategic decisions. She chooses to invest in particular crops – beans, mangoes, and mahogany – that will meet specific needs for her child and the community, will continue to produce after she is gone, and are the best use of her money. Each of these decisions is strategic.
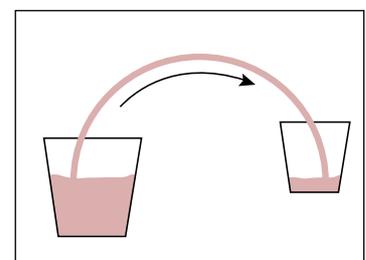
5) Infrastructure

An infrastructure provides the social spaces, logistical mechanisms, and institutions

necessary for supporting the process of change and a long-term vision of peace. Infrastructure provides the basic support that enables people and peacebuilding processes to weather any immediate crises while patiently pursuing the slow, long-term, desired change. A peacebuilding infrastructure is based on people, their relationships, and the social spaces they create, which are necessary for reconciliation and conflict transformation.

A house needs a firm foundation that will not shake or move. In peacebuilding we need to be like the person who in the parable of the house and the flood (Luke 6:48-49), dug deeply into the rock to lay a solid foundation for the house. The firm foundation meant that the house was not swept away by the flood when it came; the unwise person built without a foundation and lost all in the flood. A peacebuilding infrastructure is like the foundation and pillars that hold up a house. In peacebuilding the foundations are people, their relationships, and the social spaces they need in order to support the process of transforming division and violence into increased respect and interdependence, and increased involvement in and responsibility for building peace.
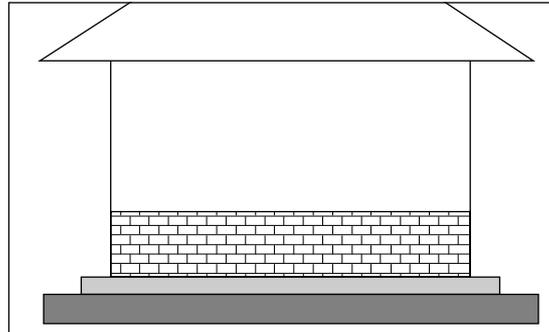
To return to the parable of The Child and the Garden, the mother, the child, and the members of the community who tend the garden, water it and harvest the crops, are the ones who provide the infrastructure. The family and community provide the space, and mechanisms for the beans, mangos and mahogany to grow, and be shared.

Trainer Notes: At the end of this module there is a Handout with the five operating principles for peacebuilding.

These five basic principles are picked up again in Module 6 for peacebuilding programme analysis, design and evaluation. Exercises 4.1 and 4.3 in this module are designed to begin putting these principles and frameworks into action, particularly through linking short-term action and programming with a longer-term peacebuilding vision. Module 6 provides more opportunities to use the frameworks and suggests how the operating principles can be used in designing programmes or for programme evaluation.

Question for Reflection: Do these principles capture all of the important elements of peacebuilding for you?

Exercise options include: 4.2 Parable – The Child and the Garden

An Integrated Framework for Peacebuilding

An integrated framework, which puts together two dimensions of programming, is helpful for highlighting how the five peacebuilding principles can be put into action. The framework focuses on (1) the level of programmatic response, and (2) the time frame of activities. By examining these two dimensions, we can identify how to be comprehensive, reinforce interdependencies, be strategic and sustainable in our efforts and identify where infrastructure needs to be enhanced.

Trainer Notes: The integrated framework for peacebuilding is complex and requires a considerable amount of time to explain. If you are giving an introductory training on peacebuilding, this framework can be omitted. If you are giving a more advanced training on peacebuilding it should be included. The Integrated Framework for Peacebuilding

(handout 4.5) should be passed around, or used as an overhead, to help explain the concepts and act as a visual aid. Also, it is easiest to walk through this analysis using a case study or an example of a situation from one of the group members.

Level of response refers to the level or depth of a particular conflict and the problems causing that conflict on which we can focus. Generally there are four levels or depths of issues (Dugan, 1996): (1) the issue that sparks the initial fire of conflict, (2) the relationships that surround the issue, (3) the subsystem and the local structural issues of injustice, or (4) the system and the larger structural issues of injustice. We can view these levels of response as a series of nested ovals (illustrated in Figure 4.2 below). The smallest oval represents the level of the issue, or the problem. The issue lies within a larger oval of relationships. Relationships create the fabric of our daily experiences, when an issue arises it is tied to people and relationships. Relationships, however, are embedded within local institutions or organisations, which we can call sub-systems, and larger institutions like our political systems.

For example, in a Caritas agricultural project in a country recovering from a civil war, a conflict arises between a female member of a farming cooperative and the male accountant over the way they do business. The issue of how they do business is embedded within relationships, including that between themselves, their families, the cooperative, the larger community, and a relationship with the Caritas programme staff. Underlying the relationship between the two is the systemic issue of gender relationships in their society, which in this case historically involved men making most of the economic and political decisions and not women, although during the recent war this was reversed. The gender element is part of the local sub-system, as well as the larger system of which the conflict over how to do business is only part. Peacebuilding activities here can focus on the issue and resolve the surface level conflict between the farmer and the accountant, it can focus on dealing with this issue with the rest of the members of the cooperative and any family members who were brought into the conflict, or it can focus on the system and examine the justice issues around gender in the community or region.

Figure 4.2 – Level of Response
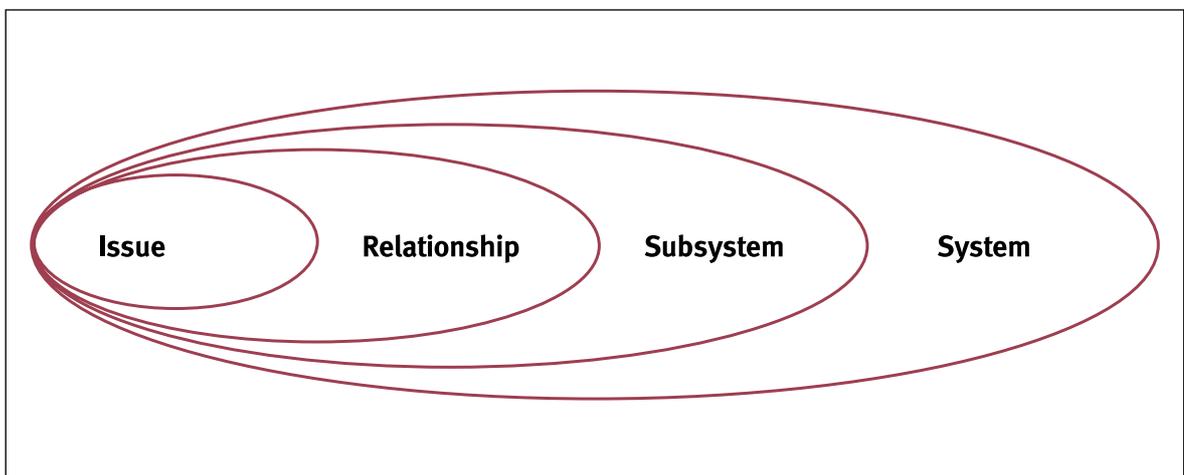
For peacebuilding to be comprehensive, it needs to look at how it affects each of these levels of response: the issue, relationship, sub-system, and system. For peacebuilding to be strategic, it can focus on one particular depth of issue and try to maximize change at that level while also trying to affect change at other levels.

The *time frame of activities* can be short-, medium- or long-term. Given the effects of the short-term on the long-term, we can think of these periods of intervention as nested ovals

similar to those used above (see Figure 4.3). This model begins with a conflict crisis, which is similar to Stage Two in the Conflict is like Fire model used above to identify possible peacebuilding activities. The activities that occur before the crisis event, or match, are considered *violent conflict prevention*, and are also part of a broad range of peacebuilding activities although they are not fully addressed in this model.

The first possible response to a crisis is to address its immediate effects. When we assess peacebuilding actions here we focus on how to manage the crisis and its impact on people (the smallest oval in Figure 4.3). For peacebuilding to be comprehensive and sustainable, we need to analyse the context and identify a vision for the future and a process of change that will last. This requires a long-term time frame for peacebuilding programming (the largest oval in Figure 4.3). And it requires a map of how we will get there, or a design of how we will achieve this social change (the second largest oval in Figure 4.3), which occurs in the medium to long-term. However, before we change social systems and after we respond to the immediate crisis, we need to develop capacity and prepare for long-term peacebuilding (the second smallest oval in Figure 4.3). During this time frame we can prepare and train people for alternative ways of dealing with the conflict and addressing justice issues.

Figure 4.3 – Time Frame of Activity
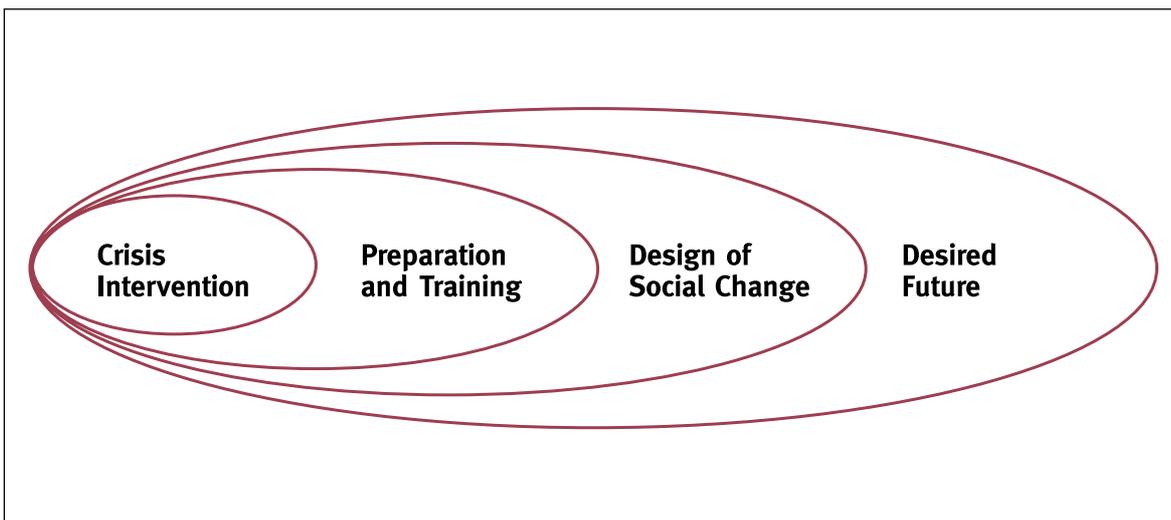
Taking these two ovals together helps us further explore and identify which types of peacebuilding activities are appropriate when, and how we can put the five peacebuilding principles – comprehensive, interdependent, strategic, sustainable, and infrastructure – into practice. Responding to the immediate crisis in the short-term usually requires emergency response activities (lower left of Figure 4.4). To achieve sustainable and comprehensive peacebuilding, an initial context assessment is required (see Modules 3 and 4), which can be conducted immediately to inform crisis response (see the Local Capacities for Peace discussion in Module 6), and longer-term peacebuilding activities. One of the greatest challenges for peacebuilding in development work is responding to immediate crises while also considering how to build long-term peace. This challenge is fully present in Exercise 4.3 and picked up again in Module 6 Skills for the Peacebuilder – Programme Analysis, Design and Evaluation.

Figure 4.4 – Integrated Framework for Peacebuilding

Trainer Notes: The Emergency Response and Peacebuilding case study in Exercise 4.3 can serve as a useful preliminary case to develop a peacebuilding response based on the framework identified above. The region-specific case studies in Appendix B can be used here as well. If you use case studies or scenarios from Appendix B, you will need to adapt the debriefing questions to fit the particular case or scenario you use.

Exercise options include: 4.3 Emergency Response and Peacebuilding
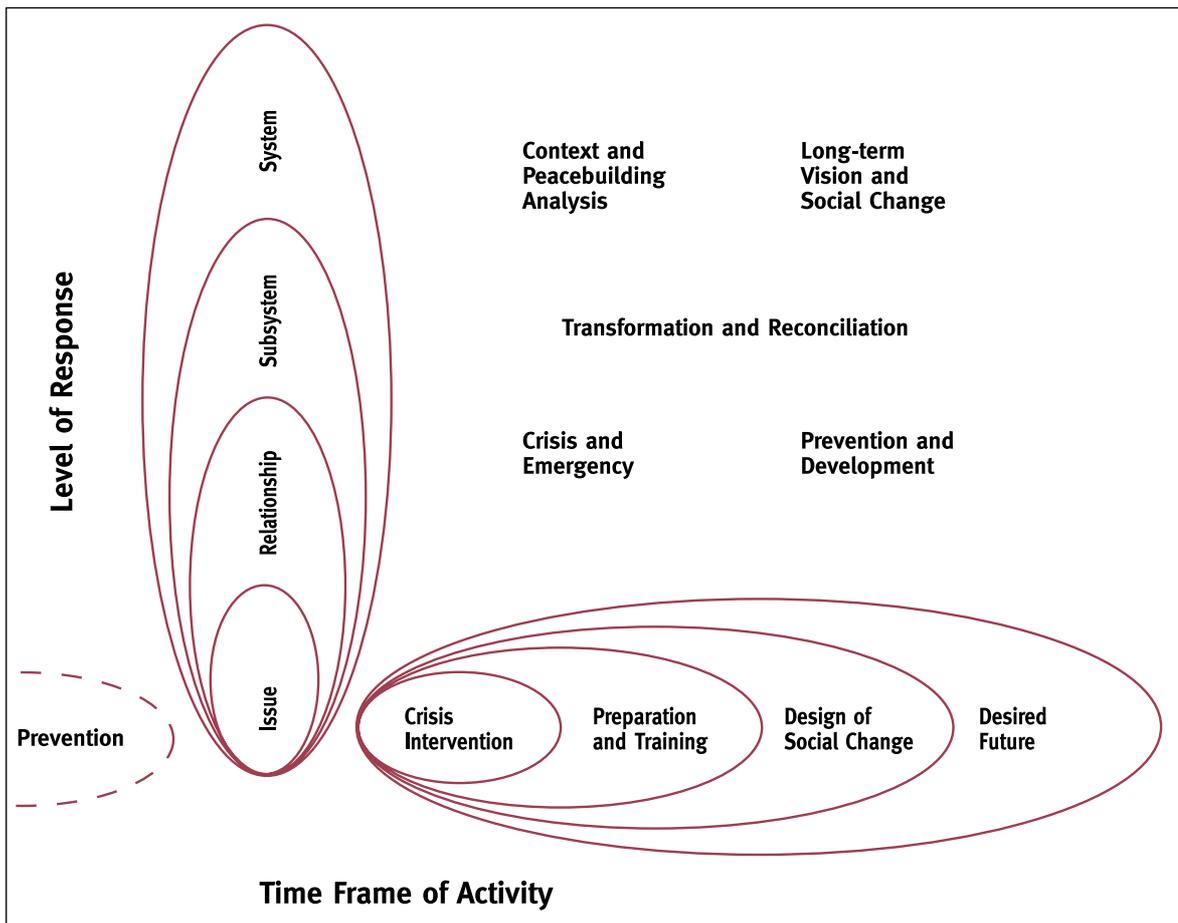
(Source: Adapted from Lederach, 1997)

Exercise 4.1: Peacebuilding Where and When?

Purpose: Apply the theoretical concepts to a conflict that is real to participants.

Time: 45 minutes – $1^1/_2$ hours

Materials: Handout, pens, large paper (flip chart paper), markers, tape

Procedure:

1) Pass handout around to participants.
2) Ask participants to identify the actors and stage of conflict in the region they work and possible roles for peacebuilders. Give them time to think about the actors and conflict.
3) Ask participants to divide into small groups, ideally with participants who focused on the same or a similar region, to discuss the various parties, stage of conflict and possible roles for peacebuilders.
4) Bring the small groups back into one large group to collectively identify various possible peacebuilding roles.

Discussion: Discussion of the peacebuilding roles can use the triangle as a guide, the stages of conflict as a guide, or both together. If you are using both together, put each level of intervention on a separate piece of flip chart paper, and divide the page into the stages of conflict, making a rough grid similar to that below.

Stage of Conflict "fire"	Types of actors		
	Grassroots	**Middle Level**	**Top Level**
Gathering / potential			
Begins burning / confrontation			
Bonfire / crises			
Coals / potential			
Out / regeneration			

During the discussion, highlight some of the similarities of roles across the stages of conflict, and some of the differences.

Trainer Notes: The list of peacebuilding roles that participants identify can be used later in Module 6 as a reference point when doing peacebuilding programme design, analysis and evaluation.

Exercise 4.2: Parable – The Child and the Garden

Purpose: Highlight how short-term and long-term planning can work together.

Materials: Handout 4.4 Parable of the Child and the Garden

Time: 20 – 45 minutes

Procedure:

1) Ask someone in the group to read the parable aloud.

2) Begin a brief discussion once it has been read.

Discussion: Some questions to participants in response to the parable are:

- ❖ What stands out for you most in this parable?
- ❖ What kind of place do you want your children and grandchildren to inherit? Are your actions moving towards that vision?
- ❖ Which of the wise mother's purchases do you think your peacebuilding programming is? Bread? Beans? Mango trees? Mahogany trees?
- ❖ Does the parable illustrate the five peacebuilding principles: Is the mother comprehensive? Are her efforts interdependent? Is her action sustainable? And, strategic? Does she build or assume there is an infrastructure for her actions?

Trainer Notes: This parable can be used to illustrate the five peacebuilding principles. It can be read either before or after the principles are identified and discussed.

Exercise 4.3: Emergency Response and Peacebuilding

Purpose: Identify short and long-term peacebuilding programming ideas.

Materials: Handout 4.6 Case Study: Emergency Response and Peacebuilding, or use a case from Appendix B (a Context and Programming Case Study would be most appropriate)

Time: $1 - 1^1/_2$ hours

Procedure:

1) Ask participants to read the case study (handout or from Appendix B).

2) Ask participants to discuss what short-term and long-term strategies they would use in the situation in small groups.

3) Bring the groups together and ask them to report back to the larger group and discuss (variations for group reporting in Section III, 3.4 Facilitation and Training Skills)

Discussion: Some points to help focus the discussion on peacebuilding include:

- ❖ At the time of crisis, what can we do that looks to the medium and longer-term?
- ❖ What does a relationship-centered process look like?
- ❖ How do we engage in a comprehensive assessment?
- ❖ What are the interdependencies we could hope to build on?
- ❖ What would a strategic process look like?
- ❖ What kind of infrastructure would we need to support our activities?
- ❖ How could we make peacebuilding sustainable?
- ❖ What gender issues do we need to consider?
- ❖ What are possible activities that will prevent future violence?

Identify the various actors operating at the different levels of your conflict, the stage of conflict, and possible roles for peacebuilders.

Conflict: _____

Types of Actors

Peacebuilding Activities

Top Leadership

Top Level

Middle Range Leaders

Middle Level

Grassroots Leaders

Local Level
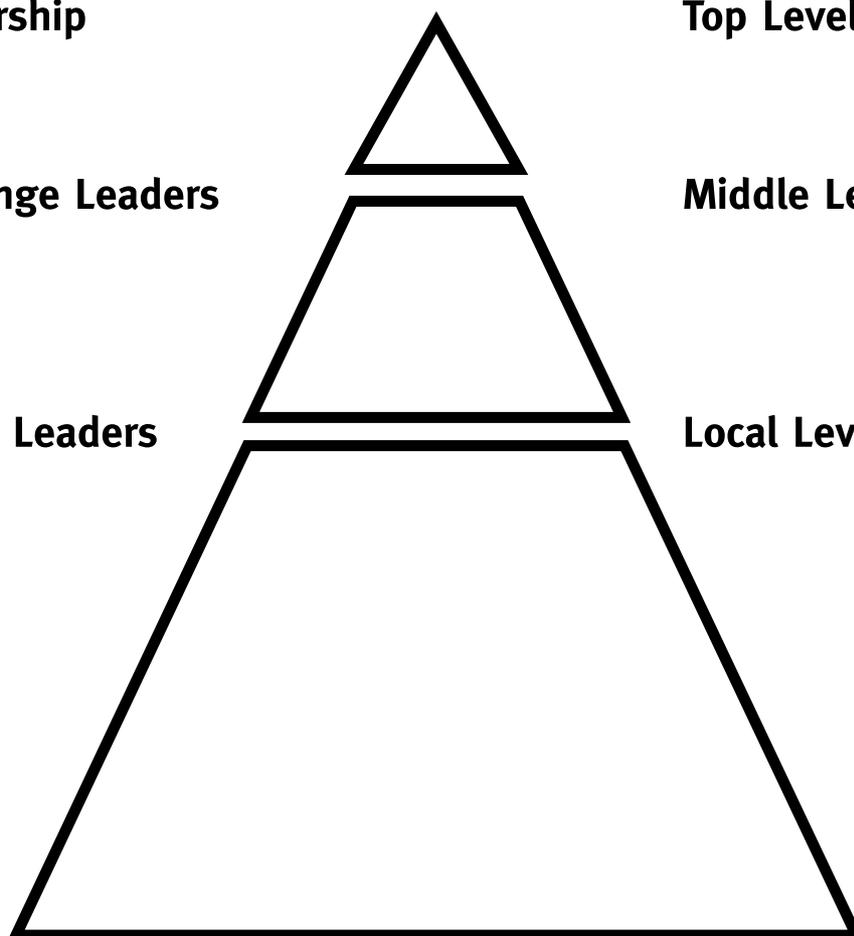
Handout 4.2
PEACEBUILDING WHEN?

Conflict: _____

Identify the Stage of Conflict "Fire" and Possible Peacebuilding Activities
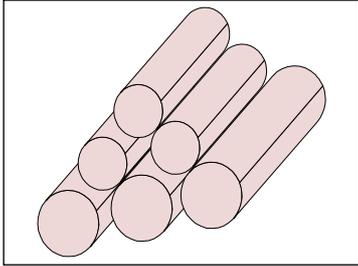
   Stage 1: Gathering materials for the fire / Potential conflict
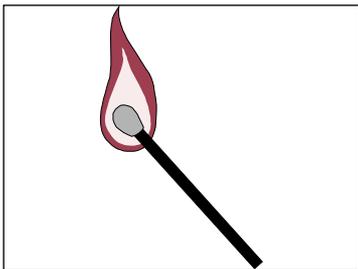
   Stage 2: Fire begins burning / Confrontation
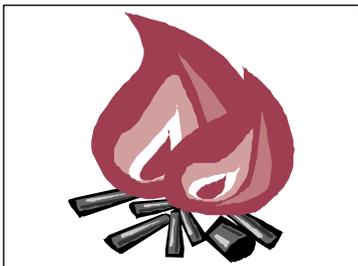
   Stage 3: Bonfire / Crisis
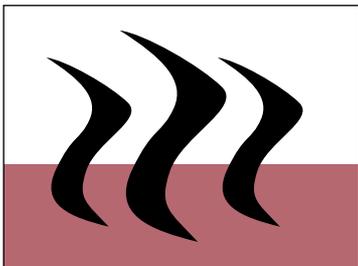
   Stage 4: Coals / Potential for further conflict
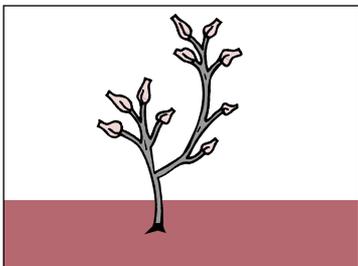
   Stage 5: Fire out / Regeneration

FIVE OPERATING PRINCIPLES FOR PEACEBUILDING

Comprehensive

To be comprehensive means that we need to be able to see the overall picture in order to affect change within it. Lasting peace comes from addressing the multiple sources of conflict at multiple levels of society. This suggests we need to develop lenses to identify the needs of those we are working with, a vision of what we are working towards, actions that can get us there, and a design or plan that we can use as a guide. To do this, we must be able to step back from the swirl of day-to-day crises around us and situate our actions and daily events within a broader vision and purpose.
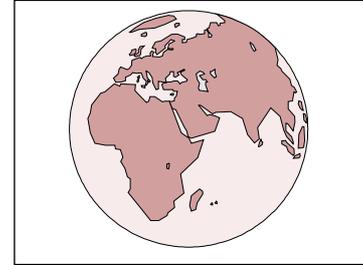
Interdependent

Peacebuilding involves a system of interconnected people, roles, and activities. No one person, activity, or level of society is capable of designing and delivering peace on its own. All things are linked and mutually affect one another. With people at the core, peacebuilding is intimately connected to the nature and quality of relationships. Peacebuilding builds and supports the interdependent relationships necessary for pursuing and sustaining desired changes. More specifically, this means we must develop processes that forge relationships between people who are not like-minded.
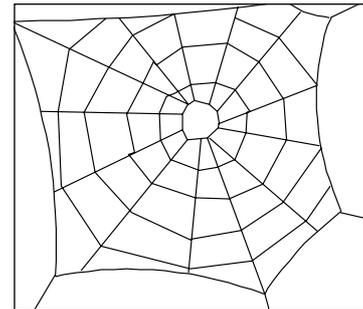
Sustainable

Building peace is a long-term prospect. Violent conflicts occur over generations, and we can expect that peacebuilding will take no less time. For peacebuilding to be sustainable, we need to pay attention to where our activities and energies are leading us. Rather than thinking only about the immediate and coming up with effective responses to issues and crises, sustainability requires that we think about what creates an on-going capacity within the setting for responding to and transforming recurring cycles of conflict and crises. Like sustainable development, sustainable peacebuilding seeks to discover and strengthen the resources rooted in the context of the protracted conflict.
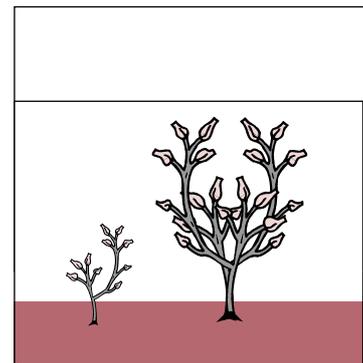
Strategic

While peacebuilding needs to have a comprehensive overview, specific programmatic actions also need to be strategic. That means learning to respond proactively to emerging, dynamic social situations and meeting immediate concerns and needs, while at the same time reinforcing a larger, longer term change process. Designing and assessing peacebuilding actions needs to link to immediate needs and
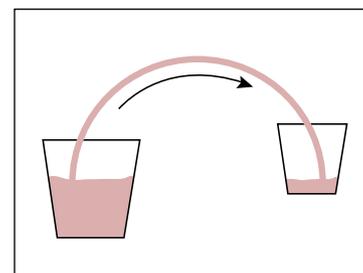
the desired vision of change. To be crisis-responsive but not crisis-driven requires that we strategically assess the activities we are working on, including the what, where, and how of our activities.

Infrastructure

An infrastructure is needed to provide the social spaces, logistical mechanisms, and institutions necessary for supporting the process of change and long-term vision of peace. A peacebuilding infrastructure is like the foundation and pillars that hold up a house. Here, the foundations are people, their relationships, and the social spaces they need to support the process of transforming division and violence to increased respect and interdependence, and increased involvement in and responsibility for building peace. The infrastructure provides the basic support that enables people and peacebuilding processes to weather the immediate crises while patiently pursuing the slow, long-term desired change within a context of relationships.
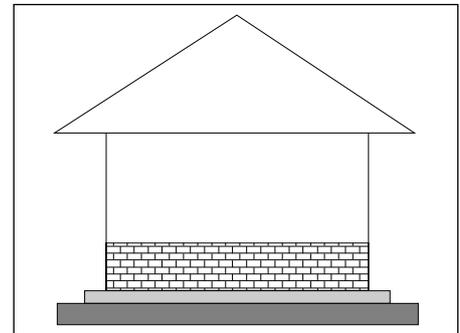
(Adapted from Lederach, 1997)

A woman had a child who was very hungry and crying for food. The woman took the last money she had and went to the market. She bought bread to take home to feed her child that night.

However, the mother was wise, and she didn't use all of her money for bread. She took some of it and bought beans for planting. She went home, prepared her farm, and planted the beans. She knew that these plants would not ease her child's hunger today, but she also knew that with proper care, the bean seeds would start producing in a few weeks, and the beans she harvested would feed her child for many months.

This mother was indeed wise, and she saved enough of her money to buy a mango. She fed the flesh to her child, and carefully planted the seed. Over the months, she tended the seed carefully, although she knew that her child would be grown before the tree produced its first mango. However, she knew that once the mango tree grew to maturity, she would feed not only her own grandchildren but also the children of the entire village with the fruit from that mango tree.

Then, this very wise mother took her very last coin and visited the tree nursery, where she purchased a very small mahogany seedling. She took the seedling home and carefully planted it in a corner of her homestead. She faithfully watered that small seedling, and protected it from goats and other possible harm, and taught her child to do the same. She knew that she would tend this mahogany tree throughout her entire lifetime, and her child would do the same, without reaping any benefit from it. But she also knew that by the time her great-grandchildren were born, they would play under the shade of that mahogany tree, and her great-great grandchildren would be able to harvest that tree, and build a strong and sturdy house that would last for many more generations.

(Source: Ayindo *et al.*, 2001, p.83)

Integrated Framework for Peacebuilding
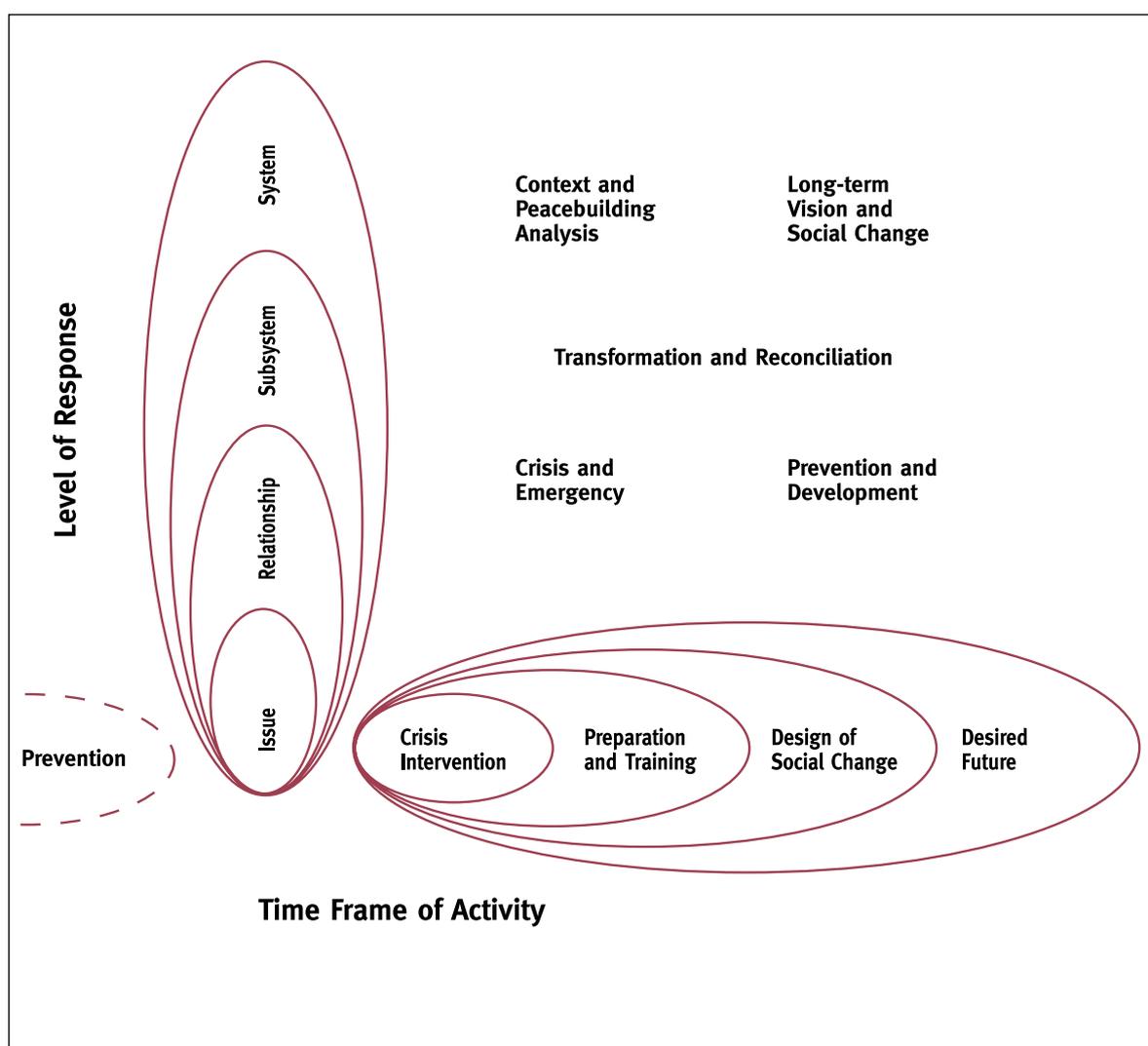
(Source: Adapted from Lederach, 1997)

CASE STUDY: EMERGENCY RESPONSE AND PEACEBUILDING

You are working in a country that has long been mired in internal conflict. The conflict is rooted in competing claims from various parties regarding socio-economic and political developments after independence. The conflict has religious, identity-based, political, and military as well as economic undercurrents. Years of corruption, mismanagement and political policies designed to exclude certain groups have left the majority of the people feeling they have few options for peaceful change.

Armed fighting has occurred between the government and opposition forces. Armed rivalries among the opposition groups have also increased. Lines of authority have become unclear. The government's ability to meet the needs of its citizens is decreasing.

Last week numerous rural villages were attacked by one of the opposition groups. These attacks left 50 villagers dead and more than two hundred wounded. The villagers primarily belonged to a minority ethnic group who currently support the government. Fearing further violence, thousands of villagers have been fleeing to refugee camps within the capital city. The refugee camps are overflowing, and there are fears that rebels will make further advances towards the capital city and have already infiltrated one of the camps. There are severe food shortages and sanitation issues within the camps.

There is now considerable media attention focused on the country. Most of the media groups are concentrating on the mass migrations and refugee camps. This attention has generated considerable interest by governments and donor agencies that are willing to provide money to NGOs for their intervention efforts. The easy availability of funds has led to a large influx of international aid agencies. NGOs operating in the area have set up a joint Humanitarian Task Force to try and coordinate efforts.

Despite evidence that the opposition forces are not initiating any more offensives, rumours began circulating that they were about to advance on a fairly large town outside of the capital city. There is also loose talk that an international military operation might be launched to separate the various combatants and to deliver much needed assistance. The general civilian population continues to lack basic goods and services. Unrest is growing.

Group Task:

All those in your group are members of the joint Humanitarian Task Force. You have been brought together to deal with the refugee situation and develop a series of policy options and an action plan to address both the short-term refugee situation and the longer worsening conflict. Be prepared to present your conclusions.

(Source: CRS Emergency Response, adapted from a United States Institute of Peace Case Study)

MODULE 5: SKILLS FOR THE PEACEBUILDER- COMMUNICATION AND CONFLICT HANDLING

Suggested reading: *Working for Reconciliation: A Caritas Handbook,* 3.3 (pp. 78-84)

Basic Concepts and Content

Perception
Communication
Conflict and Culture
Conflict-handling Skills
Conflict-handling Styles
Problem solving
Negotiation
Mediation
Third Party Communication Skills
Exercises
     5.1   Old Lady/Young Lady
     5.2   Fixed Positions
     5.3   The Disrupter
     5.4   Slanted Story-telling
     5.5   Robbery Report
     5.6   Folding Paper Game
     5.7   Personal Conflict Style Inventory
     5.8   Animal Conflict Styles
     5.9   Chairs
     5.10   Nine Dots
     5.11   Creative Problem solving
     5.12   Negotiation Role-Play
     5.13   Mediation Role-Play
     5.14   Models of Mediation
Handouts
     5.1   Optical Illusions (Old Lady/Young Lady and Faces/Vase)
     5.2   Robbery Report
     5.3   How do I respond to conflict?
     5.4   Conflict Styles
     5.5   Conflict Styles and the Degree of Concern for Relationships and Issues
     5.6   Animal Conflict Styles
     5.7   Nine Dots
     5.8   Creative Problem solving
     5.9   Basic Principles of Negotiation
     5.10   Negotiation Role-Play: Role for A. Smith
     5.11   Negotiation Role-Play: Role for P. Patel
     5.12   The Process of Mediation
     5.13   Third Party Communication Skills
     5.14   Mediation Role-Play: Role for Caritas Staff Member
     5.15   Mediation Role-Play: Role for Director of Partner Organisation
     5.16   Mediation Role-Play: Role for Mediator
     5.17   Case Study: Rapid Response in Wajir

Overview

This module provides a very brief introduction to communication and conflict handling. The sections of the module address perception, communication skills, and conflict handling skills. The section on conflict-handling skills provides a tool assessing individual ways of dealing with conflict (conflict handling styles), an introduction to third party roles in conflict and peacebuilding, and an introduction to problem solving and negotiation skills and to the process of mediation.

> Minimum Training Time:
>   4 hours (includes content and exercises for Perception and Communication)
> Maximum Training Time: 2 days (includes full content and selected exercises)

BASIC CONCEPTS AND CONTENT

This module starts with perceptions, because perceptions are central to how we communicate and how we see and act in conflict. It is followed by a focus on communication, a basic building block for peacebuilding, both as a component of peacebuilding programming and as a skill every peace agent should have. Two assessment tools that are useful in looking at how each of us deals with conflict are then included. Lastly, three basic methods of dealing with conflict on a larger scale – problem solving, negotiation, and mediation – are presented.

Trainer Notes: The content in this module should be presented in mini-lectures that are 20-30 minutes in length. Trainers should intersperse these mini-lectures with activities and exercises.

Perception

In our everyday routines, we interpret events or conversations based upon our past experiences, religious and cultural background, and even our mood. Our senses of sight, taste, smell, hearing, and touch also influence our interpretation. What we believe to be true is relative to who we are. In any situation, multiple interpretations exist. Our perception of events, information, people, or relationships influences how we communicate, how we see and act in conflict, and how we define solutions to problems.

Conflict and communication are intimately tied to perceptions. How we see the world depends upon where we stand, and where we stand is affected by our beliefs that are grounded in our culture, religion, family background, status, gender, and personal experiences. Individuals who experience the same event who come from the same general background will still come up with different perspectives on that event, and define "truth" in that setting in different ways.

The first few exercises in this section and the Parable of the Elephant demonstrate how what we perceive to be true can be very different based upon how we perceive an object or a picture. We can all look at the same picture, as with Exercise 5.1 (Old Lady/Young Lady), and see very different things. Think about a disagreement you had with a family member or close friend who shares similar values and beliefs. Did perception play a role in your disagreement? Have you ever been in a situation that reminds you of the Parable of the Elephant?

The Parable of the Elephant
A group of blind individuals approach an elephant. The first person latches onto the leg and claims, "an elephant is a tree trunk; it is big, round and rough." The second hits the

stomach and says, "A tree, no way! An elephant is like a wall: high, solid and wide." The third grabs the trunk, and exclaims "The elephant is like a snake, long and flexible." The fourth person finds the tail and replies, "No, the elephant is like a rope with a wire brush on the end!" The fifth blind person catches hold of the ears, and proclaims, "The elephant feels like a banana tree leaf."

Who is right? All are right, and all are wrong. The lesson of this parable is that we need to simultaneously see the whole and see things from the perspective of what individuals are able to see and feel.

The Parable of the Elephant demonstrates the importance of perception. It provides a useful introduction to the other topics in this module, all of which are greatly affected by perception.

Trainer Notes: You might want to recite the parable before introducing Exercise 5.2, Fixed Positions. Another alternative is to choose between reading the parable and the exercise.

Exercise options include: 5.1 Old Lady/Young Lady; 5.2 Fixed Positions.

Communication

Communication takes a variety of forms – speaking or verbal, non-verbal or body signals, listening, and interpreting messages. The *Transactional Model of Communication* (Wood, 2001, pp.25-26) is useful because it integrates these various forms and additional external factors that affect communication.

This particular model assumes that communication is a transaction or an interaction between two individuals, Communicator A and Communicator B. Both people send information and receive information simultaneously. Sending information takes the form of non-verbal messages (e.g. nodding your head or raising your eyebrows) and speaking. The individual receiving information listens and interprets the verbal and non-verbal messages. Both individuals take cues from the sender or listener regarding the other person's level of interest. This is called feedback – a response to a message.

The Transactional Model is useful because it takes into account internal and external factors that influence the quality of communication. The following factors are identified as important.

Time. Interactions change over time, especially as people get to know one another. When people know each other well, the way they interact and what they talk about changes.

"Field of experience." Individuals interpret messages according to their own experiences, moods, and cultural framework. These elements (experiences, moods, culture, background) make up a person's field of experience. The more the fields of experience of two (or more) communicators overlap, the less the misunderstanding in their communication.

Noise. Noise refers to whatever disrupts communication. This may be actual noise, like music or blaring horns, or things inside the communicator that hinder or distort the message. The listener might be preoccupied and thinking about what he or she needs to get done that day or what to make for dinner, while the speaker might be distracted by a commotion on the street. This interrupts concentration and is part of the noise that disrupts effective communication.

Contexts. The context is the situation in which the communication takes place. This includes shared contexts like culture as well as personal contexts like family or religion.

Fields of experience and context change over time. We accumulate knowledge and experience every day, and this affects the way we communicate and how we interact with others. For example, if yesterday you had a negative encounter with a police officer, this encounter will

colour your next interaction with a police officer, and possibly others in uniform.

The concepts of fields of experience and context emphasise how culture and perception affect the way we send and receive messages. For example, in one culture nodding one's head up and down means "yes," while in another culture it means "no." This non-verbal message is interpreted within a particular cultural context, with entirely different meanings in two different cultures. This causes miscommunication, and possibly conflict.

Another hypothetical example demonstrates the way perceptions cause miscommunications and conflict. In a conversation, Communicator B is having trouble concentrating on a conversation with Communicator A, because she just received word of an illness in her family. She is preoccupied and this becomes noise that disrupts communication. Communicator A, on the other hand, interprets this noise to be a sign of disinterest in the conversation and what he has to say. Each person perceives the conversation in a different way. This difference in perception in terms of the conversation leads to miscommunication (receiving a message of disinterest that is not intended) and possibly conflict.

Miscommunication also commonly leads to conflict in a situation called a *communication triangle*. In communication triangles, a third person is involved. Often, when a relationship between two people becomes strained or tense because of disagreement or miscommunication, one of the individuals turns to a third person for support. This person becomes an ally of one of the individuals in the triangle. The role of the third person is often to ease the tension in the original relationship. In the figure below, for example, Jeanne has a disagreement with her husband, Paul, and talks with her friend Celeste about their disagreement, or expressions of dissatisfaction in the Jones family go through the neighbour Vincent. Triangles often become disruptive because communication between the two primary individuals (Jeanne and Paul, or within the Jones family) stops and is channelled through the third person. A diagram (Figure 5.1) is helpful in showing how communication is disrupted.

Figure 5.1 – Triangles in Communication

"De-triangling" happens when communication is restored between the two primary individuals (MCS, 1995, p.120). In some cases, a third person is brought in to help restore relationships or to resolve the conflict between the first two people. If this is the case, we refer to this person as a *third party*, whose goal is to act as an intermediary between the two individuals in conflict as to restore the relationship.

The above examples and discussion demonstrate that communication and conflict are linked. They are also linked in terms of how to work at resolving conflict (see Conflict Handling Skills below). Without the skills to communicate effectively, we cannot be effective peacebuilders. This implies that we need to understand what happens when individuals communicate, be aware of the external influences (like noise or context, including culture), and assess how these influences affect our ability to send and receive information.

Exercise options include: 5.3 The Disrupter; 5.4 Slanted Story-telling; 5.5 Robbery Report; 5.6 Folding Paper Game.

Trainer Notes: Exercise 5.3 (The Disrupter) demonstrates how easy it is to disrupt communication. It is also useful in identifying disruptive group dynamics in a group setting. Exercise 5.4 (Slanted Story-telling) indicates the importance of bias and perception in interpreting information while Exercise 5.5 (Robbery Report) addresses how communication is distorted through multiple senders. Exercise 5.6 (Folding Paper Game) is about miscommunication and perception. It is useful to follow tense activities or ones that divide people into groups with exercises that enhance overall group cohesion (see Section III, 3.5, Activities for Enhancing Group Dynamics).

Conflict and Culture

Culture plays an important role in how conflicts unfold, and how events and actions are interpreted. As discussed in Module 3, culture often only becomes obvious when it is not shared. Most of the time we take norms and assumptions for granted. As Exercises 5.3 - 5.6 demonstrate, communication is difficult enough when culture is shared, and so are the norms and assumptions that go along with it. When we communicate between cultural groups, often there are different norms and assumptions, which make communication even harder. For example, different cultures have different assumptions about whether conflicts should be public or private, avoided or confronted, individual or communal. Two exercises for examining cultural differences in conflict are located in Module 3. They are Exercise 3.3 Identifying your Group and 3.4 Three Questions.

Conflict Handling Skills

In thinking and learning about how to deal with or handle conflict, we need to examine: (1) how we handle conflict in our own interactions with others (conflict handling styles), and (2) what skills are useful in dealing with conflict. This section introduces both. Conflict handling skills are crucial for those doing peacebuilding work. In your work as peace agents, you will inevitably deal with conflict, perhaps on a daily basis. These skills and learning more about how you react to conflict will help you grow and deal with the conflicts you face in your personal life, in your professional life, in your relationships with other peacebuilders, and in your interactions with those who might not agree with your peacebuilding work.

After introducing different conflict handling styles, three types of skills are introduced: problem solving, negotiation, mediation. This is followed by a brief discussion of basic third party communication skills commonly used in mediation.

Trainer Notes: The skills included in this section and the various styles of handling conflict have been developed in a western cultural context. The skills are included here, but you are encouraged as trainers to discuss with participants the ways in which these concepts may or may not be applicable or adaptable to the contexts where you work. It is important to note that this section of the module is only an introduction to conflict-handling styles and skills – many university programmes around the world devote several years of study to conflict and conflict resolution skills and techniques, and practitioners refine their skills only after years of experience negotiating, mediating or problem solving. Additional resources are listed in Appendix A, which contain more detailed information on these conflict resolution skills.

1) Conflict Handling Styles

Many tools are available to help individuals be aware of the way they act in conflict. For peacebuilding, knowing how you react to conflict and communicate with people is very

important. This module includes two different conflict handling style instruments, which you can use with participants. These instruments are also referred to in Section III, 3.3 Trainer Motivation: Knowing Yourself and are good tools for self-assessment as a peacebuilding trainer.

The first instrument is a Personal Conflict Style Inventory developed by Ron Kraybill and Mennonite Conciliation Services (1987). It is a brief questionnaire that uses the five conflict styles identified in the Thomas-Kilmann instrument (Exercise 5.7; see also Section III, 3.3) – accommodation, compromise, competition, avoidance and collaboration – and expands the focus to examine how you react to conflicts when they first arise and how you respond after the conflicts become more intense. The second is a conflict-handling style instrument that interprets different styles using animals (Exercise 5.8). Below is a brief overview of the five basic styles for handling conflict, which you can use for discussion during the exercises.

Trainer Notes: These categories emerged within a western cultural context and do not necessarily translate to other cultures. For example, collaborating is often referred to as cooperating. In some Arab cultures, collaboration has a very negative connotation with "selling out" to an enemy. When using these instruments, make sure you check with individuals from the various cultural backgrounds of your participants about these terms before using the instruments. These conflict style explanations and Figure 5.2 are available at the end of this module and can be used as handouts or overheads.

Accommodating. People who accommodate are unassertive and very cooperative. They neglect their own concerns to satisfy the concerns of others. They often give in during a conflict and acknowledge they made a mistake or decide it is no big deal. Accommodating is the opposite style of competing. People who accommodate may be selflessly generous or charitable, they may also obey another person when they would prefer not to, or yield to another's point of view. Usually people who accommodate put relationships first, ignore the issues and try to keep peace at any price.

Competing or Forcing. People who approach conflict in a competitive way assert themselves and do not cooperate as they pursue their own concerns at other people's expense. To compete, people take a power orientation and use whatever power seems appropriate to win. This may include arguing, pulling rank, or instigating economic sanctions. Competing may mean standing up and defending a position believed to be correct, or simply trying to win. Forcing is another way of viewing competition. For people using a forcing style, usually the conflict is obvious, and some people are right and others are wrong.

Avoiding. People who avoid conflict are generally unassertive and uncooperative. They do not immediately pursue their own concerns or those of the other person, but rather they avoid the conflict entirely or delay their response. To do so, they may diplomatically sidestep or postpone discussion until a better time, withdraw from the threatening situation or divert attention. They perceive conflict as hopeless and therefore something to be avoided. Differences are overlooked and they accept disagreement.

Collaborating or Cooperating. Unlike avoiders, collaborators are both assertive and cooperative. They assert their own views while also listening to other views and welcome differences. They attempt to work with others to find solutions that fully satisfy the concerns of both parties. This approach involves identifying the concerns that underlie the conflict by exploring the disagreement from both sides of the conflict, learning from each other's insights, and creatively coming up with solutions that address the concerns of both. People using this style often recognise there are tensions in relationships and contrasting viewpoints but want to work through conflicts.

Compromising.   Compromisers are moderately assertive and moderately cooperative. They try to find fast, mutually acceptable solutions to conflicts that partially satisfy both parties. Compromisers give up less than accommodators but more than competitors. They explore issues more than avoiders, but less than collaborators.   Their solutions often involve "splitting the difference" or exchanging concessions. Conflict is mutual difference best resolved by cooperation and compromise.

These five conflict styles can be put together on a grid with two dimensions: (1) degree of concern for the relationship between the parties in conflict; and (2) degree of concern for the conflict issues (see Figure 5.2, adapted from Blake & Mouton, 1979).   A high degree of concern for the relationship and the issue typically yields a collaborating or cooperative conflict style.   A high concern for the relationship and low concern for the issue usually generate an accommodating conflict style, while a high concern for the issue and low concern for the relationship lead to a competitive or forcing conflict style.   A moderate degree of concern for the relationship and the issue will generally produce a compromising conflict style. Finally, a low concern for both the issue and relationship will typically yield an avoiding style.

Figure 5.2 – Conflict Styles and the Degree of Concern for Relationships and Issues start
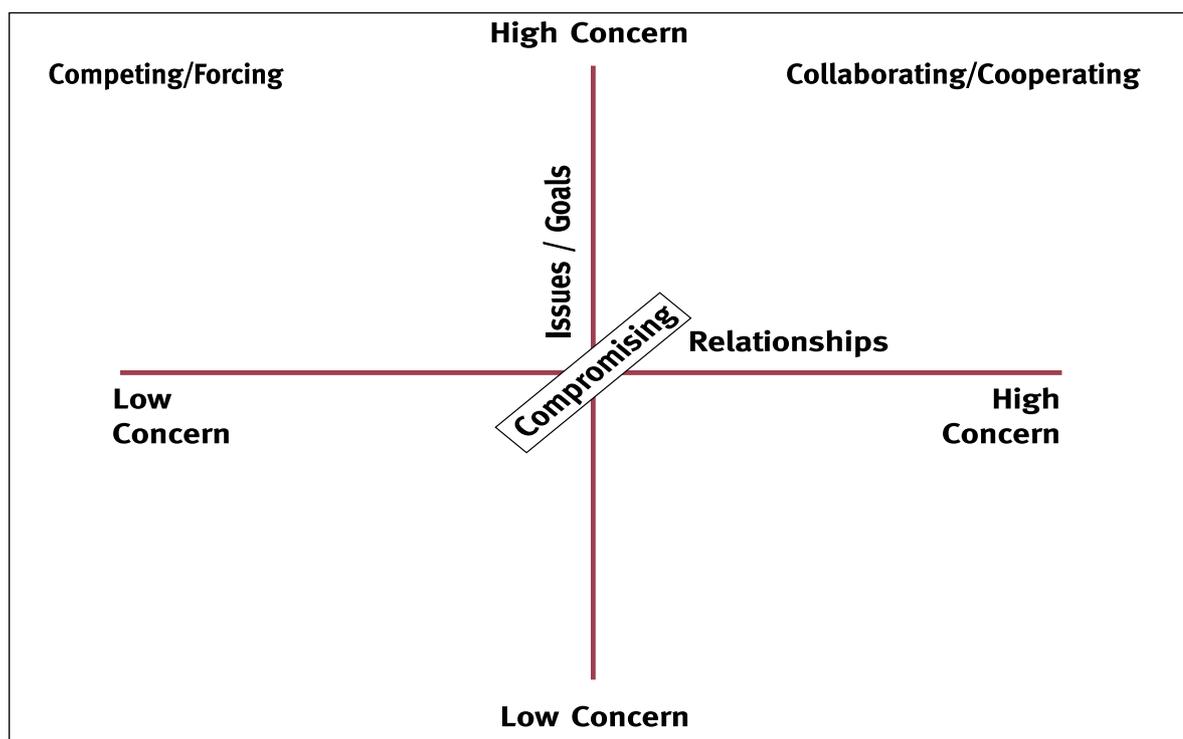
The instruments in Exercises 5.7 and 5.8 identify your *preferred style* of handling conflict. This does not mean that you do not use other styles in some of your interactions. In fact, each style is appropriate in different situations. For example, if a child is in danger of touching a hot object or running into the street, you will use a competing style to prevent the child from being harmed. We each need to develop competency in all of the five styles.

Question for Reflection: In what circumstances are each of the five styles appropriate? In addition, all cultures attach different positive or negative values to each of the styles. For example, some cultures positively value competition while others might interpret compromise as a positive style.

Question for Reflection: In your own cultural context, what values do you place on each style? Compare your responses to these to your other trainees or participants.

Trainer Notes: Decide which conflict style instrument (Personal Conflict Style Inventory or Animal Conflict Styles) to use with participants. The Animal Conflict Styles does not require literacy whereas the Personal Conflict Style Inventory does.

Exercise options include: 5.7 Personal Conflict Style Inventory; 5.8 Animal Conflict Styles

2) Problem solving

Problem solving is a technique that encourages individuals in conflict to jointly define the conflict or problem, analyse its causes, suggest various options for solving the conflict, and then select and implement the preferred solution. It is a five step process in which a group: (1) defines the conflict; (2) analyses causes of the conflict; (3) generates or brainstorms options for resolution; (4) selects the preferred option; and (5) implements the solution. In many cases, step 5 (implementation) is done separately, at a later date. The DELTA manuals referred to in Section III, 3.2 (Training for Adults) use a *problem posing approach* that is very similar to problem solving, in which development issues are presented as problems to be solved.

Another similar methodology is called *appreciative inquiry*. Appreciative inquiry (AI) takes a more positive approach and analyses and appreciates the capacities that exist, rather than looking at the deficiencies or problems. It discovers and appreciates the best of what is, dreams about what might be and envisions possible impact, designs and creates what should be, and finally, takes steps to make these processes sustainable (see Appendix A, Additional Resources for more information about appreciative inquiry).

Problem solving is often used in small groups to think analytically. It is a skill that can be extremely useful in conflict, especially for jointly defining the problem or conflict. Usually not all groups agree on the causes of the conflict! Problem solving is not necessarily useful in restoring relationships, which is one of its limitations as a conflict handling skill.

In some cases, encouraging *cooperation* as opposed to competition by reorienting an individual's or a group's focus is enough to defuse conflict. Creating a situation in which two formerly competitive groups work together to achieve a common ("superordinate") goal is a useful and commonly used technique in peacebuilding programming. For example, some peacebuilding programmes have established joint projects that require former enemy groups to work together to build houses for all or that establish committees to improve the quality of education for both groups' children. Although these are often effective in promoting short-term problem solving and cooperation it isn't yet clear if these strategies work in the long-term to break down stereotypes and build relationships that extend beyond the common goal.

Trainer Notes: Exercise 5.9 (Chairs) promotes and demonstrates the use of cooperative versus competitive techniques in groups.

Brainstorming is a technique of problem solving that is useful in generating options. It separates the process of generating options from evaluating the various options, therefore encouraging individual and group creativity. (See Section III, 3.2, Training Techniques, for another overview of brainstorming as a training technique).

Exercise options for developing problem solving and cooperation skills include: 5.9 Chairs; 5.10 Nine Dots; 5.11 Creative Problem solving.

3) Negotiation

Negotiation is a basic way of getting what you want from someone else, usually using verbal communication. We all negotiate every day – with a vendor at the market, with our friends or relatives in deciding what to eat or where and how to travel. American authors Roger Fisher

and William Ury developed a model of business negotiation in 1981 that has become extremely popular. Essentially, they propose four principles of negotiation (Fisher and Ury, 1981):

1) Separate the people from the problem. The relationship (the "people") is separate from any substantive conflict (the "problem") you have. By disentangling the relationship from the problem, you reduce the possibility of miscommunication and emotions negatively affecting the negotiation. You want to establish good working relationships in negotiation. Deal with relationship issues, if they exist, separately from substantive issues.

2) Focus on interests not positions. Interests are underlying needs, desires, concerns, wants, values, or fears. Interests motivate people, but often individuals will state a position. For example, many countries have a position that "we will not negotiate with terrorists." This is a position, but the underlying interests probably relate to concerns and fears about personal security. In conflict, individuals and groups often state only one position. It is usually difficult to negotiate compromises on positions. Behind positions are multiple interests, and focusing on interests allows negotiators more room to generate solutions acceptable to all parties.

3) Invent options for mutual gain. This requires creativity and the commitment to brainstorm options that will be acceptable to both parties. In brainstorming, negotiators need to separate the stage of evaluating options from the stage of generating options. Both parties need to broaden the number of possible options and not search for just one option. Both parties also need to think about options that will satisfy the interests of the other side.

4) Insist on using objective or mutually acceptable criteria. Often it is possible to identify several relevant standards or criteria by which parties can evaluate the fairness or acceptability of a negotiated agreement. Negotiators can brainstorm criteria or standards in the same way as they brainstorm options.

Fisher and Ury also invented the concept of the **BATNA**. This is a term that refers to the **B**est **A**lternative **T**o a **N**egotiated **A**greement. An alternative is different than an option – it refers to a possible course of action if you do not reach a negotiated agreement. The BATNA functions as your bottom line as a negotiator and helps you determine whether or not negotiation is your best option. In order to make a BATNA useful, negotiators need to carefully analyse the costs and benefits of the BATNA, and to evaluate costs and benefits of the negotiated agreement against those of the BATNA. If individuals or groups think they can accomplish their bottom line using other methods (e.g. like a strike, violence, legal options) they will resort to those methods and not use a cooperative model of negotiation.

This model of negotiation is presented with several caveats. First, this is a culturally specific model of negotiation, developed originally for American business culture. Some cultures do not value direct confrontation, which is one of the assumptions of the model. This model of negotiation is a very direct way of dealing with conflict. Some cultures might value the use of indirect methods, using an intermediary or third party such as with mediation. In addition, this model does not take into account how other cultures apply different negotiating techniques. In presenting this model to trainees, you will want to elicit cultural elements and variations in negotiation during debriefing exercises. Second, this model does not deal with power issues or imbalance.
Exercise options include: 5.12 Negotiation Role-Play.

Trainer Notes: Give the handout about negotiation before doing Exercise 5.12.

4) Mediation

Mediation is sometimes referred to as assisted negotiation. The main difference is that mediation involves a third party whose role is to help the parties reach a mutually agreeable solution to the problem or conflict or disagreement. Mediation is a voluntary process. The exact process of mediation differs from mediator to mediator, and according to the culture in which mediation takes place. In general, there are four stages to mediation (adapted from MCS, 1995, p.147). The descriptions that accompany these four phases relate to mediation in a North American context.

1) Introduction. During the introduction, the mediator greets the parties, describes the process and the role of the mediator. The parties, together with the mediator, establish the groundrules for the mediation session(s) before entering into the story-telling phase.

2) Story-telling. During this phase, each party tells their story from their own perspective. The mediator usually summarises each of the stories after the party has told the story. The mediator lists the issues for resolution, and the parties agree to this list.

3) Problem solving. During the problem solving stage, parties engage in a problem solving process to generate and then evaluate various options for resolving their conflict. At times the mediator uses a *caucus*, which is a separate session with each party, to explore emotions, unstated interests, or goals.

4) Agreement. After evaluating the various options for resolving the disagreement, the parties decide on a solution. The mediator facilitates a discussion about the details of the agreement – who will do what, when, and where. This is often written down, with some details about what to do if either party does not uphold his or her part of the agreement.

In a western context, mediators are seen to be impartial or neutral. This means they do not show bias toward either party but instead work to help the parties reach an agreement that is mutually acceptable. In other contexts, mediators might be seen as partial but they are acceptable to both parties. For example, a family member of one of the parties might be an appropriate mediator, provided that both parties agree on the choice of a mediator for their conflict. For an example of chosen mediators, see the explanation of the Islamic reconciliation ritual *sulh* in Module 2.

Although mediation is often a more formalised and ritualised process, it doesn't have to be. Many people informally mediate between friends, co-workers, or family members, assisting with communication and restoring relationships between conflicting parties. For example, an informal mediator might listen to both sides, helping them to see the other person's point of view by restating the other person's story in language that is less accusatory. Or an informal mediator might help brainstorm possible solutions. In peacebuilding programming, mediation might be useful to resolve disagreements about how to implement a programme, or to re-establish working relationships after a conflict has erupted.

Trainer Notes: Give handouts on The Process of Mediation (5.12) and Third Party Communication Skills (5.13) before doing Exercise 5.13 Mediation Role-Play.

Recently, a number of scholars and practitioners of conflict resolution have documented traditional models of mediation or conflict resolution. These models often differ in detail, but generally follow some kind of accepted process for story-telling and deciding upon a resolution of the conflict. Often, the process concludes with a *ritual*, such as sharing a meal together or engaging in a cleansing or healing ritual that restores the relationships between the parties (for further discussion on ritual see Module 2). In Rwanda, for example, the traditional method of conflict resolution is called *gacaca*. It involves a panel of respected community leaders who listen to the stories of the conflicting parties and then decide upon

a resolution. In the past, *gacaca* was used to resolve disputes within the community. Now, *gacaca* has been adapted to deal with some of the lesser crimes of the Rwandan genocide of 1994. The handout for Exercise 5.14 entitled Rapid Response in Wajir, (handout 5.17) is a story about a traditional model of mediation, and Exercise 5.14 asks participants to reflect on models of mediation in their own culture. Appendix A contains more resources on indigenous or traditional models of mediation.

Depending on the type of mediation process used, mediation can be used to help repair strained or broken relationships. If relationships are at the core of the mediation process then it can be transformative for those involved. Mediation requires that parties respect each other enough to hear their point of view and in doing so validate them, and requires they trust each other enough to come to an agreement.

Exercise options include: 5.13 Mediation Role-Play; 5.14 Models of Mediation.

Arbitration is another way to handle conflicts and is often linked to mediation because it also involves a third party. However, there is an important difference between the two: in arbitration, the third party decides the outcome for the parties rather than the parties deciding for themselves. The parties make their arguments to the third party arbitrator, but do not have control over the process or decision. Arbitration is sometimes used as an alternative to the legal proceedings of a court with its judge and jury because it is faster and less costly. If the parties agree ahead of time to abide by the arbitrator's decision it can be an efficient way to conclude a dispute, however the process does not attempt to repair or transform broken relationships.

5) Third Party Communication Skills

In communicating effectively, many conflict resolvers and communication experts emphasise the importance of particular communication skills. These skills are extremely useful for individuals intervening in conflict, like mediators. These third party communication skills include:

Reframing. Reframing involves giving an alternative interpretation of issues or behaviour. In conflict, parties often engage in communication patterns that escalate a conflict, like trading accusations, or not listening to the other side. By reframing, the mediator validates the speaker's experience but opens the door for alternative interpretations of the content. Changing the frame makes room for different perceptions and interpretations of issues and behaviour. For example, a mediator might reframe an action like "forming coalitions against me" to "she must really feel powerless if she finds it necessary to gather the support of others." Reframing might involve moving a speaker from more general to specific comments, might identify underlying feelings, might neutralise attacks or identify areas of common interests (MCS, 1995, p.157).

▲ Conflict breaks up families, destroys lives and devastates people's homes.
Photo: Reina Neufeldt/CRS

Restating. This is similar to reframing, except it involves restating what one party says in language that is less accusatory. The person restating does not add anything to the statement, but simply paraphrases the speaker. For example, one party might claim "she is lazy. She never helps me with the difficult tasks of running an organisation." A mediator might rephrase this statement in the mediation: "Running an organisation is difficult and takes a lot of work." A follow-up question that reframes the content might be whether the speaker feels overwhelmed with the amount of work involved in running an organisation. When restating, the third party should check with the speaker to make sure the paraphrase is accurate.

Active listening. Using active listening demonstrates to the speaker that you, as a listener, are really hearing what the speaker is saying. You communicate this by *reflecting* the feelings of the listener (responding "you feel very strongly about this" to a comment about "I've had enough – I want him out of the organisation"), restating the content of the speaker's comments, asking open-ended questions, and generally communicating empathy with the speaker. Empathy communicates that the listener really understands the speaker's point of view. When overused, active listening can be irritating, and it is difficult to do in cross-cultural situations where perceptions and interpretations of content and underlying emotions in conversation are culturally influenced.

Skilful mediators in a western context make use of good communication skills like restating, reframing, asking open questions (for a discussion of open questions see Section III, 3.4, Skills of a Good Facilitator), or active listening to change communication patterns and assist parties in reaching a mutually acceptable agreement.

Other techniques that mediators use include the *caucus* (holding a separate session with each party), or asking parties to redirect comments to the mediator instead of to each other. These two related techniques are appropriate in instances where one party refuses to allow the other party to tell his or her story, often continuously interrupting or accusing the other party.

Redirecting comments to the mediator allows the mediator to take charge of the direction of the communication. However, one of the purposes of mediation is to model good communication and encourage communication between the parties, so this particular technique should be used sparingly.

Reality testing is a technique mediators may use toward the end of a mediation session. The mediator plays the role of an agent of reality by asking questions about the acceptability of the agreement, and the likelihood that all parties will be able to live up to their side of the agreement. In this way they test the agreement to see if it will last after the parties leave the mediation.

"And the servant of (Allah) Most Gracious are those who walk on the earth in humility and when the ignorant address them, they say 'Peace!'"

(Surah XXV: 63)

Like peacebuilding, mediation is not only a science in terms of its stages and its skills and techniques, but is also an art. Mediators often intuitively respond, using various skills in their repertoire to assist parties in communicating and in reaching an agreement. Knowing how to respond in difficult situations and to cultural differences only comes with practice. Although some individuals are natural mediators, it generally takes a lot of practice to be a good mediator.

Exercise 5.1: Old Lady/Young Lady

Purpose: Demonstrate the importance of perception on what we see and how we interpret situations or pictures.

Materials: Transparency or handouts of optical illusions, which include 5.1 the Old Lady/Young Lady, and the Faces/Vase pictures

Time: 5 – 10 minutes, depending on length of debriefing

Procedure:
1) Show transparency of Old Lady/Young Lady.
2) Ask participants what they see. Some will answer a young lady, while others will see an old lady.
3) Ask one of the participants who sees both to show the others the parts of the two ladies in the picture.
4) Repeat with the picture of the Faces/Vase

Discussion: Point out how everyone is looking at the same thing, yet seeing two entirely different pictures. For some it is easier to see both, but for many, it is only possible to see the other picture after someone traces the picture.

Trainer Notes: If you don't have access to a transparency machine, make copies of the handout for each participant. You may want to present just one or both of these pictures in the training.

(Source for Old Lady/Young Lady: R.W. Leeper and E.G. Boring, 1930; available on-line at www.illusionworks.com/html/perceptual_ambiquity.html

(Source for Faces/Vase: Edgar Rubin, 1915; available on-line at www.illusionworks.com/html/figure_ground.html

Exercise 5.2: Fixed Positions

Purpose: Examine how perceptions depend on our perspective.

Materials: None

Time: 10 minutes

Procedure:
1) Form a circle and ask one group member to stand in the middle. Ask someone standing in front of the person in the middle, "How many eyes have they got?" Ask someone standing behind the person the same question. Ask someone standing directly to the side of the person in the middle the same question. The person in the middle stands still, facing the same way throughout the questions and answers. At all times participants answer according to what they can actually see from their static position, not what they know is there. The answers will be two, none, and one respectively.
2) If desired, follow the same procedure with another person in the middle, and choose the arms this time.

Discussion: How does your perspective on a situation shape your understanding of it?

How can we give ourselves a more complete picture more of the time?

In what way can you relate this exercise to your everyday experience?

It might be useful to give participants the opportunity to walk around the circle and perceive the person in the middle from all angles. Ask them to give a running commentary about what they are seeing and how their picture of the person changes. The everyday analysis can be developed during this part of the exercise. You could also place a participant at the other end of the room and ask that person to walk slowly towards the rest of the group. How does distance influence what detail can be observed?

(Source: Macbeth and Fine, 1995, p.35)

Exercise 5.3: The Disrupter

Purpose: Demonstrate how easy it is to disrupt communication and group work, and to create a group strategy for recognising and dealing with disruption and sabotage.

Materials: Groups of three chairs, flip chart paper and markers, tape

Time: 15 minutes or more, depending on the length of debriefing

Procedure:

1) Divide participants into groups of threes. Within each sub-group they have to fill three roles: the speaker, the listener, and the disrupter. The speaker and listener face each other to talk, while the disrupter can move around. The speaker should describe some aspect of their work or life to the listener (e.g. what they did the day before, a current project they are working on, or what they plan to do over the coming weekend). The disrupter is asked to try to sabotage or disrupt this discussion in any non-violent manner.

2) Roaming disrupters can move between groups. These may be the trainers, plus any others who did not join groups when the full group was divided into threes.

3) After two minutes, ask participants to change roles. Then again after two more minutes, as it is essential for all participants to have the opportunity to play all three roles. Everybody should know what it feels like to be a disrupter and to be disrupted or sabotaged.

Discussion: Debriefing is essential. Ask participants to reflect on the following questions:

❖ What was it like to be a disrupter?
❖ What was it like to be disrupted and sabotaged?
❖ Did you find it easy or difficult to disrupt the conversation? Why?

Ask the group to name different types of disruptions they experienced or have experienced in the past. Write these on the flip chart. Examples include dominance, rigidity, interruptions (questions or answers), joking or not being serious, rudeness, silence, taking over with enthusiasm, and physical distraction by fidgeting.

Ask participants to reflect on various ways to deal with such sabotage, or how to counter disrupters.

❖ How have you or how could you deal with disrupters?
❖ What are the ways groups can deal with disruptive individuals?

Write answers on another flip chart paper. Examples include: ignore politely; clear interruption; stop the discussion; talk it out (publicly or privately); acknowledge and postpone; divert attention by forming sub-groups or set task; use the disrupter for debate; ask others for help; allow it; walk away. These should be taped to the wall.

Trainer Notes: This exercise can be especially useful if there are particularly disruptive members of the group. Such an exercise may be an opportunity for them to reflect on their behaviour and for the group to develop ways of dealing with the disruption. Most importantly, the exercise introduces the concept of disruption and sabotage to the whole group, as well as focusing them on strategies to deal with it. During the rest of the workshop, it is likely that participants will self-regulate, without any trainer input needed.

(Source: Adapted from Pretty *et al.*, 1995, p.161)

Exercise 5.4: Slanted Story-telling

Purpose: Explore how bias can slant the way a story is told or how facts are communicated; encourage reflection on missing pieces of information when listening or receiving information; and practice listening skills.

Materials: Cards with attitudes/moods/situations written on them (see below)

Time: 30 – 45 minutes

Procedure:

1)   Divide participants into pairs (preferably someone they have not yet worked with). One partner tells the other how they got to the session that day, including all the details from getting ready, leaving home or work, or wherever until they entered the door of the workshop venue. (Alternatively, they could recall a recent incident which involved them personally in a conflict.) Note: This should take 1-2 minutes.

2)   When the story is over, the listener retells the story in the second person ("you…"). When retelling is complete, the speaker confirms or corrects the facts and comments on omissions. The listener can also comment on the speaker's style, and whether this helped or hindered their absorption and recollection of detail.

3)   Distribute one card with a mood or a situation or an attitude to each person. Ask them not to tell anyone else what is written on their card. They now have to work out how to retell the story using that interpretation. Examples of this card could be:

   ❖ It is the funniest story you have ever heard or told.
   ❖ You are a police officer and are telling the story of a suspect's movements.
   ❖ You have to use the restroom, but must first finish telling the story.
   ❖ You detest the person you are talking about.
   ❖ You are lying about your movements.
   ❖ You are stirring things up with some gossip.
   ❖ It is the saddest story you have ever told or heard.

4)   Individuals now present their stories to the rest of the group, who try to guess what was on the card. Once the tellers have revealed what the statement was, the listeners might suggest how they could have been more effective.

Discussion: Questions to ask include:

   ❖ In what ways was information changed and reshaped according to the presenter's bias?
   ❖ Is this a process that is easy to detect in real life?
   ❖ Do we always change the information we pass on?
   ❖ In what ways and in what situations have we done this?

Trainer Notes: Cards could cover specific issues rather than moods. With cards like the ones suggested above, the exercise should be entertaining.

(Source: Macbeth and Fine, 1995, p.65)

Exercise 5.5: Robbery Report

Purpose: Demonstrate how easily miscommunication can arise; open discussion of factors that either block or facilitate effective communication; and motivate the group to do further work on communication skills.

Materials: Copies of the handout Robbery Report (5.2) for each participant

Time: 30 – 40 minutes

Procedure:

1) Ask the group for three volunteers who would be willing to demonstrate the challenges involved in effective communication. Explain that they will be sent out of the room and then called back in, one at a time, to be part of a chain of people who are reporting a robbery.

2) Number the volunteers one, two, and three, and ask them to leave the room.

3) Distribute the copies of the Robbery Report handout to everyone except the three volunteers. Have the group read the report, and explain that as each volunteer repeats the report, they are to note any changes or omissions that occur.

4) Invite the first volunteer back into the room. Read the robbery report to this person. Use a tone of voice that conveys urgency, but don't speak so quickly as to make it impossible to remember any details.

5) Invite the second person back into the room. Ask the first volunteer to repeat the report to this person. The rest of the group should be filling in their handouts.

6) Invite the third volunteer into the room. Ask the second volunteer to repeat the report to this person.

7) Announce that you are a police officer called in to investigate the crime, and ask the third volunteer to repeat the report to you.

8) Thank the three volunteers for their assistance. Remind them that the purpose of the activity was to open discussion of factors that can block or promote effective communication, and that the volunteers have helped the group in identifying these factors. Be sure that the volunteers don't feel that they have been singled out as poor communicators. Read the original report if the volunteers would like to hear it.

Discussion: Questions for the volunteers:

❖ What were your feelings as you tried to remember the report?
❖ Which factors made it difficult to remember the report?
❖ Was there anything that aided you in remembering details?

Questions for the rest of the group:

❖ How did the report change? Was anything essential left out?
❖ What factors do you think made it more difficult to remember the report?
❖ What factors might have helped the volunteers?

Trainer Notes: The situation described on the handout should be adapted to make it appropriate for the culture of the training group.

(Source: UNICEF, 1997, p.41)

Exercise 5.6: Folding Paper Game

Purpose: Demonstrate that it is easy to misinterpret relatively simple instructions.

Materials: Several square sheets of paper (square sheets are most interesting, as participants could choose to fold it from corner to corner, thus creating a triangle)

Time: 10 minutes

Procedure:
1) Select four participants or ask for four volunteers. Ask them to stand at the front of the room, facing the group.
2) Give each of the four a sheet of paper and these two rules:
   ❖ Each person must close their eyes during the exercise.
   ❖ They may not ask any questions.
3) Instruct the four to fold their paper in half and then to tear off the bottom right corner of the paper. Tell them to fold the paper in half again and then to tear off the upper right hand corner. Tell them to fold the paper in half again and then to tear off the lower left hand corner.
4) Instruct them to open their eyes and display the unfolded paper to each other and the audience.

Discussion: In all likelihood, the sheets of paper will not look the same. Ask the following questions to begin the debriefing:
   ❖ What words in the instructions could have been interpreted in different ways?
   ❖ How could the directions have been clearer to reduce the ambiguity?
   ❖ How can we encourage people to ask for clarification when they do not understand something?

(Source: Pretty *et al.*, 1995, p.185)

Exercise 5.7: Personal Conflict Style Inventory

Purpose: Have participants explore their own responses to being in conflict and recognise that there are a number of different ways of responding to conflict

Materials: How Do I Respond to Conflict and Conflict Styles handouts 5.3 and 5.4, one for each participant, chalkboard and chalk or flipchart paper and markers

Time: $1 - 1^1/_2$ hours

Procedure:
1) Handout the Personal Conflict Style Inventory (handout 5.3) to each participant.
2) Let participants know there are a number of ways of responding to conflict and this tool is designed to help identify how they respond to conflict as soon as it occurs and after it has continued for a while. Also mention that it is important for people doing conflict transformation and peacebuilding work to know how they personally react to conflict in order to deal with conflicts in a healthy, constructive way when they arise during their work.
3) Have participants read the questionnaire and follow the instructions listed.
4) After participants answer the questionnaire, go through the scoring procedure if participants have difficulty with it.
5) Debrief the questionnaire by going through the different conflict styles and identify strengths and weaknesses for each. Let them know that it is not necessary to share their preferred conflict styles and that each conflict style has its strengths and weaknesses, which makes them better in some situations than others. Ask participants to call out strengths and weaknesses for each conflict style. Write their responses on the chalkboard or flip chart paper. If there is time, discuss some of the questions below.

Discussion: You might want to have participants reflect on the cultural appropriateness of the Inventory, and how their responses to conflict are culturally influenced.

It could be useful to use the following questions for reflection:
   ❖ In what circumstances are each of the five styles appropriate?
   ❖ In your own cultural context, what values do you place on each style?

Trainer Notes: Some participants may be uncomfortable with sharing, but others may want to share. Often, individuals will talk in small groups with neighbours about their results.

Exercise 5.8: Animal Conflict Styles

Purpose: Have participants explore their own responses to being in conflict and identify a number of different conflict styles.

Materials: Handout of Animal Conflict Styles (5.6), one for each participant or use transparencies

Time: 45 – 60 minutes

Procedure:

1) Distribute the handouts or put the animals up on overheads.

2) Explain each of the animals and the corresponding conflict responses. Let people know that there are no right or wrong styles, but just different styles that may be more or less effective in different situations. It is important for people doing conflict transformation and peacebuilding work to know how they personally react to conflict in order to deal with conflicts in a healthy, constructive way when they arise during their work.

3) For this exercise, you may want to divide the group into pairs or into sub-groups of 3 or 4. Ask participants to discuss the following questions:

   ❖ What do they think is their most common response to conflict?
   ❖ How does this response change according to who they are in conflict with (family, friends, co-workers, neighbours)? According to the situation (e.g. work, home)?
   ❖ What are the strengths and weaknesses of the response styles?

Discussion: It could be useful to use the following questions for reflection:

   ❖ In what circumstances are the various styles of the animals appropriate?

Exercise 5.9: Chairs

Purpose: Demonstrate how to manage conflict by turning it into cooperation; focus on possible differences in interpretation of instructions; and highlight cultural differences in handling conflict.

Materials: A room without tables but with a chair for each participant, copies of each instruction (see below) for one third of the participants

Time: 30 – 45 minutes

Procedure:

1) Explain to the participants the relevance of the exercise by referring to the purpose.

2) Give each participant one set of instructions (A, B, or C), distributing equal numbers of the three different instructions. Tell them not to show their instructions to other participants as this will defeat the purpose of the exercise.

   A. Put all the chairs in a circle. You have 15 minutes to do this.
   B. Put all the chairs near the door. You have 15 minutes to do this.
   C. Put all the chairs near the window. You have 15 minutes to do this.

3) The trainer tells everyone to start the exercise, following the instructions they were given.

Discussion: This exercise focuses on aspects of non-aggressive conflict resolution. The instructions cannot be carried out unless people with identical instructions cooperate. The sub-groups cannot carry out all their instructions unless they cooperate. Several solutions are possible:

   ❖ Putting all the chairs in a circle, between the door and window
   ❖ Consecutively putting all chairs in a circle, then near the door, then near the window.

- ❖ Disobeying part of the instructions, by putting one third of the chairs in a circle, one third near the door, one third near the window
- ❖ Renaming the situation, by hanging two newsprint sheets in the middle of the room, on one of which is written "door" and on the other "window"
- ❖ Disobeying the instructions entirely.

The exercise has great scope for creative conflict resolution. Groups often burst into frantic action, use force and sometimes carry chairs with others desperately sitting on them to their corner. While some participants are trying to find a cooperative solution, others can be seen continuing to collect and defend their chairs. This in turn frustrates the co-operators, who forget their positive intentions and join the argument.

Debriefing questions include: What did you experience when playing this game? Did you feel that the chair you were sitting in was yours, to do with as you pleased? How did you relate to people who wanted something else? Did you cooperate, persuade, argue, fight, or give in? If you confronted others, how did you do this? Did you follow instructions? Why did you interpret them as you did? Did you see them as an instruction to be carried out whatever the cost and to the exclusion of others? In what way are your feelings about instructions influenced by your cultural background? Has culture influenced the way you behaved in this situation? How would you handle this if you did it a second time? Can you relate what happened here to real life situations? How is this exercise applicable to peacebuilding?

(Source: Pretty *et al.,* 1995, pp.167-168)

Exercise 5.10: Nine Dots

Purpose: Develop creative thinking skills that can be used in problem solving.

Materials: Copies of the Nine Dots handout (5.7) for each participant, or a transparency of Nine Dots, pencils or pens

Time: 5 – 10 minutes

Procedure:

1) Explain that problem solvers are often people who are able to think creatively and who are constantly expanding the boundaries of their own thinking.

2) Give the Nine Dot Problem handout to each participant. Explain that their task is to connect all nine dots using only four straight lines and without lifting their pencils from the paper. If any participant has seen this exercise before, he or she should remain quiet until the debriefing.

3) After several minutes, ask if anyone has the solution. If so, have the person draw the solution on a flip chart or the chalkboard. If no one has found the solution, display the transparency with the solution.

Discussion: Questions for discussion include:

- ❖ What made solving this problem so difficult?
- ❖ What were the assumptions that you started out with when you tried to solve the problem?
- ❖ Why doesn't drawing outside the boundaries defined by the nine dots occur to most people?
- ❖ Can you think of a time when creative, divergent ("out of the box") thinking solved a real problem that you faced?

Trainer Notes: As an alternative, you can ask participants to copy the exact arrangements of the nine dots from a flip chart at the front of the room into their notebooks or on their paper. They can then try and connect them.

EXERCISE 5.10: NINE DOTS (trainer copy)

Puzzle
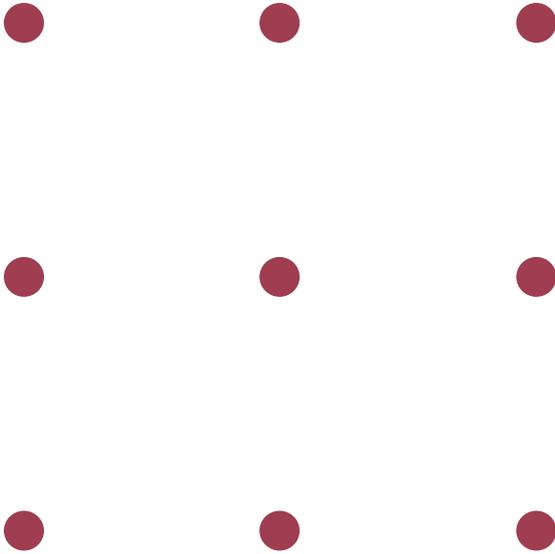
Solution
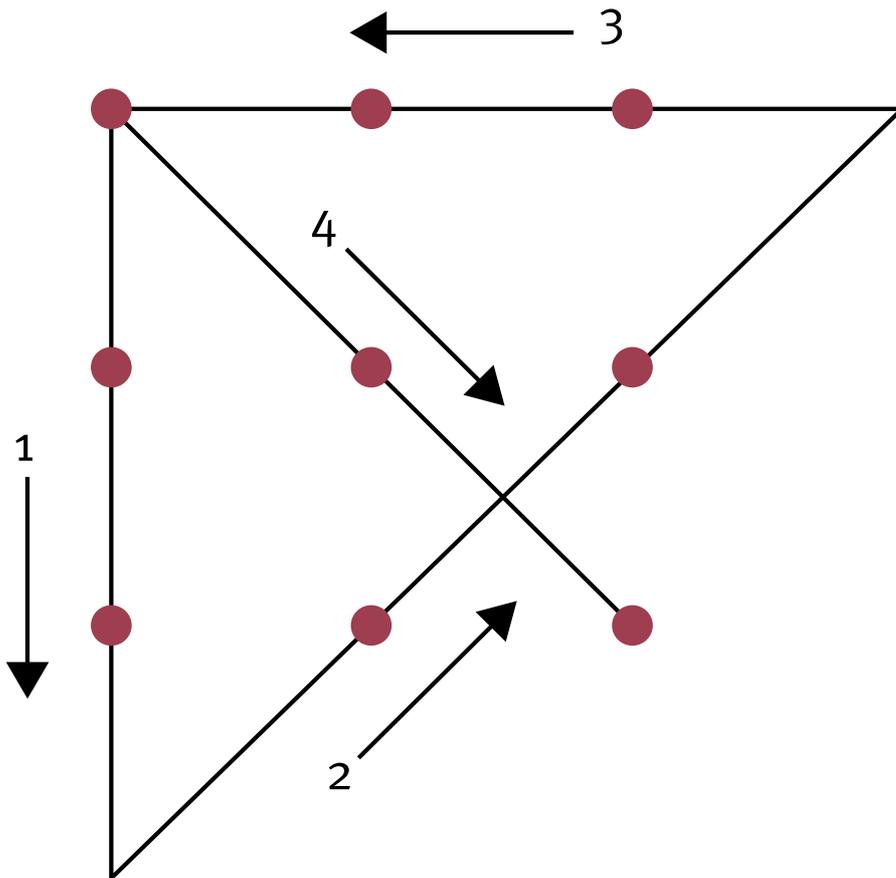
Exercise 5.11: Creative Problem Solving

Purpose: Encourage creative thinking skills that can be used in problem solving.

Materials: Copies or transparencies of handout 5.8 Leopard, Goat, and Fodder and Dividing Camels

Time: 30 minutes (more time if using dramatic interpretation)

Procedure:
1) Read the beginning of the first story, Leopard, Goat, and Fodder (contained on the first page of the accompanying handout). Ask participants to discuss a solution with a partner. If individuals have already heard the story, ask them to remain quiet.
2) Ask the group if anyone was able to devise a solution. Read the ending of the story (on the second page of the accompanying handout).
3) Read the second story, Dividing Camels (contained on the first page of the accompanying handout). Ask participants to again discuss possible solutions with a partner. If individuals have already heard the story, ask them to remain quiet.
4) Ask the group if anyone was able to devise a solution. Read the ending to the story (on the second page of the accompanying handout).
5) Distribute the handout at the end of the exercise.

Discussion: Was it easy or difficult to come up with a solution? How do stories such as these develop creative thinking skills? Do you know of any other stories from your culture that can be used in this way? If so, tell them to the group.

Trainer Notes: Groups can be given one of the two stories and asked to devise a role-play about it. The role-play should be halted in the middle to give the audience a chance to suggest alternative endings. The solutions can then be acted out.

These stories can also be used as parables to illustrate a point rather than as a separate exercise.

(Source: UNICEF, 1997, p.137)

Exercise 5.12: Negotiation Role-Play

Purpose: Provide an opportunity to practice negotiation.

Materials: Copies of handout (5.10) Role for A. Smith for half the participants, copies of handout 5.11 Role for P. Patel

Time: 60 minutes

Procedure:
1) Introduce negotiation, including the four principles of negotiation.
2) Ask participants to choose a partner, preferably someone they have not yet worked with. Distribute A. Smith role to one person in each pair. Distribute P. Patel role to the other person. If you have an odd number of participants, ask one person to observe a pair.
3) Ask participants to read their role and then negotiate. Allow approximately 20-25 minutes for the negotiation role-play.

Discussion: Ask for several negotiation outcomes from the group. What kind of outcome did they reach? Ask if others reached a different outcome, or a comparable outcome. The responses are likely to vary greatly. If participants used the four principles of negotiation and discovered common interests, they will realise they each need different parts of the banana (A. Smith needs the peel, and P. Patel needs the flesh).

Other questions include:
- ❖ Ask those who used the principles of negotiation and those that did not, how the negotiations progressed. Did anyone establish a BATNA?
- ❖ How did culture play a role in negotiations? What are different cultural variations in negotiating techniques?
- ❖ How would this type of principled negotiation be useful in peacebuilding programming?

(Source: Adapted from Ugli Orange Exercise from the Harvard Programme on Negotiation)

Exercise 5.13: Mediation Role-Play

Purpose: Provide an opportunity to practice mediation.

Materials: Copies of the two Mediation Role-Play role handouts, 5.14 and 5.15

Time: 1 – $1\frac{1}{2}$ hours

Procedure:

1) Introduce exercise and process of mediation.

2) Distribute role-play. Divide group into threes and have one person play the role of mediator, and the other two play the roles of the parties (Caritas Staff Member and Director of Partner Organisation). NOTE: You need to decide which mediator (Mediator A or B) you want the mediator to play. Make sure that you, as trainer, tell the two people playing the roles of the parties what their relationship to the mediator is (e.g. if using Mediator A, indicate to both parties that they have separately approached the mediator to mediate. If using Mediator B, indicate that the mediator is a relative of the Caritas Staff Member and a friend of the Director, but that the Caritas person approached the mediator to mediate.)

3) Allow 30-40 minutes for groups to role-play mediation.

4) Reconvene and debrief.

Discussion: Questions for the parties:

What did it feel like to be a party in the conflict?
Did you reach agreement?
How helpful was the mediator in assisting you in reaching an agreement?
What would have made the mediator more effective?
What, specifically, did the mediator do that changed the atmosphere of the mediation or moved you as parties to reach agreement?
What could the mediator have done differently?
What are the qualities of a good mediator?

Questions for the mediators:

How did it feel to play the role of mediator?
Were you comfortable or uncomfortable in the role? Why or why not?
What was easiest about the role?
What was hardest?
Would you mediate differently if you had been mediating between family members?
How were you able to use your own natural strengths in the mediation?
What do you think did not go well? What do you wish you had tried?

Other questions include:

Has anyone ever played the role of mediator in real life? Informally or formally?
What kinds of cultural variations might exist with mediation? Can you describe your own culture's process of mediation?
How would mediation be useful in peacebuilding programming?

Trainer Notes: A good question to begin mediation skills training with is: "What are the qualities of a good mediator?" This question brings out cultural differences in the group as well as examples of good mediators and mediation practice.

Exercise 5.14: Models of Mediation

Purpose: Provide an opportunity to reflect on models of mediation that exist in participants' own cultures.

Materials: Handout 5.17 Case Study: Rapid Response in Wajir

Time: 45 – 60 minutes

Procedure:

1) Distribute the case study.

2) Have participants read the case study and then discuss in small groups the following questions:

❖ What models of mediation exist in your culture? How are they different or similar to the model presented here?

❖ Are there situations in which you have felt like intervening in a conflict but were restrained by traditions, culture, or religion? How did you feel?

❖ What are the qualities of a good mediator?

3) Reconvene and debrief.

Discussion: Have participants report about their discussions. Some additional questions for discussion are:

❖ Are rituals involved in your own models of mediation?

❖ What kinds of disputes or conflicts do they address?

❖ What are some of the things peacebuilders can borrow from this or other models to enhance our peacemaking processes?

(Adapted from Ayindo *et al.*, 2001, pp.49-51)
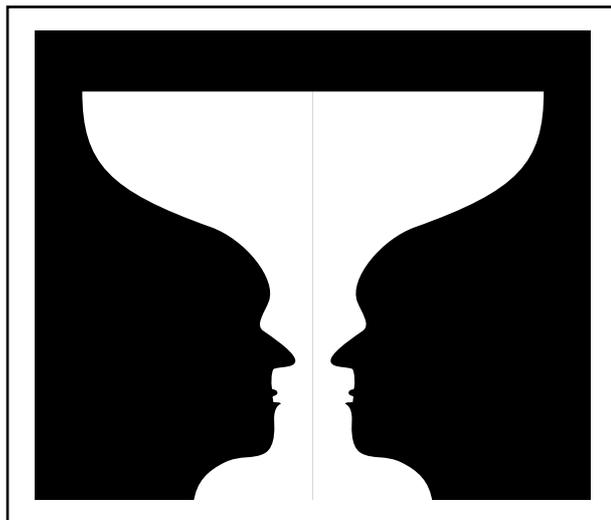
Message

There's been a robbery! Please listen carefully, then go and get the police. I was walking into the shop and a man came running out. He knocked me over and kept running. He was carrying a white bag in his right hand and it looked like he had a gun in his left hand. He was wearing a brown jacket that was torn on the shoulder, a blue and green striped shirt and blue jeans. He had skinny legs and a big stomach. He wore wire-rimmed glasses and black shoes. He was bald and had a brown moustache. He was about 180 cm tall and was probably in his mid-thirties.

Directions

For each repetition of the report, note anything the person missed, added, or changed from the previous report.

First Repetition

_____

_____

_____

_____

_____

Second Repetition

_____

_____

_____

_____

_____

Third Repetition

_____

_____

_____

_____

_____

PERSONAL CONFLICT STYLE INVENTORY

Instructions: Consider your personal response to situations where your wishes differ from those of another person. Statements A to J (Part One) deal with your *initial* or immediate response to a disagreement, while statements K to T (Part Two) deal with your response *after the disagreement has become stronger.* If you find it easier, you may choose one particular conflict setting to reflect on and use it as a background for all of the questions.

Please Note: The reflection on your own conflict style is more important – and more reliable – than the numbers in the tally sheet. There are no "right" or "wrong" answers, nor is this instrument "standardised." Some will agree with the results and others disagree. Whether you like the results or not, reflect on what your conflict styles are and discuss them with others. The inventory is merely a tool for self-reflection.

Circle one number on the line below each statement.

PART ONE

When I <u>first discover</u> that differences exist:

A. I make sure that all views are out in the open and treated with equal consideration, even if there seems to be substantial disagreement.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

B. I devote more attention to making sure others understand the logic and benefits of my position than I do to pleasing them.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

C. I make my needs known, but tone them down a bit and look for solutions somewhere in the middle.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

D. I pull back from discussion for a time to avoid tension.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

E. I devote more attention to the feelings of others than to my personal goals.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

F. I make sure my personal agenda doesn't get in the way of our relationship.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

G. I actively explain my ideas and just as actively take steps to understand others.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

H. I am more concerned with goals I believe to be important than with how others feel about things.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

I. I decide the differences aren't worth worrying about.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

J. I give up some points in exchange for others.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

PART TWO

If differences <u>persist</u> and feelings escalate:

K. I enter more actively into discussion and hold out for ways to meet the needs of others as well as my own.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

L. I put forth greater effort to make sure that the truth as I see it is recognised and less on pleasing others.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

M. I try to be reasonable by not asking for my full preferences, but I make sure I get some of what I want.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

N. I don't push for things to be done my way, and I pull back somewhat from the demands of others.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

O. I set aside my own preferences and become more concerned with keeping the relationship comfortable.

Not at all Characteristic	1	2	3	4	5	6	Very Characteristic

P. I interact less with others and look for ways to find a safe distance.

| Not at all Characteristic | 1 | 2 | 3 | 4 | 5 | 6 | Very Characteristic |

Q. I do what needs to be done and hope we can mend feelings later.

| Not at all Characteristic | 1 | 2 | 3 | 4 | 5 | 6 | Very Characteristic |

R. I do what is necessary to soothe (or calm) the other's feelings.

| Not at all Characteristic | 1 | 2 | 3 | 4 | 5 | 6 | Very Characteristic |

S. I pay close attention to the desires of others but remain firm that they need to pay equal attention to my desires.

| Not at all Characteristic | 1 | 2 | 3 | 4 | 5 | 6 | Very Characteristic |

T. I press for moderation and compromise so we can make a decision and move on with things.

| Not at all Characteristic | 1 | 2 | 3 | 4 | 5 | 6 | Very Characteristic |

SCORING AND INTERPRETATION

Transfer the number from each item to the tally sheet. For example, on item A, if you selected number 6, write 6 on the line designated for A on the tally sheet. Then add the numbers. Sample: B 1 + H 4 = 5.

This exercise gives you two sets of scores. Calm scores apply to your response when disagreement first arises. Storm scores apply to your response if things are not easily resolved and emotions get stronger.
The score indicates your inclination to use each style. The higher your score in a given style, the more likely you are to use this style in responding to conflict.

STYLES OF CONFLICT MANAGEMENT

Collaborating/Cooperating

A _____ + G _____ = _____ Calm

K _____ + S _____ = _____ Storm

Assert your views while also inviting other views. Welcome differences; identify main concerns; generate options; search for a solution which meets as many concerns as possible; search for mutual agreement.
Perspective on Conflict. Conflict is natural, neutral. So affirm differences, prize each person's uniqueness. Recognise tensions in relationships and contrasts in viewpoint. Work through conflicts of closeness.

Compromising

C _____ + J _____ = _____ Calm

M _____ + T _____ = _____ Storm

Urge moderation; bargain; split the difference; find a little something for everyone; meet them halfway.
Perspective on Conflict. Conflict is mutual difference best resolved by cooperation and compromise. If each comes halfway, progress can be made by the democratic process.

Accommodating

E _____ + F _____ = _____ Calm

O _____ + R _____ = _____ Storm

Accept the other's view; let the other's view prevail; give in; support; acknowledge error; decide it's no big deal or it doesn't matter.
Perspective on Conflict. Conflict is usually disastrous, so yield. Sacrifice your own interests, ignore the issues, put relationships first, keep peace at any price.

Avoiding

D _____ + I _____ = _____ Calm

N _____ + P _____ = _____ Storm

Delay or avoid response; withdraw; be inaccessible; divert attention.
Perspective on Conflict. Conflict is hopeless; avoid it. Overlook differences, accept disagreement or get out.

Forcing

B _____ + H _____ = _____ Calm

L _____ + Q _____ = _____ Storm

Control the outcome; discourage disagreement; insist on my view prevailing.
Perspective on Conflict. Conflict is obvious; some people are right and some people are wrong. The central issue is who is right. Pressure and coercion are necessary.

PREFERRED AND BACKUP STYLES

Using your scores from the previous page, list your score numbers and style names here in order of largest to smallest.

The style which received the highest score in each of the columns, calm and storm, indicates a "preferred" or primary style of conflict management. If two or more styles have the same score, they are equally "preferred." The second highest score indicates one's "backup" style if the number is relatively close to the highest score. A fairly even score across all of the styles indicates a "flat profile." Persons with a flat profile tend to be able to choose easily among the various responses to conflict.

CALM

Response when issues / conflicts first arise

STORM

Response after the issues / conflicts have been

Unresolved and have grown in intensity.

(Source: Kraybill / MCS 1987)

Handout 5.4
CONFLICT STYLES

Accommodating. People who accommodate are unassertive and very cooperative. They neglect their own concerns to satisfy the concerns of others. They often give in during a conflict and acknowledge they made a mistake or decide it is no big deal. Accommodating is the opposite style of competing. People who accommodate may be selflessly generous or charitable, they may also obey another person when they would prefer not to, or yield to another's point of view. Usually people who accommodate put relationships first, ignore the issues and try to keep peace at any price.

Competing or Forcing. People who approach conflict in a competitive way assert themselves and do not cooperate as they pursue their own concerns at other people's expense. To compete, people take a power orientation and use whatever power seems appropriate to win. This may include arguing, pulling rank, or instigating economic sanctions. Competing may mean standing up and defending a position believed to be correct, or simply trying to win.   **Forcing** is another way of viewing competition. For people using a forcing style, usually the conflict is obvious, and some people are right and others are wrong.

Avoiding. People who avoid conflict are generally unassertive and uncooperative. They do not immediately pursue their own concerns or that of the other person, but rather they avoid the conflict entirely or delay their response. To do so, they may diplomatically sidestep or postpone discussion until a better time, withdraw from the threatening situation or divert attention. They perceive conflict as hopeless and therefore something to be avoided. Differences are overlooked and they accept disagreement.

Collaborating or Cooperating. Unlike avoiders, collaborators are both assertive and cooperative. They assert their own views while also listening to other views and welcome differences. They attempt to work with others to find solutions that fully satisfy the concerns of both parties. This approach involves identifying the concerns that underlie the conflict by exploring the disagreement from both sides of the conflict, learning from each other's insights, and creatively coming up with solutions that address the concerns of both. People using this style often recognise there are tensions in relationships and contrasting viewpoints but want to work through conflicts.

Compromising. Compromisers are moderately assertive and moderately cooperative. They try to find fast, mutually acceptable solutions to conflicts that partially satisfy both parties. Compromisers give up less than accommodators but more than competitors. They explore issues more than avoiders, but less than collaborators. Their solutions often involve "splitting the difference" or exchanging concessions. Conflict is mutual difference best resolved by cooperation and compromise.

CONFLICT STYLES AND DEGREE OF CONCERN FOR RELATIONSHIPS AND ISSUES
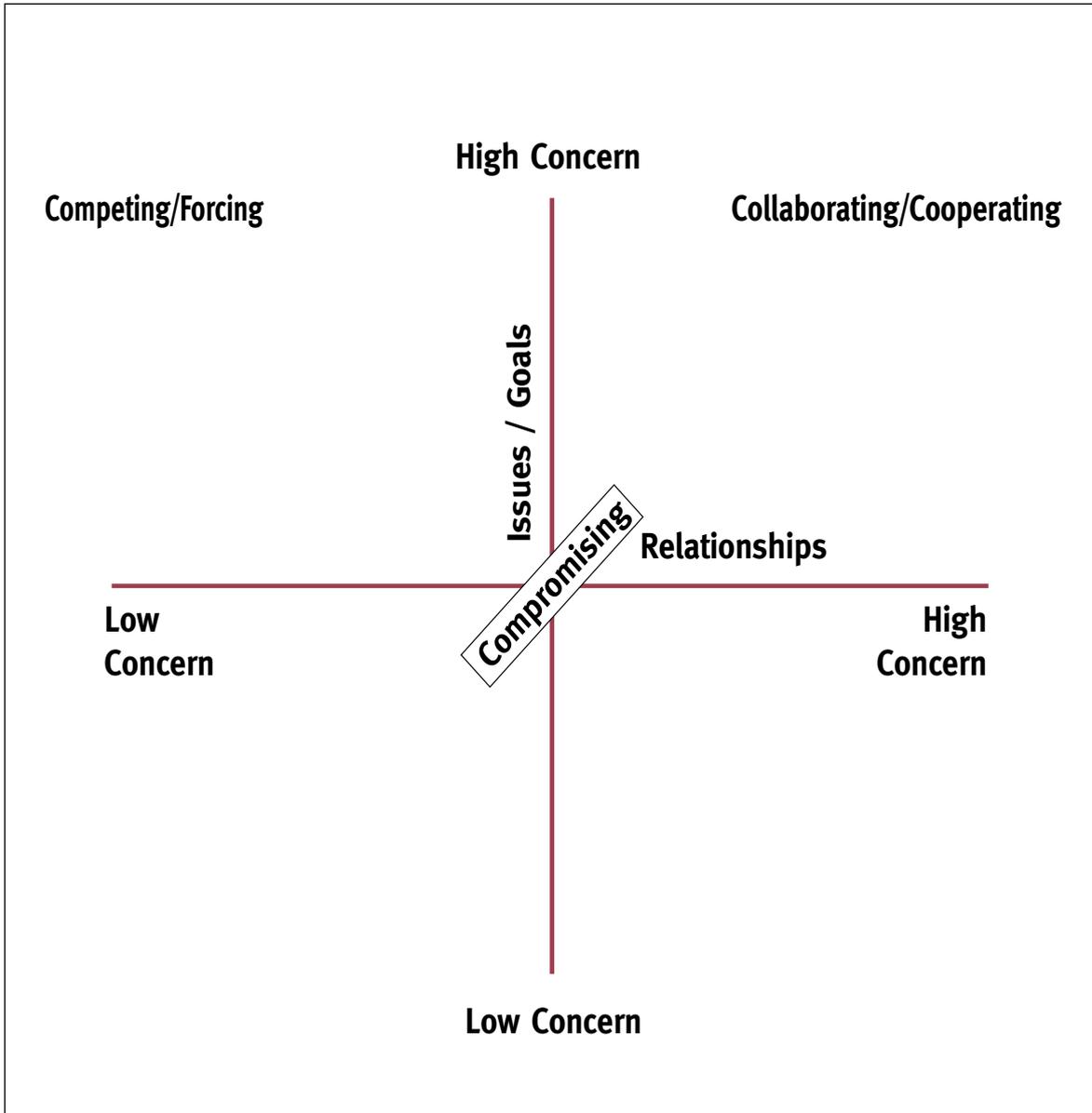
High Concern

Competing/Forcing

Collaborating/Cooperating

Issues / Goals

Compromising

Relationships

Low Concern

High Concern

Low Concern

Adapted from Blake & Mouton, 1979

1) Donkey   or   **Elephant**
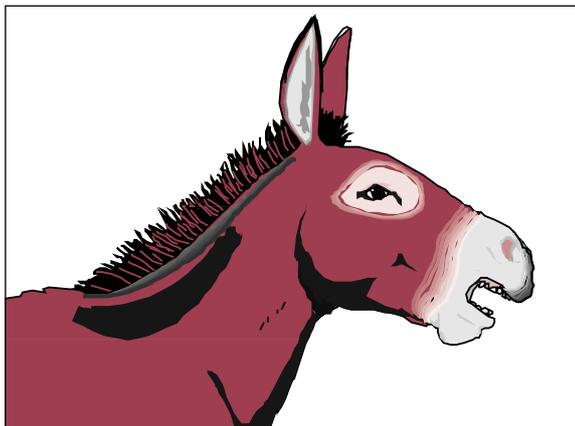
Very stubborn, and refuses to change his or her point of view
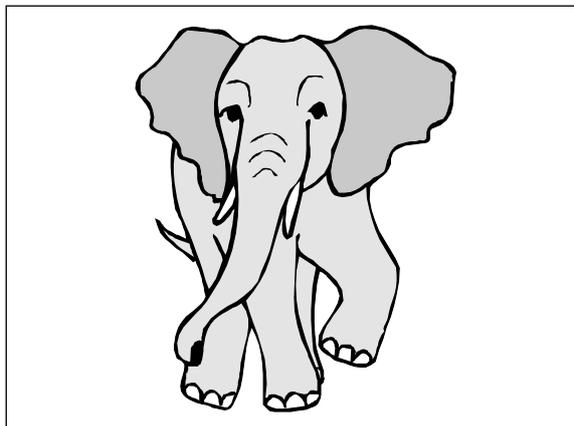
Blocks the way, and stubbornly prevents the group from continuing along the road they desire to go

2) Lion
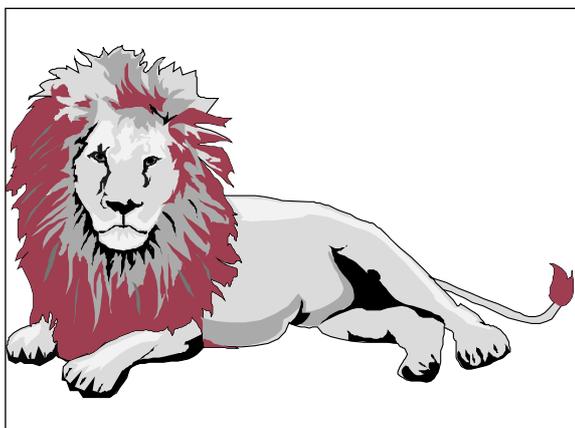
Gets in and fights whenever others disagree with his or her plans, or interferes with his or her desires

3) Rabbit
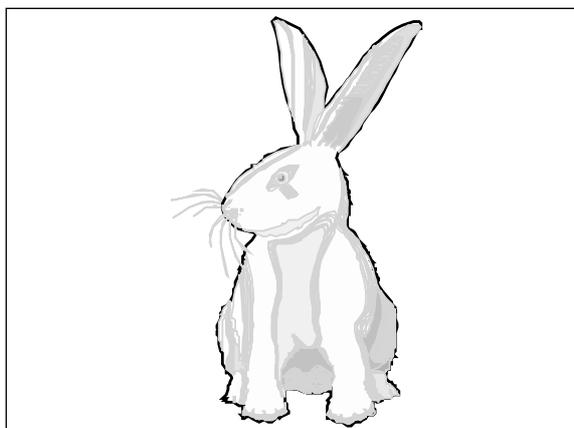
Runs away as soon as he or she senses tension, conflict, or any unpleasant job. This may mean switching quickly to another topic (flight behaviour).

(Source: Content adapted from Hope and Timmel II, 1995)

4) Ostrich
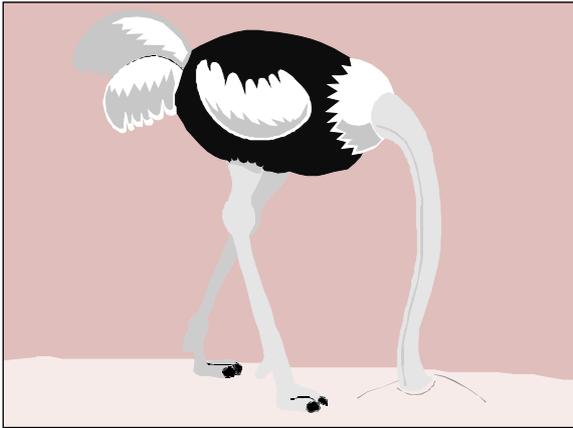
Buries his or her head in the sand and refuses to face reality or admit there is any problem at all.

5) Turtle
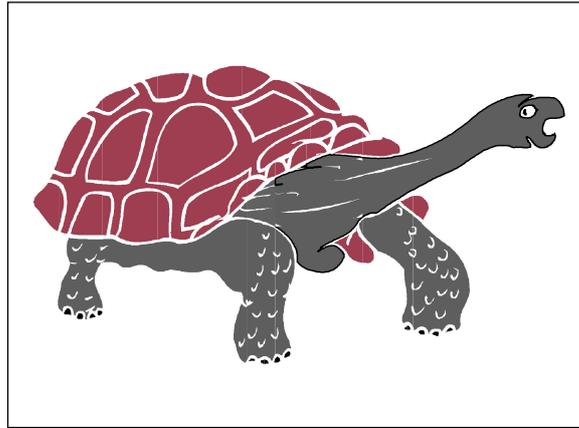
Withdraws from the group, refusing to give ideas or opinions.

6) Chameleon
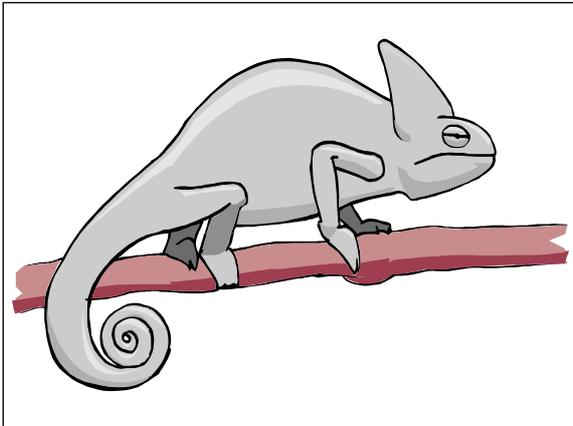
Changes colour according to the people he or she is with. Will say one thing to this group and something else to another.

7) Owl

Looks very solemn and pretends to be very wise, always talking in long words and complicated sentences.

8) Mouse
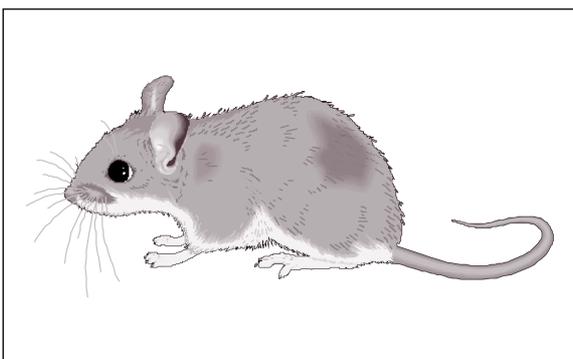
Too timid to speak up on any subject.

9) Monkey

Fools around, chatters, and prevents the group from concentrating on serious business.
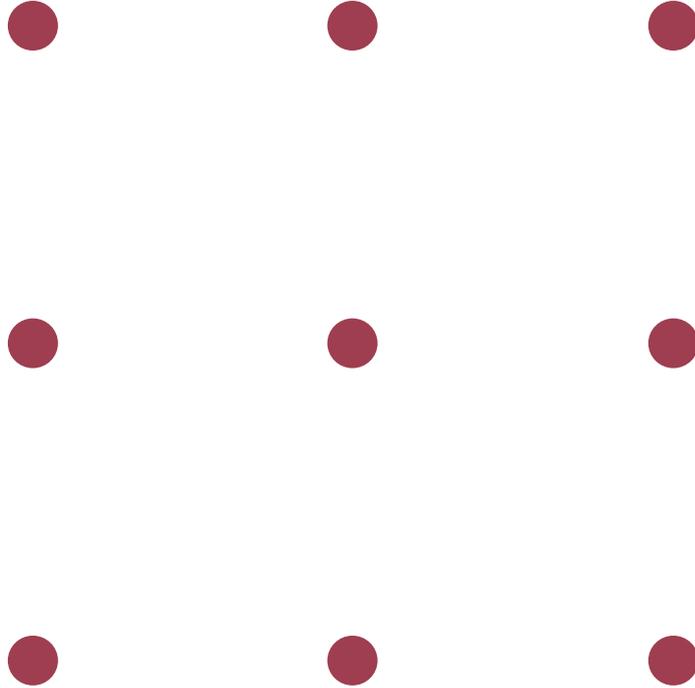
Handout 5.8
CREATIVE PROBLEM SOLVING

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A

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LEOPARD, GOAT, AND FODDER

A man buys a leopard, a goat, and a bundle of fodder and takes them home.

On the way home, he comes across a river. There is a small boat which allows only one thing to be taken across with him at a time.

How does he solve the problem? If he takes the leopard on the boat, leaving the goat behind, the goat will eat the fodder. Or if he leaves the goat and the leopard and takes the fodder across, the leopard will eat the goat.

DIVIDING CAMELS

There was once a Sufi who wanted to make sure that his three disciples would, after his death, find the right teacher of the Way for them.

He therefore, after the obligatory bequests laid down by law, left his disciples seventeen camels, with this order:

"You will divide the camels among the three of you in the following proportions: The oldest shall have half, the middle in age one-third, and the youngest shall have one-ninth."

As soon as he was dead and the will was read, the disciples were at first amazed at such an inefficient disposition of the Master's assets. One said, "Let us own the camels communally." Another sought advice and then said, "I have been told to make the nearest division." Another was told by a judge to sell the camels and divide the money. A second judge held that the will was null and void because its provisions could not be executed.

They then fell to thinking that there might be some hidden wisdom in the Master's bequest, so they made inquiries as to who could solve insoluble problems.

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LEOPARD, GOAT, AND FODDER (*END OF STORY*)

After thinking for a long time, the man decides to first take the goat to the other bank, leaving behind the leopard and the fodder.

On the second trip, he takes the leopard across, but on his way back, he brings back the goat.

Thirdly, he takes the fodder across and leaves it on the other bank with the leopard.

Fourthly, he takes the goat safely across.

DIVIDING CAMELS (*END OF STORY*)

Everyone they tried failed, until they arrived at the door of the son-in-law of the Prophet, Hazrat Ali. He said:

"This is your solution. I will add one camel to the number. Out of the eighteen camels you will give half – nine camels – to the oldest disciple. The second shall have a third of the total, which is six camels. The last disciple may have one-ninth, which is two camels. That makes seventeen. One – my camel – is left over to be returned to me."

That is how the disciples found their teacher for them.

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Handout 5.9
BASIC PRINCIPLES OF NEGOTIATION

Negotiation is a basic way of getting what you want from someone else, usually using verbal communication. We all negotiate every day – with a vendor at the market, with our friends or relatives in deciding what to eat or where and how to travel. American authors Roger Fisher and William Ury developed a model of business negotiation in 1981 that has become extremely popular. Essentially, they propose four principles of negotiation (Fisher and Ury, 1981):

1) **Separate the people from the problem.** The relationship (the "people") is separate from any substantive conflict (the "problem") you have. By disentangling the relationship from the problem, you reduce the possibility of miscommunication and emotions negatively affecting the negotiation. You want to establish good working relationships in negotiation. Deal with relationship issues, if they exist, separately from substantive issues.

2) **Focus on interests not positions.** Interests are the underlying needs, desires, concerns, wants, values, or fears. Interests motivate people, but often individuals will state a position. Many countries have a position that "we will not negotiate with terrorists." This is a position, but the underlying interests probably relate to concerns and fears about personal security. In conflict, individuals and groups often state only one position, and it will be difficult to negotiate compromises on positions. Behind positions are multiple interests, and focusing on interests allows negotiators more room to generate acceptable solutions.

3) **Invent options for mutual gain.** This requires creativity and the commitment to brainstorm options that will be acceptable to both parties. In brainstorming, negotiators need to separate the stage of evaluating options from the stage of generating options. Both parties need to broaden the number of possible options and not search for just one option. Both parties also need to think about options that will satisfy the interests of the other side.

4) **Insist on using objective or mutually acceptable criteria.** Often it is possible to identify several relevant standards or criteria by which parties can evaluate the fairness or acceptability of a negotiated agreement. Negotiators can brainstorm criteria or standards in the same way as they brainstorm options.

Fisher and Ury also invented the concept of the **BATNA**. This is a term that refers to the **B**est **A**lternative **T**o a **N**egotiated **A**greement. An alternative is different from an option – it refers to a possible course of action if you do not reach a negotiated agreement. The BATNA functions as your bottom line as a negotiator and helps you determine whether or not negotiation is your best option. In order to make a BATNA useful, negotiators need to carefully analyse the costs and benefits of the BATNA, and to evaluate costs and benefits of the negotiated agreement against those of the BATNA. If individuals or groups think they can accomplish their bottom line using other methods (e.g. like a strike, violence, legal options) they will resort to those methods and not use a cooperative model of negotiation.

This model of negotiation has some caveats. First, this is a culturally specific model of negotiation. Second, this model does not deal with power issues or imbalance.

Handout 5.10
NEGOTIATION ROLE-PLAY: ROLE FOR A. SMITH

You are Dr A. Smith, a chemist employed by a large multinational corporation. You are a scientist in the division that is in charge of developing technologies to deal with the hazardous environmental and health effects of oil spills on surroundings communities.

Recently, there was a major oil spill in a community of 50,000 people in a region known for its agricultural productivity. In fact, this region is the "bread basket" of the country. The oil spill has contaminated the ground water and the soil, threatening the upcoming planting season and destroying the community's water supply. The president is contemplating declaring a state of emergency and evacuating the region, and has already appealed to NGOs and international organisations for emergency food supplies for his country.

Your division has developed a synthetic chemical that is capable of neutralising the hazardous effects of oil spills. The chemical was tested previously in a community where an oil spill contaminated the soil. One of the crucial ingredients used in this synthetic chemical is the peel of the extremely rare Blue Banana. Unfortunately, the Blue Banana harvest this year was extremely poor due to an infestation, and only 3,000 Blue Bananas were harvested. Manufacturing the chemical requires the peel of the Blue Banana – your tests with other banana peels have not had the same results.

You recently discovered that R. Rodriguez, a Latin American fruit exporter, has 2,000 of these bananas, in good condition, for sale. The peels from these 2,000 bananas would be enough to produce a substantial amount of the chemical; enough to salvage the upcoming planting season and to de-contaminate the ground water supply.

You have also discovered that Dr P. Patel is also urgently seeking to buy these bananas from R. Rodriguez. Dr Patel works for a rival pharmaceutical company that has refused to work with your division on matters of mutual scientific interest. In fact, their refusal to cooperate with your division delayed crucial research on this chemical.

The president has approached your company for assistance. Your company has authorised you to approach Rodriguez to purchase 2,000 Blue Bananas. You have been informed Rodriguez will sell them to the highest bidder. You can bid as high as US$250,000 to obtain the peels of the 2,000 available bananas.

Before approaching Rodriguez, you have decided to talk with Dr Patel so that you will not be prevented from purchasing the bananas.

(Adapted from Ugli Orange Exercise from the Harvard Programme on Negotiation)

Handout 5.11
NEGOTIATION ROLE-PLAY: ROLE FOR P. PATEL

You are P. Patel, a research scientist working for a pharmaceutical firm. After many years of research, you have developed a promising vaccine for AIDS. It is still in the testing phase, but trials in small numbers of volunteers have produced very promising results. The AIDS pandemic affects millions each year, and your vaccine, although still relatively secret, is gaining publicity. Several governments of countries devastated by the effects of AIDS have contacted the company you work for about doing trials in their countries. Unfortunately, the vaccine is made from the flesh of the extremely rare Blue Banana. Only a small quantity (approximately 3,000) of these bananas were harvested last season, due to an infestation of bugs that destroyed much of the crop. No additional Blue Bananas will be available until the next season's harvest, and agricultural experts are again predicting a poor harvest.

Delaying further trials on your vaccine means that your vaccine cannot undergo further testing, and delays the approval required for widespread distribution of the vaccine by several years. Preliminary trials have demonstrated your vaccine has no side effects for those that are vaccinated. Your company holds the patent on the vaccine, which is expected to be profitable when it is available to the public. Despite this, your company has already begun to develop a policy for distributing the vaccine to those who need it most but will not be able to afford the vaccine.

You recently discovered that R. Rodriguez, a Latin American fruit exporter, has 2,000 of these bananas, in good condition, for sale. The flesh from these 2,000 bananas would be enough to produce a substantial amount of the vaccine; enough to make the vaccine available for further testing and make it possible to have approval for widespread distribution in one year, provided further trials go well.

You have also discovered that Dr A. Smith is also urgently seeking to buy these bananas from R. Rodriguez. Dr Smith works for a rival company that has refused to work with your company on matters of mutual scientific interest. In fact, their refusal to cooperate with you delayed crucial research on this vaccine.

Your company has authorised you to approach Rodriguez to purchase 2,000 Blue Bananas. You have been informed Rodriguez will sell them to the highest bidder. You can bid as high as US$250,000 to obtain the flesh of the 2,000 available bananas.

Before approaching Rodriguez, you have decided to talk with Dr Smith so that you will not be prevented from purchasing the bananas.

(Adapted from Ugli Orange Exercise from the Harvard Programme on Negotiation)

Mediation is sometimes referred to as assisted negotiation. The main difference is that *mediation* involves a third party whose role is to help the parties reach a mutually agreeable solution to the problem or conflict or disagreement. Mediation is a voluntary process. The exact process of mediation as a process differs from mediator to mediator, and according to the culture in which mediation takes place. In general, there are four stages to mediation (adapted from MCS, 1995, pp.147). The descriptions that accompany these four phases relate to mediation in a western context.

1) **Introduction.** During the introduction, the mediator greets the parties, describes the process and the role of the mediator. The parties, together with the mediator, establish the ground-rules for the mediation session(s).

2) **Story-telling.** During this phase, each party tells their story from their own perspective. The mediator usually summarises each of the stories after the party has told the story. The mediator lists the issues for resolution, and the parties agree to this list.

3) **Problem solving.** During the problem solving stage, parties engage in a problem solving process to generate and then evaluate various options for resolving their conflict. At times the mediator uses a *caucus*, which is a separate session with each party, to explore emotions, unstated interests or goals.

4) **Agreement.** After evaluating the various options for resolving the disagreement, the parties decide on a solution. The mediator facilitates a discussion about the details of the agreement – who will do what, when, and where. This is often written down, with some details about what to do if either party does not uphold his or her part of the agreement.

In a western context, mediators are seen to be impartial or neutral. This means they do not show bias toward either party but instead work to help the parties reach an agreement that is mutually acceptable. In other contexts, mediators might be seen as partial but they are acceptable to both parties. For example, a family member of one of the parties might be an appropriate mediator, provided that both parties agree on the choice of a mediator for their conflict.

Although mediation is often a more formalised and ritualised process, it doesn't have to be. Many people informally mediate between friends, co-workers, or family members, assisting with communication and restoring relationships between conflicting parties.

Handout 5.13
THIRD PARTY COMMUNICATION SKILLS

In communicating effectively, many conflict resolvers and communication experts emphasise the importance of particular communication skills. These skills are particularly useful for individuals intervening in conflict, like mediators. These third party communication skills include: reframing, restating, and active listening.

Reframing. Reframing involves giving an alternative interpretation of issues or behaviour. In conflict, parties often engage in communication patterns that escalate a conflict, like trading accusations, or not listening to the other side. By reframing, the mediator validates the speaker's experience but opens the door for alternative interpretations of the content. Changing the frame makes room for different perceptions and interpretations of issues and behaviour. For example, a mediator might reframe an action like "forming coalitions against me" to "she must really feel powerless if she finds it necessary to gather the support of others." Reframing might involve moving a speaker from more general to specific comments, might identify underlying feelings, might neutralise attacks or identify areas of common interests (MCS, 1995, p.157).

Restating. This is similar to reframing, except it involves restating what one party says in language that is less accusatory. The person restating does not add anything to the statement, but simply paraphrases the speaker. For example, one party might claim "she is lazy. She never helps me with the difficult tasks of running an organisation." A mediator might rephrase this statement in the mediation: "Running an organisation is difficult and takes a lot of work." A follow-up question that reframes the content might be whether the speaker feels overwhelmed with the amount of work involved in running an organisation. When restating, the third party should check with the speaker to make sure the paraphrase is accurate.

Active listening. Using active listening demonstrates to the speaker that you, as a listener, are really hearing what the speaker is saying. You communicate this by *reflecting* the feelings of the listener (responding "you feel very strongly about this" to a comment about "I've had enough – I want him out of the organisation"), restating the content of the speaker's comments, asking open-ended questions, and generally communicating empathy with the speaker. Empathy communicates that the listener really understands the speaker's point of view. When overused, active listening can be irritating, and it is difficult to do in cross-cultural situations where perceptions and interpretations of content and underlying emotions in conversation are culturally influenced.

Good mediators in a western context make use of good communication skills like restating, reframing, asking open questions (see Section III, 3.4 Skills of a Good Facilitator), or active listening to change communication patterns and assist parties in reaching a mutually acceptable agreement. Other techniques of mediators include the *caucus* (holding a separate session with each party), or asking parties to redirect comments to the mediator instead of to each other. This technique is appropriate in instances where one party refuses to allow the other party to tell his or her story, often continuously interrupting or accusing the other party. *Redirecting* comments to the mediator allows the mediator to take charge of the direction of the communication. However, one of the purposes of mediation is to model good communication and encourage communication between the parties, so this particular technique should be used sparingly. *Reality testing* is a technique mediators use toward the end of a mediation session. The mediator plays the role of an agent of reality by asking questions about the acceptability of the agreement, and the likelihood that all parties will be able to live up to their side of the agreement.

Like peacebuilding, mediation is not only a science in terms of its stages and its skills and techniques, but is also an art. Mediators often intuitively respond, using various skills in their repertoire to assist parties in communicating and in reaching an agreement. This only comes with practice. Although some individuals are natural mediators, it generally takes practice to be a good mediator.

Handout 5.14
MEDIATION ROLE-PLAY:
Role for Caritas Staff Member

You are in charge of peacebuilding programming within Caritas' national programme. One of your most effective peacebuilding programmes is run in partnership with a local community-based organisation (CBO). Other Caritas organisations in the region have approached you about piloting similar programmes in their countries. However, this CBO has recently experienced some turmoil – the former director stole a large sum of money from the organisation (a good portion of which came from Caritas) and was fired for fraud and mismanagement. Your supervisor has spoken with you about continuing to work with this organisation as she values the partnership, but has left the decision up to you. Your supervisor did instruct you to ask about options for reimbursing or somehow accounting for the stolen money, and suggestions for how to ensure that this does not happen again. Apparently your supervisor has received pressure from the funding agency about this money.

You have heard that the new Director of your partner CBO is very sceptical of your joint peacebuilding programme and has talked about dissolving your partnership. At your first official meeting last week, you had planned to raise two issues: his/her plans for the peacebuilding programme and the issue of the stolen money. You raised the issue of the stolen money, but the Director of the CBO was inflamed and stormed out of the office before you could even talk about the future of the peacebuilding programme.

You are at a loss – the director of the CBO has not returned any of your phone calls over the past week and you are ready to give up on the organisation and the programme, much to your dismay. You have decided, as a last option, to approach a respected leader in your community about mediating this conflict.

Handout 5.15
MEDIATION ROLE-PLAY:
Role for Director of Partner Organisation

You have recently been appointed Director of your organisation, a local community-based organisation (CBO). The previous director was fired for fraud (stealing money) and mismanagement. You have been involved in this organisation for many years and are extremely committed to its goals and mission. However, you, together with several other leaders in the organisation, were initially very sceptical when Caritas approached your organisation to be a partner in their peacebuilding programming several years ago. Nevertheless, the organisation got involved with peacebuilding, and apparently a large portion of the stolen money was from Caritas for peacebuilding programming.

In talking with members of your organisation to get a sense of their concerns and vision for the organisation over the past month you have become convinced of the value of the peacebuilding programming. Several of the other leaders remain sceptical of peacebuilding and are pressuring you to dissolve the partnership with Caritas, especially after the events of last week.

You are just settling in to your position, and have only recently begun to meet with partner organisations and funders. Last week, you met with the Caritas staff member in charge of peacebuilding. What a disaster! He/she demanded repayment of the stolen money (which your organisation doesn't have), and you never got to discuss any of the programmes or talk about vision for your partnership. You were so offended and angry that you stormed out of the meeting. You feel like the Caritas staff person doesn't think you are qualified to lead your organisation.

To complicate matters, a close relative suddenly took ill right after the meeting, and you have been out of the office. You haven't been able to return any of the Caritas person's calls. You are wondering if it would be a good idea to approach a respected leader in your community about mediating this conflict.

Handout 5.16
MEDIATION ROLE-PLAY:
Role for Mediator

INFORMATION FOR MEDIATOR A

You are a respected leader in your community. Normally you try not to get involved in conflicts between the various organisations working in your community. However, two individuals – a Caritas staff member and the director of a local community-based organisation – have approached you, with separate requests, to mediate their conflict. You have agreed to mediate.

Take 5-10 minutes to decide on the specifics of the process you want to use in mediating this conflict.

INFORMATION FOR MEDIATOR B

You are a respected leader in your community. Normally you try not to get involved in conflicts between the various organizations working in your community. However, a relative, a staff member of Caritas, has approached you about acting as a mediator in a conflict he/she is having with the director of a partner organisation. You know this person and have agreed to approach him/her about the possibility of mediating this conflict.

Take 5-10 minutes to decide on the specifics of the process you want to use in mediating this conflict.

Handout 5.17
CASE STUDY: Rapid Response In Wajir

On 6 July1998, the Wajir Peace and Development Committee (WPDC) in north-eastern Kenya received a report that there was a conflict between two Somali clans. The Fai clan had refused the Murrulle access to a water pan. On receiving this information, the WPDC's Rapid Response Team of three elders, two women, and a government representative left to visit the area and investigate the problem. There had been previous conflict between these two clans so any dispute report was taken seriously by WPDC because it could escalate into bigger conflict and lead to violence. The team travelled east about 9 miles to the village of Ber Janai, where they met with the area chief and councillor.

After an opening prayer, Chief Ali Yallahow of WPDC explained the purpose of the visit and asked if village leaders were aware of the problem. The area Chief explained that the problem was not a clan problem. Instead, a Murrelle family had sick camels. The Water Management Committee demanded that the camels move to the area designated for sick animals. However, the family did not accept the decision. The other leaders agreed with the Chief.

Mzee Mahat Golija of WPDC said that this information was quite different from that learned in Wajir. He said, "Let us investigate further and meet with the family and their herders." He emphasised the importance of honesty and truth in resolving this problem. He concluded his remarks with these words of wisdom:

Three things will end,
But let them end in a good way.
Life will end, but let it end with piety;
Food will end, but let it end with alms;
Words are many and they will end;
But let them end with Truth.

Mrs Oray Aden of WPDC agreed that all needed to work together to solve the problem. She asked the Rapid Response Team to add the Ber Janai elders to work with them to solve the problem. The chairman agreed. The chairman sent a message to the nomadic family asking them to meet the group at the herding site. The next morning, the group visited the family and the camels. They all checked the animals for disease.

The camel owners stated their belief that the camels were healthy. The representatives disagreed with the findings, saying they believed these animals were sick. They wanted a qualified veterinarian to give them a second opinion. They were shocked when the WPDC team told them that Mrs Nuria Abdi of WPDC is a veterinarian. Mrs Nuria stated her opinion that the camels were healthy.

The representatives were not satisfied, even with the professional opinion. The WPDC chairman asked each group to sit down and discuss strategies and solutions: the family, the representatives of the Fai clan, and the Rapid Response Team. Each group discussed the situation and then came back with their results.

The family with the camels decided that, in the interests of peace, they would move, since there was no scarcity of water and pasture. They would remain in the area for four days, until they were ready to move. All their livestock would be given water while in transit. Ber Janai elders would be responsible to ensure the family's safety as they left the area.

The Rapid Response Team members agreed with the proposal of the family. They suggested that, for the sake of the future peace, a member of the Murrelle clan be added to the Water and Peace Committee, so that they would feel part of Ber Janai. The representatives agreed with the decision.

The chairman of the Rapid Response Team requested a public meeting, so the resolution could be made public to everyone in Ber Janai. The area chief convened the meeting, and the people were informed about the agreement. Chief Ali thanked everyone for agreeing to solve the matter in a non-violent way. The session ended with a prayer.

(Source: Ayindo *et al.*, 2001, pp.49-51)

MODULE 6: SKILLS FOR THE PEACEBUILDER - PROGRAMME ANALYSIS, DESIGN AND EVALUATION

Suggested reading: *Working for Reconciliation:* A Caritas Handbook, 3.1 and 3.4 (pp.52-64, 85-93)

Basic Concepts and Content

Peacebuilding Programme Analysis
Strategic Concepts and Capacities for Peacebuilding
Connectors and Dividers for Peace
Visioning
Evaluation
Using Peacebuilding Principles in Evaluation
Analysing How Programming Affects Conflict
Peacebuilding Evaluation Framework
Exercises

6.1	Strategic Analysis for Peacebuilding
6.2	Analysing the Connectors and Dividers for Peace
6.3	Conflict in the Countryside
6.4	Short and Long-term Peacebuilding Activities
6.5	Visioning the Future
6.6	Peacebuilding Analysis and Evaluation in Marraton
6.7	Analysing the Interaction between Programming and Conflict
6.8	Analysing the Impact of Programming on Conflict

Handouts

6.1	Strategic Capacities for Peacebuilding
6.2	Strategic Concepts for Peacebuilding
6.3	Connectors for Peace
6.4	Case Study: Programming in Cusmar
6.5	Conflict in the Countryside
6.6	Mukigamba Information Updates
6.7	Peacebuilding Principles Evaluation Framework
6.8	Case Study: Marraton
6.9	Interactions between Programming and Conflict

Overview

This module provides tools to analyse the impact of programmes on the conflict or situation, and to analyse the peacebuilding potential of projects and/or programmes. It focuses on different types of activities and interventions in conflict. The importance of evaluation is then identified, and the peacebuilding principles are used to form an evaluation framework. Trainers should tailor exercise combinations according to the group and the purpose of the training.

Minimum Training Time:
    4 hours (includes content for Connectors and Dividers and one exercise)
Maximum Training Time:
    1 $\frac{1}{2}$ days (includes full content and several selected exercises)

BASIC CONCEPTS AND CONTENT

This module further develops ideas and tools provided in Modules 3 and 4. Module 3 provides the tools for analysing the overall conflict context. Module 4 provides concepts to link the context analysis with peacebuilding programming (Peacebuilding Where and When) as well as principles for peacebuilding and an initial overview of possible activities at different stages of programming (Integrated Framework for Peacebuilding). This module draws largely on the work of two authors, Mary Anderson and John Paul Lederach, for central concepts that identify more specifically how programming can be focused, designed and then assessed.

Peacebuilding Programme Analysis

There are several purposes for *programme analysis*. First is to explore the range of possible peacebuilding programming in a given country or region. Second is to explore the peacebuilding potential of development programming already underway. Third is to analyse the capacities for peace and justice that exist and can be expanded upon within the country in peacebuilding programming. Finally, analysis provides the information and opportunity to *design* programmes that fulfil the potential for peacebuilding in order to achieve social change.

Five peacebuilding principles were presented in Module 4. The five principles were that peacebuilding needs to: (1) be *comprehensive*, (2) strengthen *interdependent* relationships, (3) be *sustainable*, (4) be *strategic* in its focus, and (5) construct an *infrastructure* for peace. As mentioned, these principles rely on two assumptions: that healthy relationships and participatory processes are central to peacebuilding.

Trainer Notes: Reviewing the peacebuilding principles here refreshes them for participants. You can ask participants to generate the list themselves at the beginning of the session as a way to check how well they understood the material you were presenting.

It is a formidable challenge for peacebuilding programmes to be both strategic and sustainable, as Exercise 4.3 Emergency Response and Peacebuilding demonstrates. More specific guidance for how to bring both of these together is provided in the next two sub-sections of this module, which focus on how to be strategic in peacebuilding and work with local capacities and people who can connect across conflict lines to build peace.

Strategic Concepts and Capacities for Peacebuilding

Context and peacebuilding analysis provide the information for comprehensive vision as well as strategic focus that can be informed by the other three principles, interdependent, infrastructure and sustainable. John Paul Lederach, whose work generated the principles, has developed a series of concepts for strategic thinking about peacebuilding that also incorporate the four other principles (adapted from Lederach 1999).

Vertical capacity. Vertical capacity is relationship building across levels of leadership, authority, and responsibility within a society or system, from the grassroots to the highest leaders (Figure 6.1). It requires awareness that each level has different needs and unique contributions, but ultimately that levels are interdependent and require the explicit fostering of relationships across levels. Vertical capacity is related to issues of justice (see Module 4).

Horizontal capacity. Horizontal capacity is relationship building across lines of division in systems and societies divided by identity conflicts. For example, at the grassroots level, usually grassroots groups affiliated with one identity group and other groups associated with another identity group in conflict exist. These grassroots groups have the capacity to establish linkages across conflict lines. Horizontal capacity is related to issues of peace (see Module 4).

Vertical and horizontal integration. This is a strategy for seeking change across conflict lines. It explicitly supports processes that link individuals, networks, organisations, and social spaces that demonstrate a capacity for both vertical and horizontal capacity building. By integrating both vertical and horizontal capacities, we are working toward a more just and peaceful society.

Figure 6.1 – Horizontal and Vertical Capacity
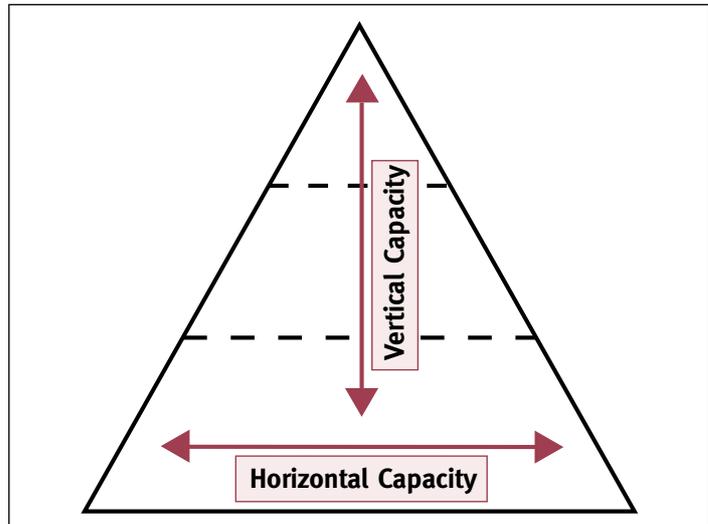
Trainer Notes: A handout of these strategic capacities for peacebuilding programming is available at the end of this module. The handout includes a picture for each concept.

Strategic who. The "strategic who" analyses conflicted social systems in order to identify key agents of change, particularly those with capacity for building vertical and horizontal integration. Two metaphors for thinking strategically about whom we work with are the critical yeast and the siphon.

Critical yeast. The critical yeast uses the metaphor of breadmaking. Basic ingredients for bread are flour, salt, water, and yeast. These ingredients form the mass, but the mass only grows with the smallest ingredient, the yeast. Critical yeast asks the question, who, within this setting, if brought together would have the capacity to make things grow toward the desired end?

The siphon. The physics of a siphon applied to social processes provides another metaphor. The task is how to move liquid from one container to another. The siphon uses a tube inserted in one container, creates a pulling vacuum to lift an initial portion of the liquid against gravity until it begins its descent to the other container, pulling with it the remainder of the liquid in the original. The person using the siphon is not concerned with moving all the liquid, only with getting the initial portion to move against gravity knowing it will pull the rest. Applied to social processes, the metaphor asks this question: Who, if linked together to make the journey against social gravity, would have the capacity to pull the rest of the system/society along toward a desired change?

Trainer Notes: Another way of thinking about the strategic who is to identify the local people, groups and institutions that act as connectors across conflict lines. This is discussed in the next sub-section below titled Connectors and Dividers for Peace.

Strategic what. The strategic what emerges from an analysis that facilitates a choice of which issues among many merit investment and energy. Those concerns that are chosen for their inherent convening capacity (that is, the issues around which people who are not like minded can be gathered together) or because they lend themselves to peacebuilding activities. The strategic what avoids, at all costs, crisis-hopping and fire fighting approaches to conflict resolution or transformation.

Strategic where. The strategic where suggests that place, location, and geography have significance in addressing social processes and conflicts. Rather than looking at conflict exclusively in terms of content, it raises the question of interdependence of people by the locus of their conflict. Examples are using locations like river ways, markets, or schools as strategic places, and geographies for the emergence and potential constructive

transformation of conflict.

Thinking strategically about peacebuilding and then matching these concepts to our programming strengthens our ability to work for peace and justice.

Connectors and Dividers for Peace

Within each conflict context there are people, organisations, and experiences that can connect people and help solidify a sustainable infrastructure for peace. This section identifies categories of connectors, based on the work of the Local Capacities for Peace Project (LCPP), an initiative of Mary Anderson and the Collaborative for Development Action. LCPP was a collaborative effort launched in 1994 to answer the question of how aid may be provided in conflict settings to help people disengage from the violence that surrounds them, rather than having aid feed into conflict. In analysing 14 case studies, Anderson identified both connectors and dividers for peace. The connectors are more specific examples of what Lederach refers to as vertical capacity, horizontal capacity, and vertical and horizontal integration.

Connectors refer to everything that links people for peace across conflict lines, while dividers or tensions refer to those things that divide people. Dividers include sources of conflict, or the issues in conflict. The analysis tools in Module 3 (Context Analysis) are useful for identifying dividers, so this activity is not included in this module. In analysing the peacebuilding potential of programming, we want to look more closely at the connectors that still exist in any country or region in conflict. Each of the following connectors can supply natural linkages (adapted from Anderson, 1999).

Systems and Institutions. In all societies where intrastate war erupts, systems and institutions like markets and communications systems continue to link people across conflict lines. For example, local markets or the continued need to trade goods may bring together merchants from opposing factions in a conflict. Media sources (foreign or local news broadcasts on the radio or television) also provide linkages between people regardless of their affiliation. Irrigation systems, bridges, roads, and electrical grids are additional examples of institutional and systemic connectors.

Attitudes and Actions. Even in the midst of war and violence, it is possible to find individuals and groups who continue to express attitudes of tolerance, acceptance, or even love or appreciation for people on the "other side." Some individuals act in ways that are contrary to what we expect to find during war – adopting abandoned children from the "other side," linking across lines to continue a professional association or journal, setting up new associations of people opposed to the war. They do these things because they seem "normal" or "right." Often, they do not think of them as extraordinary or even as "non-war."

Shared Values and Interests. A common religion can bring people together, as can common values such as the need to protect a child's health. UNICEF, for example, has negotiated days of tranquillity based upon the value placed upon inoculating children against disease. These same connectors sometimes act as dividers, but we tend to think more about the divisive effects of values in times of war.

Common Experiences. The experience and effects of war on individuals can provide linkages across the conflict lines. Citing the experience of war and suffering as "common to all sides," people sometimes create new anti-war alliances across conflict lines. Sometimes the experience of war unites individuals who are traumatised by violence, regardless of their different affiliations.

Symbols and Occasions. National art, music, historical anniversaries, national holidays, monuments, and sporting events (e.g., the Olympics) can bring people together or link

them across conflict lines. They also may divide individuals. One example is the stories of soldiers during World War I who, on Christmas Eve, began to sing the Christmas carol "Silent Night" together before returning to war.

It is important not to assume any one category of individuals – women, for example – or organisations – churches, for example – are always connectors. These individuals and organisations, although they have the capacity to be connectors, are sometimes deeply committed dividers.

Trainer Notes: For further discussion of the role of gender in conflict and peacebuilding analysis see Modules 3 and 4. Women and men may have different contributions to make in identifying whom to work with and what types of activities to engage in. Involving a diverse group in the planning stage can ensure that peacebuilding options incorporate people and groups that are often left out and marginalised in unjust systems.

In examining the peacebuilding potential of all sectors of programming, we need to think about how our programmes can support connectors and weaken the dividers that exist in society. In evaluating the impact of the programmes, we can also examine how our programmes might have undermined connectors and supported dividers, which is discussed further below.

A variety of options exist for dividing people up into sub-groups for the analysis activities in Exercises 6.1, 6.2, 6.3 and 6.4. If the group is very diverse in terms of backgrounds or nationalities, natural groups may form around common interests (e.g., women and peacebuilding, economic conflicts), around geographical similarities (e.g. individuals from Africa or Asia or Latin America), or by particular country. It may be useful at an early point in the training (perhaps during icebreakers) to have individuals identify some interest areas. An additional way of dividing individuals into groups is by theme (economics, women) or professions. Lastly, you may want to divide individuals into groups using one of the Energising Groups activities listed in Section III, 3.4. In some cases, it may be more appropriate, and less divisive, to use fictional conflicts for the analysis discussions. Several fictional scenarios are included in Appendix B. In other cases, the purpose of the training might be to analyse the conflict(s) in the country.

Exercise options include: 6.1 Strategic Analysis for Peacebuilding; 6.2 Analysing the Connectors and Dividers for Peace; 6.3 Conflict in the Countryside; 6.4 Short- and Long-Term Peacebuilding Activities.

Visioning

To be both comprehensive and focused requires vision. More specifically, it requires a vision of what a peaceful and just future looks like and how our peace fits into that larger picture. This is no easy task. Often we are so caught up in the present that we have a hard time thinking about next week, let alone twenty years from now. However, like the parable of the wise woman planning her garden to feed her children, grandchildren and many others (Exercise 4.2 Parable – The Child and the Garden) illustrates, we have much to gain by trying to glimpse a better future and taking actions towards helping build it.

Visions are useful for helping guide our actions as well as providing our partners, colleagues and ourselves with hope. Keeping hope alive during intense conflict is difficult, but possible. Hope helps sustain us and is crucial for peacebuilding work. Visioning is a process that renews hope as we try and visualise what positive alternatives look like.

In addition, visioning provides an opportunity for us to imagine where we want to go and what we would like to achieve, and forces us to plan how, and what we need to do to get there. In this way, visioning an ideal state allows us to work backwards and plan concrete steps to achieve that goal. Exercise 6.5 is designed to help us as peacebuilders think

creatively and concretely about future peace.

Trainer Notes: This visioning exercise can also be used when discussing how to sustain people doing peacebuilding and reconciliation work in Module 2 Challenges of Reconciliation, and Section III, 3.3 Trainer Motivation: Knowing Yourself.

Exercise options include: 6.5 Visioning the Future.

Evaluation

We evaluate programmes for many reasons. Usually we want to assess the impact of a programme and determine whether we have successfully met our goals and objectives. We also want to improve how we implement our programmes to make them as effective as possible, and to revise our programmes if they are inadvertently causing harm or not having the intended effects.

There are a number of *types of evaluation*. At the start of any programme, it is usually standard practice to analyse the capacity and resources available as well as the needs and vulnerabilities that exist in a community or region. The context and peacebuilding analysis modules of this manual (Modules 3 and 4) provide tools and concepts to use for this type of baseline assessment as well other types of evaluation.

Once the programme or project is underway, several evaluation options exist. Two basic types of programme evaluation are *formative evaluation* and *summative evaluation*. Formative evaluation, also known as *process evaluation*, refers to a type of programme evaluation that seeks to determine what approaches were used, which problems were encountered, which strategies were successful and why. Formative evaluation is similar to the concept of monitoring. Summative evaluation, which is also known as outcome evaluation, aims to assess programme achievements in comparison to planned objectives and activities. It occurs after the programme has been implemented. Formative evaluation often uses qualitative data and summative evaluation typically uses quantitative data to determine if change has occurred.

▲ Part of the Church's peacebuilding work in Colombia is reduce reliance on military solutions to the 50 year old conflict and encourage a healthier pluralism. Photo: CINEP.

Qualitative data includes stories, anecdotes, interviews, and personal reflections. These sources provide more in-depth and complex pictures and understandings of programmes and results as people are able to expand on details they think are important. With qualitative data, you determine the themes and variables after collecting data. The disadvantage of qualitative data collection is that it is time-consuming and requires more interpretation and summary. The advantage is that qualitative data are more detailed, nuanced, and can capture unexpected results or achievements because people are not confined to particular categories and choices in giving their evaluations.

Quantitative data refers to numerical data – for example, the number of people trained, or the number of hectares rehabilitated. The data are collected based upon pre-established objectives and variables in order to determine their frequency and magnitude. With quantitative data, you determine the themes and variables before collecting data. The disadvantage of quantitative data is that the data are rigid and unable to respond to changing circumstances. The advantages are that the data are faster and easier to collect and analyse.

Given that peacebuilding is a long-term and unpredictable process that must take into account the changing circumstances in a community and a country, it is more helpful to think about evaluation in terms of process. It is extremely difficult to identify all the possible effects and variables of peacebuilding programming ahead of time, for which qualitative data are better suited. This does not exclude the possibility of combining process and outcome evaluation, or qualitative and quantitative data and indicators, but it is important to make sure these indicators are used. These may be augmented by outcome evaluation and quantitative indicators.

The next sub-section focuses on how to do evaluation using the peacebuilding principles, followed by a more narrowly focused section on how to evaluate the effects of programming on a conflict while it is ongoing.

Using Peacebuilding Principles in Evaluation

Changes in circumstances, intangible results of repairing relationships, and taking a long-term perspective pose substantial challenges to evaluating peacebuilding programming. Because peacebuilding is a relatively new term and lens for development programming, few have developed indicators that can link the micro-level processes of local programming with the broader, macro-level changes being pursued. This next section provides a framework for evaluation that builds on the peacebuilding principles and suggests an elicitive approach for evaluation.

To be comprehensive, sustainable and build up an infrastructure for peace, programmes need to take a *long-term perspective.* This requires thinking beyond the current project to a programme's broader social goals, thinking beyond five or even ten years. Violent conflicts build over generations and it takes at least as much time to get out of them and create just and peaceful societies (Lederach, 1997). To capture gradual change, we need to use a long timeline in planning and evaluating programming and the effects that programmes had on the context.

The two principles of interdependence and infrastructure rely on strong relationships built across conflict lines and levels of leadership. A *relationship-oriented perspective* involves a focus on intangible results, like the quality of relationships or attitudes. It includes relationships among programme participants, between participants and programme staff, and among programme staff. Centring evaluations on relationships emphasises the Catholic Social Teaching (CST) principles of solidarity with the poor and right relationships among individuals.

In order to recognise interdependence and promote sustainability, it is important to take a participatory approach to evaluation as well as programming. This means involving programme partners and participants in the evaluation process, which can be of great value given their experience with the programme. A *participatory process* should focus less on identifying problems and inadequacies and more on formulating lessons learned for future use. The evaluation process itself can contribute to better communication between programme staff and participants. Focusing on participation in peacebuilding invokes the CST principle of subsidiarity.

Exercise option includes: 6.6 Peacebuilding Analysis and Evaluation in Marraton.

Analysing How Programming Affects Conflict

This section focuses on how we can evaluate programming in emergency and hot conflict situations, an important first step in peacebuilding immediately after a crisis has occurred as identified in the Integrated Framework for Peacebuilding in Module 4. In conflict situations it is important to identify how aid may be provided in ways that help people disengage from the violence surrounding them, rather than feeding the conflict. As described above, the Local Capacities for Peace Project (LCPP), was launched to help respond to that problem. In analysing the LCPP case studies, Mary Anderson (1999) discovered that aid interacts with conflict in two ways: through resource transfers, and through implicit ethical messages.

All aid programmes involve a *resource transfer* of some kind (e.g. food, medical care or supplies, training, other inputs or supplies). In conflict environments, these resources become a source of power and often represent wealth, and thus become part of the conflict. Groups in conflict use these resources to support their side of the conflict and weaken the other side. Five patterns of resource transfers that feed into conflict cycles and contribute to or prolong conflict are (Anderson, 1999):

Theft. Aid is stolen by those fighting the war and used to support the violence either directly (like when food aid is used to feed combatants) or indirectly (like when food is stolen and sold in order to buy weapons).

Market Effects. Aid programmes and their respective resources affect prices, wages, and profits in the context within which it is introduced. Aid can support a war economy (enriching people and activities that are war-related) or a peace economy (reinforcing "normal" production, consumption, and exchange). Peacebuilders can strategically engage in development projects (discussed in Module 4).

Distributional Effects. Aid programmes often target certain groups and not others. When this targeting overlaps with the divisions in the conflict, aid reinforces the conflict. In much the same way, aid can support connectors by reinforcing the linkages that exist across conflict lines or by creating new ones. Peacebuilders can reinforce those linkages and build a sustainable infrastructure for peace.

Substitution Effects. Aid can substitute for local resources that would have been used to meet civilian needs. These local resources can be channelled in support of the war. Substitution effects also occur in the political realm, as when aid agencies assume responsibility for civilian survival to the extent that it releases local leaders and fighting groups from this responsibility. This allows them to define their roles solely in terms of fighting and war and control through violence. For peacebuilding to be sustainable, it needs to be rooted in local resources that are not channelled elsewhere.

Legitimisation Effects. Aid legitimises some people and actions, and weakens others. It can support those people and activities working for war, or those working for peace.

Peacebuilders can strategically use aid, but need to do so in a way that builds long-term peace.

Aid also interacts with conflict through *implicit ethical messages*. These are harder to identify as they are not purposefully stated by organisations or agencies, and it is less clear what their impact on conflict is. Nevertheless, Anderson's case studies and interviews highlight the importance of considering the impact of seven types of implicit ethical messages:

Arms and Power. When aid agencies hire armed guards to protect their supplies or staff, the implicit ethical message that this sends to those living in the context is that it is legitimate for those with arms to determine who gets access to food and supplies, and that weapons provide safety and security. This ethical message can run contrary to the message that peacebuilders try to send, which is that violence is not necessary to solve disputes or keep people and items secure.

Disrespect, Mistrust, and Competition among Aid Agencies. When aid agencies refuse to cooperate with each other or show disrespect by putting down other agency programmes or staff, the message perceived by those in the local context is that it is unnecessary to cooperate with anyone with whom we do not agree. In addition, you don't have to respect or work with those people you don't like. This message runs directly counter to the principle of interdependence and building healthy relationships in the process of peacebuilding.

"Those who believe and work for righteousness will be admitted to Gardens beneath which rivers flow - to dwell therein with the leave of their Lord. Their greeting therein will be 'Peace!'"

(Al Qur'an 14:23)

Aid Workers and Impunity. When aid workers use the goods and support systems of aid meant for those who suffer for their own purposes and pleasure (using petrol and vehicles to travel to the mountains or coast for a weekend outing when petrol is scarce), the message is that if one has control over resources, it is acceptable to use them for personal benefit, without being accountable to anyone else who may have a claim over these resources. This message undermines both the relationships and process of peacebuilding.

Different Values for Different Life. When aid agencies evacuate expatriate staff in times of crisis or emergency but do not make plans to care for local staff, or when plans call for the removal of equipment like vehicles or radios, and expatriate staff, while local staff, food, and other supplies are left behind, the message is that some lives, and even some goods, are more valuable than others. If agents of peace do not value the people they are working with, they undermine their work at building up relationships amongst conflicting parties.

Powerlessness. When field staff do not claim responsibility for the impact of their programming, indicating, for example, that the requirements of funders or local warriors who disrupt programmes are really responsible for the impact of programmes, the message is that individuals in complex circumstances do not have much power and therefore do not have to take responsibility for what they do or how they do it. If field staff are not able to control a particular programme, how much less power will people feel they have when they are trying to change an entire system? The principle of planning programming strategically is designed to counter this dis-empowering message.

Belligerence, Tension, and Suspicion. When aid workers are nervous about conflict and worried for their own safety to such an extent that they approach every situation with

suspicion or belligerence, believing, for example, that soldiers at checkpoints "only understand power" or "can't be trusted to be human," then their interactions with people in war zones reinforce the assumptions of warfare. The message received is that power of force is the only kind of power and it is normal to approach everyone with suspicion or belligerence. As the discussion of power in Module 3 indicates, there are a number of sources of power that peacebuilders can and need to draw on beyond the power of force.

Publicity. When NGO headquarters use publicity pictures that emphasise the gruesome nature of war and victimisation of parties, they can reinforce the demonisation of one side and reinforce the sense that all people on the "other side" are evil while those on "our side" are innocent victims. This is seldom true, and undermines the principles of humanitarianism, and the peacebuilding principle of interdependence.

These resource transfers and implicit ethical messages provide clues about how we can analyse our programming and its impact on an ongoing conflict. They encourage us to think about explicit and implicit (or hidden) messages and the unintended effects of our programmes on conflict. These are applicable to all development programming, including peacebuilding programmes at different stages of conflict. If we design a good peacebuilding programme, but some of our other policies or programmes send implicit ethical messages about the value of life or powerlessness, we undermine the impact of our peacebuilding programmes. When monitoring and evaluating programming, we can use these areas of resource transfers and implicit ethical messages to identify areas for improvement.

Exercise options include: 6.7 Analysing the Interaction between Programming and Conflict.

Peacebuilding Evaluation Framework

The five peacebuilding principles can provide a framework for identifying indicators for process and outcome evaluation that go beyond working in emergency and immediate conflict situations. The principles can be used to monitor and evaluate peacebuilding activities that focus on prevention as well as post-conflict recovery. This framework is a conceptual tool to help generate indicators for programming that will meet the peacebuilding principles.

To review, the five principles are: (1) interdependence (relationships), (2) infrastructure, (3) sustainable (long-term), (4) strategic, and (5) comprehensive. Taking the five principles along with a focus on the process of how we do our peacebuilding work (discussed further in Section I), we can develop a matrix to help identify indicators to monitor and evaluate peacebuilding programming (Figure 6.2). The evaluation process itself needs to be designed in a way that respects the principles, as discussed above in the subsection Using Peacebuilding Principles in Evaluation.

The principle of being strategic is broken down in the matrix into the three categories of the strategic who (whom we work with), the strategic what (what we do in our programming) and the strategic where (where we focus our efforts). The matrix provides a tool for strategic assessment, which may be particularly helpful at the planning stage of peacebuilding programming to help think through the strategic concepts – who, what and where – in terms of the peacebuilding principles from Module 4. These include the strategic who, using the relationship concepts and metaphors of the critical yeast and siphon, the strategic what, focusing on for example, our comparative advantage in terms of our resources, energy, or expertise, and the strategic where, which identifies locations that are best situated for linking groups or other peacebuilding activities. The matrix also provides a tool for comprehensive and long-term assessment, to examine how strategic programming relates to the bigger social, political, and economic picture of the country and region.

Figure 6.2 – Peacebuilding Principles Evaluation Framework

	Strategic Who: Who we work with	**Strategic What:** What we do	**Strategic Where:** Where we work
Process			
Infrastructure			
Interdependence (Relationships)			
Sustainable (Long-term)			
Comprehensive (Overall vision)			

Trainer Notes: The framework is provided as a handout at the end of this module. Figure 6.3 (below) includes questions in each of the matrix boxes to help generate indicators for each category for Exercise 6.8.

It is important to note that this peacebuilding framework evaluates the peacebuilding dimension of the programme and *not* the microenterprise dimension of the programme. The framework is not meant to supplant other types of monitoring and evaluation, but rather to make them richer by adding the principles of peacebuilding and improving the relational and process focused nature of the programmes.

In creating indicators for peacebuilding, we need to be flexible. Some goals will inevitably change over time as the overall conflict context changes. For example, if one goal specified creating farming cooperatives across ethnic lines and one year into the programme, violence breaks out between communities, the original goal may change to maintaining some type of positive contact instead of creating joint businesses. Therefore, peacebuilding indicators must be *flexible*.

Exercise options include: 6.8 Analysing the Impact of Programming on Conflict.

Trainer Notes: Another framework to evaluate programming was developed by Kenneth Bush, which is listed in the Additional Resources section of the manual. Entitled the Peace and Conflict Impact Assessment (PCIA), it examines five areas of potential impact: institutional capacity, military and human security, political structures and processes, economic structures and processes, and social reconstruction and empowerment. Appendix A provides details about how to obtain a copy of this framework.

Figure 6.3 – Peacebuilding Assessment Framework

	Who we work with	What we do	Where we work
Process	Was our process effective? Did our process contribute to or cause other conflicts in the community? Who is missing from the process? Who else needs to be involved? How do we identify them?	What process are we using? What type of project(s) and programme(s)? What is our value added?	Has the process been more effective or less effective in different regions? With different programmes? In linking people across regions? Why or why not?
Infrastructure	How does who we work with create a social infrastructure for peace? Is there enough personal safety and security to build infrastructure?	How does what we do create an economic or a political infrastructure for peace? What value do we add?	Where have we built infrastructure for peace (sectors or locations)? Do communities experience enough stability, safety, and security to build infrastructure?
Interdependence	Who are we working with? Who is the "critical yeast"? What are their attitudes toward peace and the other parties to conflict? How are the people we work with linked horizontally or vertically? Linked with the critical yeast? Linked with missing groups? (Has it increased over time?)	What kind of relationships do we/did we hope to build? Did we build them? What is our comparative advantage (e.g. expertise)? How are we linking vertical capacities for peace? Horizontal capacities for peace? How are they integrated? What is our comparative advantage?	Where are we working? Have we created linkages across local geographic boundaries? Where are the geographical or spatial linking points to create interdependence?
Sustainable	How does who we work with support and/or link with the critical yeast in the long-term?	Is our programme financially sustainable? Is it culturally appropriate? Have we thought about programme flexibility given changing circumstances in the country or region?	Have we thought about programme flexibility in terms of location given changing circumstances in the country or region?
Comprehensive	How does who we work with support or link with broader social change? With our stated vision and goals? How did the people we work with fit into the bigger social infrastructure for peace? How did the vertical capacities for peace that we supported encourage justice in the overall country? How did the horizontal links encourage peace?	What did our process add to overall peace in the country? In the region? What type of political and economic infrastructure did we support? Have our activities fostered linkages and interdependence beyond what we anticipated in terms of the overall context?	Where are change agents located? Did we work with them? Where did our process add to the overall peace in the country? In the region? How far did the infrastructure we supported extend? Where have we fostered additional interdependence?

Exercise 6.1: Strategic Analysis for Peacebuilding

Purpose: Identify connectors, strategies, and capacities for peace, and generate realistic peacebuilding programming options.

Materials: Copies of Case Study: Programming in Cusmar scenario (handout 6.4, one per participant), handouts 6.2, Strategic Concepts for Peacebuilding and 6.3, Connectors for Peace, flip chart paper and markers, tape

Time: $2 - 2^1/_2$ hours

Procedure:

1) Introduce exercise and purpose.

2) Introduce concepts in handouts. Provide examples of concepts. Ask if participants have any questions.

3) Remind participants about other concepts from Module 2 that might be useful (e.g. Peacebuilding When, Peacebuilding Where, Five Operating Principles for Peacebuilding).

4) Distribute case study. Give participants ample time to read case study.

5) Divide groups into sub-groups for discussion. Give out study questions to guide small group discussions.

Study Questions:

❖ Can you identify any connectors for peace from this case study?
❖ Are there any individuals who might be the strategic who? If so, who and why?
❖ Where are locations for the strategic where?
❖ What activities might be the strategic what?
❖ Identify the vertical and horizontal capacities.
❖ What type of peacebuilding programme would you design to take advantage of the strategic who, where, and what? Or to take advantage of the vertical and horizontal capacities?

6) After one hour, reconvene groups for plenary discussion.

Discussion: Reconvene and debrief by asking participants to report their conclusions and experiences. Ask participants if they used the other concepts from Module 4 during their discussions. What did they discover?

Exercise 6.2: Analysing the Connectors and Dividers for Peace

Purpose: Think about the potential for peacebuilding by looking at the dividers and connectors that exist in society.

Materials: Flip chart paper, markers, handouts of case study (a Context Case Study or Context and Programming Case Study of your choice from Appendix B) for exercise

Time: $2 – 2^1/_2$ hours

Procedure:

1) Introduce exercise and purpose. Decide in advance which of the case studies from Appendix B you wish to use. For this type of exercise, a Context Case Study or a Context and Programming Case Study will be most appropriate.

2) Distribute case study. Give participants ample time to read case study. Remind participants that case studies never have enough information.

3) Divide groups into sub-groups for discussion. Give out study questions to guide small group discussions.

Study Questions:

❖ What do you identify as the divisions and sources of tension in (case study location)?

❖ What do you identify as the things in (case study location) that connect people to each other?

❖ After 45 minutes, reconvene groups for plenary discussion.

Discussion: After reconvening, ask the group to share their responses to the first question about dividers/tensions. Additional prompting questions include: "Were there any sources of tension before the war began? What tensions were prompted or increased by the war?" Ask if participants see patterns or important differences among the list of dividers.

Ask the group to share their responses to the second question about connectors. Ask what patterns, common elements, and differences participants see. If there are differences between the connectors list and the tensions/dividers list, ask participants to identify them.

Ask participants additional questions for reflection:

❖ Did the programme increase or worsen some of the tensions and how?
❖ How did the programme reduce tensions?
❖ What connectors did the programme support?
❖ Did the programme undermine or miss any connectors?

You do not need to record these ideas on paper. These questions encourage participants to think about the impact of programming.

Remind participants that all programmes may have negative and positive impacts on conflict while fulfilling the goals and objectives of the programme. Recognising the positive and negative potential of aid allows us to analyse programmes for their impact and to think about options that might reduce the negative impacts while supporting the positive connectors.

(Adapted from Anderson, 1999)

Exercise 6.3: Conflict in the Countryside

Purpose: Think about conflict and programming as dynamic and constantly changing phenomena, and allow participants to respond in a role-playing context to new events.

Materials: Copies of Conflict in the Countryside and Mukigamba Information Updates handouts 6.5 and 6.6, flip chart paper and markers, tape

Time: 3$^1/_2$ hours, depending on how many new instructions you provide and the time for debriefing

Procedure:

1) Divide participants into groups.

2) Distribute description of Conflict in the Countryside. Give participants ample time to read it.

3) Introduce exercise. Explain that they will be role-playing a scenario and that the role-play may include some unexpected events. (See below for further instructions about unexpected events.)   The instructions for the role-play are as follows:

"In this exercise we want to work on developing the capacities to identify and frame key dilemmas in a situation and subsequently design appropriate next steps and processes that respond constructively to evolving situations. The exercise will evolve with new information over the course of its implementation. These are your instructions.

Each group should consider itself as an advisory team. You are made up of one international diplomat who at an earlier stage had served in the country, one person who comes from the country but not the province under study, and an international NGO worker who has been working in the country for the past few years. Nobody on your team has worked extensively in this province. You are hired by the Health Association to provide them with recommendations for a process design in knowing how to appropriately provide health care in this province. Their goal and yours is to develop a process that constructively provides health resources in this community and contributes to rebuilding and healing the divisions. Your focus is not the final decision but rather the design of the next steps/process that should be taken.

You will be given 15 minutes to identify and formulate key dilemmas you see in the information you have so far. You can also identify what information you need that is not at this point available and how you would get it.

After 15 minutes, your team will be asked to begin the process of creating a design for responding to the situation that takes the form of a recommendation to the Health Association on how to proceed in providing resources in this situation. You will have about 40 minutes.

As a time structure for the exercise, every 10 minutes represents a two week block.

Periodically, your group will receive new information that affects the situation (the new information scenarios are provided in a separate handout that you can copy and distribute one scenario at a time). You will need to decide how it affects your design.

In the debriefing we will try to look at how evolving situations of crisis affect the design of peacebuilding."

4) Begin role-play. Use interruptions/new information scenarios as appropriate.

5) Debrief role-play (after 2-3 hours).

Discussion: Debriefing questions should include:

What was most surprising?

What was most challenging?

How did the changing information affect your ability to design a peacebuilding programme?

Did you develop any kind of process to discuss new information and plan for the future or integrate this information into your programming? If not, what might such a process look like?

(Source: Lederach 1998)

Exercise 6.4: Short and Long-Term Peacebuilding Activities

Purpose: Identify short-term and long-term activities in peacebuilding

Materials: Copies for each participant of a case study from Appendix B (a Context Case Study or a Context and Programming Case Study from your region of choice will be most appropriate), flip chart and markers.

Time: 1 – 1$^1/_2$ hours

Procedure:

1) Divide participants into groups.

2) Decide in advance which case study from Appendix B you wish to use. For this type of exercise, a Context Case Study or a Context and Programming Case Study from your region of choice will be most appropriate.

3) Distribute case study. Give participants ample time to read case study.

4) Remind participants of the peacebuilding concepts from Module 4, especially related to peacebuilding when and peacebuilding where.

5) Ask participants to discuss the following instructions:

   Plan a peacebuilding programme for the following case. Answer these questions:

   ❖ What intervention possibilities exist in the short-term?
   ❖ What intervention possibilities exist over the long-term?
   ❖ How are the short-term and long-term intervention activities different?

6) Reconvene and debrief.

Discussion: Does taking on particular activities in the short-term prohibit you/your organisation from taking on different activities in the long-term?

If there was a programme developed in part of the case study, you may have participants develop a programme without reading the section of the case study that describes the programme. After they present their programme, you may ask additional questions, such as:

   ❖ How did your programme plan differ from what was done in the case study?
   ❖ What are the strengths and weaknesses of each approach?

Trainer Notes: You may also use one of the scenarios provided in another section of this module.

Exercise 6.5: Visioning the Future

Purpose: Think creatively about a future vision, and think concretely about actions needed to achieve that vision.

Materials: Flip chart paper, markers, tape

Time: 1 – $1^1/_2$ hours

Procedure:

1) Divide participants into groups.

2) Ask groups to discuss the following questions:
   - ❖ What kind of society do you want your children and grandchildren to inherit in 2030?
   - ❖ What needs to happen in the immediate term (1-2 years) to make that happen?
   - ❖ What needs to happen in the short-term (2-5 years) to make that happen?
   - ❖ What needs to happen in the long-term (5-15 years) to make that happen?

3) Reconvene and debrief.

Discussion: Have participants present and compare their visions.
Additional questions include:
   - ❖ Do commonalties exist between the visions? Differences between the visions? What patterns exist?
   - ❖ Do commonalties exist between the steps needed to achieve the visions? Differences in the steps needed to achieve the visions? What patterns exist?

Trainer Notes: This visioning exercise may be focused more broadly or more narrowly, depending on your purpose and the training group.   For example, if everyone is from the same region, visioning can focus broadly on the region, or if everyone is from the same organisation, it can focus in on a vision for that particular organisation.

Exercise 6.6: Peacebuilding Analysis and Evaluation in Marraton

Purpose: Encourage participants to think about evaluation during programme planning, and brainstorm indicators for short and long-term evaluation.

Materials: Copies of Case Study: Marraton scenario (handout 6.8, one per participant), handouts 6.2, Strategic Concepts for Peacebuilding and 6.3, Connectors for Peace, if not handed out previously, flip chart paper and markers, tape

Time: $2 - 2^1/_2$ hours

Procedure:

1) Introduce exercise and purpose.

2) Review concepts in handouts. Provide examples of concepts. Ask if participants have any questions.

3) Remind participants about other concepts from Module 4 that might be useful (e.g. Peacebuilding When, Peacebuilding Where, Five Operating Principles for Peacebuilding).

4) Distribute case study. Give participants ample time to read case study. Remind participants that case studies never contain all the information they might want to know.

5) Divide participants into small groups to plan. Let them know that a donor agency has decided to fund a hypothetical Caritas peacebuilding programme in Marraton for ten years. However, only the first two years are guaranteed. The next 8 years of funding are contingent on the effectiveness of the programming in the first two years. In order to receive the additional 8 years of funding, the funders are asking for indicators that will enable Caritas (the implementing agency) to assess the positive impact the programme is having on the conflict. The task for the group is to brainstorm ways of deciding whether or not their peacebuilding programme is having a positive effect. These indicators should be both short-term (assessed 1.5 – 2 years into the programme) as well as longer-term (10 years into the programme).

6) After one hour, reconvene groups for plenary discussion.

Discussion: Reconvene and debrief by asking participants to report their programme strategies and evaluation indicators.

Ask participants to identify the strengths and weaknesses of the different programme strategies. Ask participants if they used the other concepts from Module 4 during their discussions. What did they discover?

Exercise 6.7: Analysing the Interaction between Programming and Conflict

Purpose: Examine how programming affects conflict.

Materials: Flip chart paper, markers, handouts of case study from Appendix B for exercise (a Programming Case Study or a Context and Programming Case Study from your region of choice will be most appropriate).

Time: 2 hours

Procedure:

1) Introduce exercise and purpose.

2) Distribute case study (from Appendix B). For this type of exercise, a Programming Case Study or a Context and Programming Case Study will be most appropriate. Give participants ample time to read case study. Remind participants that case studies never have enough information.

3) Give out handout explaining key concepts. Participants can refer to handout during small group discussions. The trainer should note that aid programmes are multi-layered. Involved in the "package" of aid are headquarters offices, policy makers, and field activities. Aid programmes reflect an agency's *mandate,* its *headquarters* arrangements and styles, and its *fundraising* approaches and successes or failures. In addition, every aid programme involves decisions about whether and *why* to intervene in a given situation; about *when* and for *how long* to do so; about *where* to work; *with whom* to work; what kind of *staff* to hire and how; and finally, about *how* to carry out programmes. Remind participants what resource transfers and implicit ethical messages are – you may pick one or two examples from the handout or your experiences.

   Resource transfers – Aid involves provision of some resources and these can become part of the conflict as groups compete for their share or try to keep others from getting access to the resources.

   Implicit ethical messages – Aid carries the explicit message of caring about suffering. By the ways in which it is given and the actions of staff, it also carries several implicit or tacit messages and these can affect the context of conflict.

4) Summarise several concepts from handout (see below) and give examples. Ask if participants have any questions.

5) Divide participants into small groups.

6) Allow 45 minutes for participants to discuss the Implicit Ethical Messages and Resource Transfers of the case study.

Discussion: Discussion about Resource Transfers and Implicit Ethical Messages. Ask each group to share one idea, the next group to share one idea, until all groups have shared their ideas. Do this for each item (Resource Transfers and Implicit Ethical Messages).

Additional questions for discussion:

❖ How did the programmes in this case support or weaken the connectors and dividers in the country?

❖ Were any of the five peacebuilding principles met in this programme? Was the programme strategic in who it worked with? What it focused on? Where it occurred? Was it sustainable? Comprehensive? Did it build infrastructure for peace? Did it recognise and build on interdependence?

(Adapted from Anderson, 1999)

Exercise 6.8: Analysing the Impact of Programming on Conflict

Purpose: Provide an opportunity to implement the peacebuilding assessment framework.

Materials: Handouts of case study scenario and blank framework for each participant, chalk board or flip chart paper and markers. Alternatively, trainers can use one of the region specific case studies in Appendix B (either a Context Case Study or a Context and Programming Case Study) as handouts, or ask a participant to share his or her own scenario instead of the one identified below.

Time: 2 – 4 hours

Procedure:

1) Hand out materials.

2) Decide in advance which case study from Appendix B you wish to use. For this type of exercise, a Programming Case Study or a Context and Programming Case Study will be most appropriate.

3) Break into small groups and ask participants to read the scenario or case study. All the groups should use the same scenario for this exercise since they will come back to the larger group for discussion.

4) Ask participants to take 30 minutes in their small groups to identify indicators that would demonstrate the peacebuilding principles that were met in practice.

5) Bring the small groups back into one large discussion group, and ask the groups to call out indicators for each of the cells. You can either take turns asking each group for their ideas for a cell, or have an open discussion floor. (See Section III, 3.4 for alternative ways of reporting group work).

6) On the chalkboard, or flip chart paper, record the indicators that arecalled out.

Discussion: Discussion can focus around the peacebuilding principles and how they relate to evaluating peacebuilding programming, or the indicators themselves and how they can be measured. Some questions for discussion include:

❖ How do our strategic goals compare with our comprehensive goals?
❖ Is this programme going to be sustainable?
❖ When does our long-term assessment end?
❖ How can we identify new indicators?
❖ What processes for evaluating peacebuilding programming are available?
❖ Does the programme resemble the siphon metaphor?
❖ How could programme planning be designed to make evaluation easier?

Vertical Capacity

Vertical capacity is relationship building across levels of leadership, authority, and responsibility within a society or system, from the grassroots to the highest leaders. It requires awareness that each level has different needs and unique contributions, but ultimately that levels are interdependent and require the explicit fostering of relationships across levels. Vertical capacity is related to issues of justice.

Horizontal Capacity

Horizontal capacity is relationship building across lines of division in systems and societies divided by identity conflicts. For example, at the grassroots level, usually grassroots groups affiliated with one identity group and other groups associated with another identity group in conflict exist. These grassroots groups have the capacity to establish linkages across conflict lines. Horizontal capacity is related to issues of peace.

Vertical and Horizontal Integration

This is a strategy for seeking change across conflict lines that explicitly supports processes that link individuals, networks, organisations, and social spaces that demonstrate a capacity for both vertical and horizontal capacity building. By integrating both vertical and horizontal capacities, we are working toward a more just and peaceful society.
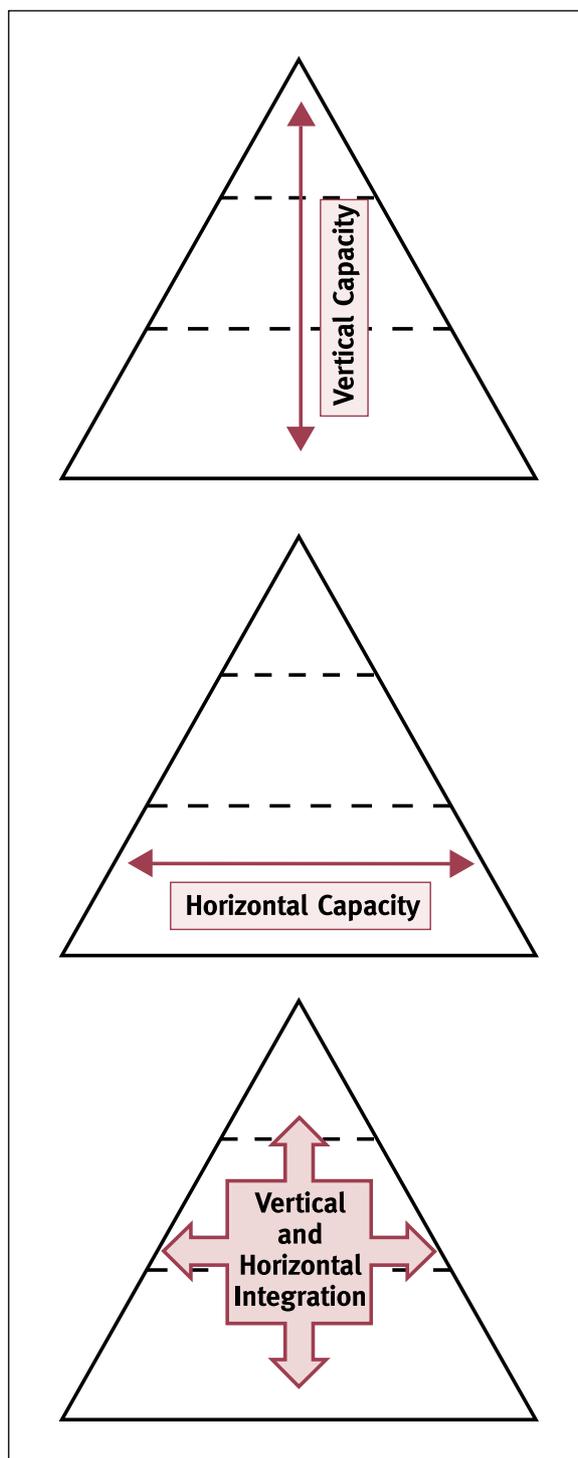
Handout 6.2
STRATEGIC CONCEPTS FOR PEACEBUILDING

Strategic who. The strategic who analyses conflicted social systems in order to identify key agents of change, particularly those with capacity for building vertical and horizontal integration. Two metaphors for thinking strategically about whom we work with are the critical yeast and the siphon.

> **Critical yeast.** The critical yeast uses the metaphor of bread making. Basic ingredients for bread are flour, salt, water, and yeast. These ingredients form the mass, but the mass only grows with the smallest ingredient, the yeast. Critical yeast asks the question, who, within this setting, if brought together would have the capacity to make things grow toward the desired end?

> **The siphon.** The physics of a siphon applied to social processes provides another metaphor. The task is how to move liquid from one container to another. The siphon uses a tube inserted in one container, creates a pulling vacuum to lift an initial portion of the liquid against gravity until it begins its descent to the other container, pulling with it the remainder of the liquid in the original. The person using the siphon is not concerned with moving all the liquid. This person is only concerned with getting the initial portion to move against gravity knowing it will pull the rest. Applied to social processes, the metaphor asks this question: Who, if linked together to make the journey against social gravity, would have the capacity to pull the rest of the system/society along toward a desired change?

Strategic what. The strategic what emerges from an analysis that facilitates a choice of which issues among many merit investment and energy. Those concerns are chosen for their inherent convening capacity (that is, the issues around which people who are not like minded can be gathered together) or because they lend themselves to peacebuilding activities. The strategic what avoids, at all costs, crisis-hopping and fire fighting approaches to conflict resolution or transformation.

Strategic where. The strategic where suggests that place, location, and geography have significance in addressing social processes and conflicts. Rather than looking at conflict exclusively in terms of content, it raises the question of interdependence of people by the locus of their conflict. Examples are using locations like river ways, markets, or schools as strategic places, and geographies for the emergence and potential constructive transformation of conflict.

(Source: Lederach, 1999)

Handout 6.3
CONNECTORS FOR PEACE

Each of the following connectors can supply natural linkages. These connectors may be used as foundations for peacebuilding programming. *Connectors* refer to everything that links people across conflict lines for peace, while *dividers* or tensions refer to those things that divide people. Dividers include sources of conflict, or the issues in conflict.

Systems and Institutions. In all societies where intrastate war erupts, systems and institutions like markets and communications systems continue to link people across conflict lines. For example, local markets or the continued need to trade goods may bring together merchants from opposing factions in a conflict. Media sources (foreign or local news broadcasts on the radio or television) also provide linkages between people regardless of their affiliation. Irrigation systems, bridges, roads, and electrical grids are additional examples of institutional and systemic connectors.

Attitudes and Actions. Even in the midst of war and violence, it is possible to find individuals and groups who continue to express attitudes of tolerance, acceptance, or even love or appreciation for people on the "other side." Some individuals act in ways that are contrary to what we expect to find during war – adopting abandoned children from the "other side," linking across lines to continue a professional association or journal, setting up new associations of people opposed to the war. They do these things because they seem "normal" or "right." Often, they do not think of them as extraordinary or even as "non-war."

Shared Values and Interests. A common religion can bring people together, as can common values such as the need to protect a child's health. UNICEF, for example, has negotiated days of tranquillity based upon the value placed upon inoculating children against disease. These same connectors sometimes act as dividers, but we tend to think more about the divisive effects of values in times of war.

Common Experiences. The experience and effects of war on individuals can provide linkages across the conflict lines. Citing the experience of war and suffering as "common to all sides," people sometimes create new anti-war alliances across conflict lines. Sometimes the experience of war unites individuals who are traumatised by violence, regardless of their different affiliations.

Symbols and Occasions. National art, music, historical anniversaries, national holidays, monuments, and sporting events (e.g., the Olympics) can bring people together or link them across conflict lines. They also may divide individuals. One example is the stories of soldiers during World War I who, on Christmas Eve, began to sing the Christmas carol "Silent Night" together before returning to war.

It is important not to assume any one category of individuals (women, for example) or organisations (churches, for example) are always connectors. These individuals and organisations, although they have the capacity to be connectors, are sometimes deeply committed dividers.

(Source: Anderson, 1999, LCPP)

CASE STUDY: PROGRAMMING IN CUSMAR

Geography: Cusmar is a country located in the north-east section of the continent. It is a mountainous country with one access point to the sea. It has many valleys and rich farmlands and in the mountains there are substantial tracts of forests. It has numerous rivers, many of which have been dammed for power production. Along those rivers towns and cities have been built and flourished.

Population: Two traditional groups have populated the region, the Emers and the Kaatars. The Kaatars are the majority community – approximately 75% of the population – with the Emers making up the rest. The Emers are connected ethnically and politically to the Emers of the neighbouring country. Their culture and religion come from this other country and to a great extent their political affiliation is there as well. They speak a language that is only slightly different from that of the Kaatars; the two groups can understand each other quite well. The Kaatars have a long and unique cultural tradition and a different religious faith. They are Muslims and the Emers are Christian.

History: The Kaatars were converted to Islam in the 16th century. They had been without any formal religion at the time. The Emers came from the neighbouring country in the 18th century. They brought both Christianity and a cultural heritage that was very different than the Kaatars. Their main cultural markers, besides religion, were their music and food.

In the first part of the 19th century there was a major war between these ethnic/religious groups. They fought over land and other resources – especially the one access point to the sea, a key to wealth and prestige in the region. The minority Emers counted on their fellow Emers in their country of origin to come to their aid. This and superior weaponry helped them win this war and the port city. Twenty years later the Kaatars sought revenge and managed to drive the Emers from the port city and into the mountains of the country.

These wars and one other factor in their relationship drove a sharp wedge between the two groups. The other factor was outside domination by the Lomars from across the Tiron Sea. The Lomars took the side of the minority Emers and re-established them as the dominant group. This relational configuration lasted well into the 20th century.

World War II gave the Kaatars the chance to regain dominance when they joined international powers to crush both the Lomars and the Emers. The Lomars left for good and the Emers were removed from power. The Kaatars established a strong socialist structure of governance. The government's rhetoric was one of sharing and equality, but the Emers remained out of power, be it political or economic. Where equality did happen was among the people, at least in terms of living near or with each other, particularly in the urban centres. This led approximately 15% of the population to marry across ethnic lines. Religion remained, but the socialist structures weakened it, allowing at least this part of the population to reject the normal taboo of marrying someone with such a different religious heritage and ethnic background.

In 1990, the world changed and two years later this change manifested itself in Cusmar. War once again engulfed this country. In towns and cities across the country, nationalists on both sides played the ethnic card. People who had lived together were alienated from

each other because of ethnic differences. Those who chose not to be intimidated fled the region or country. Others were caught in the cycle of survival and death and were forced to fight and/or kill their neighbour(s) (or be killed themselves). Many eventually fought or killed the "enemy" because they believed or bought into the nationalistic rhetoric.

Jakar: Jakar is a small city located in a valley in the most mountainous section of Cusmar, and it is a city that experienced the full force of the war. Jakar, prior to the recent war was composed of an Emer population of 62% and a population of Kaatars at 38%. Most of the Emers lived in the main part of the city and most of the Kaatars just across the river Stiks on the east side of Jakar. The total population in 1992 was 18,000.
The city's main source of income has come from its two factories. One produces shoes and the other door and window frames. There is some additional income from logging and a small poultry business.

War and Jakar: Historical, traumatic and real world factors surfaced in Jakar as the war throughout Cusmar was being reported on the television and radio of the opposing sides. The Emers knew that as the minority group in the country, they might be killed or forced out of their city. But, as the majority group in their own city, they knew that if they struck first, they might have a better opportunity to survive and resist "outside" forces of Kaatars. The pass through the mountain could be defended if the local Kaatars were "taken care of."

The Emer leadership called for an attack on the Kaatars. They killed many of their Kaatar neighbours, and forced others to flee the city. The rest were incarcerated in a large warehouse. While incarcerated, many of the women were raped and the men tortured. The houses of the Kaatars were burned down, animals were stolen or killed and as much as possible was done to "erase" the signs and symbols of the Kaatars. One major representation of this was the destruction of the Kaatar Cultural Centre.

Eventually, the ones held in prison were taken to the road outside of town and told to never return. This group consisted of mostly women and children and some older men. Many of the other men had been killed or escaped earlier. This group had to walk 60 km to the next city – a city populated by Kaatars.

A Cease-fire: Six years later (in 1996) the war ended through the intervention of the international community. The cease-fire accord called for a return of refugees to their homes. It was a complex "peace" agreement that outlined goals for political and economic restructuring and eventual reconciliation between the Emers and Kaatars in Cusmar. It also called for "shared governance," something that was defined as a proportional governance between the Emers and Kaatars. The agreement also opened the door for international aid and reconstruction organisations to be involved in the rebuilding of the war-torn country. Some of the first international organisations to respond were the UNHCR, Catholic Relief Services (CRS), Médècins Sans Frontières (MSF), CARE, World Vision, and Mercy Corps. Several of these organisations had been providing emergency relief long before the cease-fire. Within the first 3 months after the cease-fire accord was signed, 60 other NGOs from all over the world joined the effort to help the people of Cusmar.

Work in Jakar: UNHCR began to encourage Kaatars to return to Jakar in 1999, but nothing happened for a year. The Kaatars both hated and feared the Emers for what was done to them and their homes. Only after several visits – by a number of Kaatar women and a few men – did the time come where it felt safe to go back to Jakar. This safety came in the form of United Nations troops who were stationed along the Kaatar side of the river Stiks.

CARE and Mercy Corps rebuilt a number of houses and repaired a dozen more. An apartment building was also repaired. Ten months after 1,700 Kaatars – mostly older adults and mainly women – returned home, CRS did a survey of the needs in all of Jakar. The pre-war Kaatar population was 7,500, so the number of refugees greatly added to their numbers. The identified needs were numerous, ranging from ongoing housing/infrastructure requirements to food, medical, and psychosocial needs.

For the Kaatars, there was the need for children to return to be with their parents. Most were still with relatives in other cities in order to continue their education. Kaatar schools had been destroyed and there was only one teacher who taught children in her home. She was one of the people who made the first reconnaissance trip back to Jakar.

There was also no place for the Kaatars to worship since the mosque, which was actually in the heart of the Emer section of the city, had been closed at the start of the war and eventually fell into a bad state of disrepair. Kaatar's *imam* was on the list of missing persons. There was an *imam* who visited the returnees on a regular basis and was keen on opening the mosque or building a new one in the Kaatar section of the city.

Three Kaatar political elders were part of the returnees as well. They generally felt powerless, but believed that if enough Kaatars returned things would eventually get better. It was their belief that it was the international community's responsibility to make this happen, sooner rather than later. They also believed it was the international community and their own government that needed to provide clear information on missing Kaatars. This was a major issue for them and the families of missing persons.

On the Emer side, the survey found that there were problems with infrastructure and there were not many jobs, even though financial help came from Emers in the neighbouring country. The shoe factory, which had provided many jobs for many people, and especially Emers, before the war was not working due to fuel shortages. The door and window frame factory was on the Kaatar side of the river and had been destroyed during the war.

The churches were open and full on Sunday. The local priests provided spiritual and practical help as much as they could. Several women of one church wanted to start a micro-credit NGO for out of work Emers.

Emer children were in school, but the teachers reported problems with concentration and fighting. Also, domestic violence had increased. Politicians and police were caught in or chose corruption. One man, a former mayor and current city council member, was known for his energy and good works. He came from a mixed Emer-Kaatar background and had not participated in the war.

What was working very well on the Emer side was its medical clinic. CARE had renovated it and its director was an effective administrator and person who wanted to help others. She made space available in the clinic for workshops and gatherings related to the community's needs. Mostly women attended these workshops.

(Source: Barry Hart, 2001)

Handout 6.5
CONFLICT IN THE COUNTRYSIDE

An African country has just emerged from more than 12 years of civil war. The major factions and the government have reached a ceasefire accord and have established a transitional government that will function during the next two years. The Accords set up programmes for the demobilisation of soldiers and the repatriation of refugees. The villages of Kwali and Buganda are located in the remote province of Mukigamba. The two villages hold the key markets and centres of activity in this otherwise predominantly rural province. They are located about 15 kilometres apart. The villages are inhabited by two ethnic groups. The Lomoro have traditionally lived in Kwali, and the Kigolo in the village of Buganda. Before the war, they seemed to get along fine and even had a history of intermarriages. However, the province of Mukigamba was hotly contested throughout the war. As the war broke, both villages joined their respective ethnic groups in forming liberation fronts, the LLF and KLF. While both fought against the government forces, the worst fighting was between the two groups, with several massacres on each side. The war destroyed much of the province, forcing massive evacuation. Both villages had their schools and local administration offices demolished. In the past months refugees and fighters are returning to the villages to begin a new life. Fear, deep pain, and animosities still remain seared in the minds and hearts of most people from the two villages. Peace accords may have been signed in Geneva, but tensions are high in Mukigamba.

As part of the international support for the reconstruction effort, a European Health Association has decided to construct a much needed health clinic in Mukigamba. There is not sufficient money to construct a clinic in each village, only one per province. In its early research and discussions with the communities in Mukigamba, it is clear that the clinic should be located in either the village of Kwali or Buganda, which are the most accessible points for the rest of province. It is also very clear that both communities feel it should be in their village, and that if it is not, they will be denied services and will not be able to risk using the clinic because of personal security reasons. Some have even hinted that if it is placed in enemy territory, it will be hit. This is no idle threat, given that there are still gangs of youth, former fighters who are now unemployed who have access to guns and ammunition. The problem is further exacerbated by the fact that no local administration has formally emerged in either village since the ceasefire, thus one must rely on the informal networks.

The Health Association is asking you to develop a proposal that outlines a process design with recommendations of what should be done next and the steps to follow. You are not from Mukigamba, but you have worked in other provinces in the country. In this situation, how would you proceed in developing the proposal and working with the communities? What are the key dilemmas you face? And specifically, what are your recommendations of next steps to the European Health Association? (Note: You are not asked to provide a solution. You are asked to develop a procedural recommendation.)

(Source: Lederach, 1998)

✂ —

In hearing that your team is developing a proposal for "a clinic" in Mukigamba, a local commander who was actively involved in the Lomoro Liberation Front from the village of Kwali, a young man known on the streets as Chuck Norris II, has sent a message demanding that you meet with him. Delivered by one of his young boys it is hard to understand what he wants. He apparently is suggesting he would help you find a place in Kwali to build it, and that if it is built in Buganda and not Kwali, it will be seen as a provocation and an affront to the LLF. He identifies himself as the "acting mayor."

✂ —

At the same time, the Minister of Education has just announced that a proposed rebuilding of the Kwali Vocational School will be postponed for at least one year.

✂ —

You have just received a phone call from a colleague working in another NGO. She informs you that yesterday an assessment team from USAID passed by her office and showed her plans for an inoculation programme and the delivery of medicines into Mukigamba. A team of US doctors will be placed for one month to provide primary health care in the province. They will be arriving in the next week.

✂ —

Fighting broke out last night just outside of Kwali. It seems a piece of land is contested between several families. Prior to the war a family of a mixed marriage had lived and worked this parcel of land. During the war they fled and the land was taken over by a Lomoro family which was close to the LLF. The displaced family has now returned and is demanding their land. Two people died in the shooting, both from the displaced family. Rumours are spreading about who did it. The Kigolo youth connected with the KLF are pressing hard for retaliation. One of the respected women from Buganda has asked you to please come and talk with these youth before the shooting starts again.

✂ —

Handout 6.7
PEACEBUILDING PRINCIPLES EVALUATION FRAMEWORK

	Strategic Who: Who we work with	Strategic What: What we do	Strategic Where: Where we work
Process (How we work)			
Infrastructure (Build Foundation)			
Interdependence (Connected relationships)			
Sustainable (Long-term viability)			
Comprehensive (Overarching vision)			

Handout 6.8
CASE STUDY: MARRATON

Marraton is a small, mountainous country with a population of about 15 million people. It has one major river, which is surrounded by fertile plains, in the southern half of the country. The majority of its population lives in the southern half, of the country, where agriculture is prominent. The river connects directly to a friendly neighbouring coastal country. Marraton's major exports are timber and copper. The majority of its citizens earn a subsistence wage through agriculture or working in the mines. Illiteracy rates are high, many children and adults lack access to education and adequate health care, and one in every seven children dies before the age of five. The majority of its citizens are Muslim, but the country also has a substantial Christian population and a small population that follows traditional religious practices. Marraton has 3 major ethnic groups – the Phocas (65%) who are both Muslims and Christians, the Maraps (25%) who are mostly Christian, and the Calla people (10%) who live only in the mountains and follow traditional religious practices. In the period since their independence in 1967, Marraton has experienced periodic violence between various groups in the country. Recently, the violence has displaced significant numbers of farmers, Caritas' primary target group.

Caritas has been active in Marraton for many years, but has focused its efforts in the province of Agav. Agav is one of the larger provinces, and it covers most of the fertile river plain of Marraton. Many of its residents have been recently displaced. As a result, Caritas' normal programming has been severely disrupted. Caritas Marraton is now exploring incorporating peacebuilding into their programmes. Before designing a new peacebuilding programme, Caritas staff conducted a conflict analysis using the "3 Ps" framework (People, Problem, and Process). They found the following:

PEOPLE

❖ In the Agav province, Christians are the majority, with a large percentage of Muslims and a very small number of traditionalists. 80% of those in the Agav diocese are from the Phoca ethnic group, and most of the population, both Christian and Muslim, are farmers. As a result, a relatively high number of mixed marriages exist within the Phoca ethnic group between Christians and Muslims.

❖ The Marap people live mostly in the Western parts of the country. The neighbouring country to the west is largely Muslim, and has a Marap (Christian) minority as well.

❖ The Marap people, who are in the minority, were favoured under the colonial regime, and many also converted to Christianity. These two factors meant Maraps had more access to education, economic opportunities, and political power until independence. At the time of independence in 1967, the majority Phocas took over power. Maraps owned the majority of the timber and copper companies until recently, when the Phoca government began to nationalise these industries.

❖ The Phocas, who constitute the majority of Marraton's population, are in control of the current government. Both Muslim and Christian Phocas are part of the government. A small but vocal radical group of Muslims is pushing to institute Shar'ia law in the country. This has divided Marraton's population along religious, and not ethnic, lines.

❖ Most of the violence in Marraton has taken place between Christians and Muslims.

PROBLEM

❖ The government has been nationalising the timber and copper industries. These industries were largely under the control of the Maraps (mostly Christian).

❖ Food shortages have resulted from the massive displacement of farmers in the river plain.

❖ High unemployment rates among all groups. Lack of economic opportunity for young men and women.

❖ No trust exists between Muslims and Christians. A radical Christian Phoca television show is gaining popularity among Christians throughout the country. The charismatic host advocates expelling all Muslims to a neighbouring country. Likewise, the radical group of Muslims pushing to institute Shar'ia law advocates expelling all Christians from Marraton.

❖ In Agav, several months ago, a Muslim mob rioted and burned down the church in the largest city in retaliation for a Christian attack on a farming community. The Christians attacked this particular community because the Minister of Finance (a Muslim), who is responsible for nationalising the timber and copper industries, is from this particular community in Agav. The Minister of Finance had just announced another "national initiative" which nationalised another copper mine owned by a popular Marap Christian leader.

PROCESS

❖ Traditionally, community elders from the various groups played important roles in mediating conflict. Because these elders come from all ethnic groups, they represent the three religious groups in the country. Tribal councils have been relatively successful in resolving conflicts between ethnic groups in the country.

❖ Several Christian leaders have approached Caritas with an interest in learning more about Muslims. While this represents an important step forward, Caritas workers are unsure of the motivation of these leaders.

❖ A number of Phoca women in Agav who are not Christian were part of a previous Caritas child survival programme.

❖ A small number of leaders, both Christian and Muslim, have quietly tried to defuse tensions. However, the increasing violence between the groups threatens to escalate the conflict in the whole country.

❖ The government appointed a Calla mediator to help defuse tensions in the country and identify some kind of process to deal with the conflict. However, the government is having difficulty getting both sides to accept the mediator, because the mediator is married to a Christian. (The mediator does not follow Christian nor Muslim religious practices.)

INTERACTIONS BETWEEN PROGRAMMING AND CONFLICT

All aid programmes involve a *resource transfer* of some kind, whether it is food, medical care, medical supplies or training. In conflict environments, these resources become a source of power and part of the conflict. Five patterns of resource transfers that contribute to or prolong conflict are:

1) **Theft.** Aid is stolen by those fighting the war and used to support the violence either directly, such as to feed combatants, or indirectly, as when food is stolen and sold in order to buy weapons.

2) **Market Effects.** Aid programmes and their resources affect prices, wages, and profits. Aid can support a war economy or a peace economy.

3) **Distributional Effects.** Aid programmes often target certain groups and not others. When targeting overlaps with the divisions in a conflict, aid reinforces conflict. In much the same way, aid can support connectors by reinforcing the linkages that exist across conflict lines or by creating new ones.

4) **Substitution Effects.** Aid can substitute for local resources that would have been used to meet civilian needs. These local resources can then be channelled in support of the war. Substitution effects also occur in the political realm.

5) **Legitimisation Effects.** Aid legitimises some people and actions, and weakens others. It can support those people and activities working for war, or those working for peace.

Aid also interacts with conflict through *implicit* or hidden *ethical messages.* These are harder to identify and it is less clear how they impact on a conflict. However, seven types of implicit ethical messages exist:

1) **Arms and Power.** When aid agencies hire armed guards to protect their supplies or staff, the implicit ethical message those in the context perceive is that it is legitimate for arms to determine who gets access to food and supplies, and that weapons provide safety and security.

2) **Disrespect, Mistrust, and Competition Among Aid Agencies.** When aid agencies refuse to cooperate with each other or show disrespect and put down other agency programmes or staff, the message it gives is that you do not need to cooperate with anyone whom you do not like or do not agree with.

3) **Aid Workers and Impunity.** When aid workers use the goods and support systems meant for programme recipients for their own purposes and pleasure the message is that if you control the resources, you can use them for personal benefit without being accountable to anyone else who may have a claim.

4) **Different Value for Different Life.** When aid agencies evacuate expatriate staff or expensive equipment during a crisis or emergency but do not make plans to care for local staff and other supplies, the message is that some lives, and even some goods, are more valuable than others.

5) **Powerlessness.** When field staff do not claim responsibility for the impact of their programming the message is that individuals in complex circumstances do not have much power and therefore do not have to take responsibility for what they do or how they do it.

6) **Belligerence, Tension, and Suspicion.** When aid workers are nervous and worried for their own safety to such an extent that they are suspicious and belligerent in every situation then their interactions reinforce the assumptions of warfare. The message is that power of force is the only kind of power.

7) **Publicity.** When publicity from NGO headquarters emphasises the gruesome nature of war and victimised parties, they can reinforce the sense that all people on the "other side" are evil while those on "our side" are innocent victims.

(Source: Mary Anderson, Local Capacities for Peace, 1999)

SECTION III: YOU AS TRAINER

3.1   PLANNING A WORKSHOP

Contents

Contents

Overview

Four basic planning steps for a workshop are reviewed in this section, and three suggestions for how to set up a training room are provided.

Workshop Planning

Good workshops don't just happen they require a lot of preparation. To make a training workshop as effective as possible, a trainer should know the audience, what participants expect, as well as more specific details about the training location, and the materials which you need to have available. Workshop planning can be divided into four stages: 1) Pre-workshop Planning; 2) Designing the Workshop; 3) Carrying out the Workshop; 4) Evaluating the Workshop.

Below some guidelines are identified for the trainer at each stage of the workshop process to help run an effective workshop (drawn from Hope and Timmel III, 1995; Pretty *et al.*, 1995).

1) Pre-workshop Planning
Pre-workshop planning helps ensure the training runs smoothly and gives trainers an opportunity to research participant expectations and then tailor the training to meet the specific needs and concerns of participants and their country programme. There are several issues and tasks that need to be in this stage. Trainers need to:

❖   Identify the *purpose* and long-term aim of the workshop – is it to train new trainers in peacebuilding, or to help develop skills in particular peacebuilding areas?

❖   Identify *participants* – this may include staff or partners who are interested in peacebuilding and have some experience in training or are interested in doing training, or those who are interested in learning about a particular aspect of peacebuilding. A group of 15 to 30 people is usually optimal for training, although

training groups can be any size.

❖ Gather *information* about the participants' needs, concerns, and hopes for the training – ask what peacebuilding skills they want to practice or programming issues they have in common. You can do this by including a questionnaire with the registration form.

❖ *Analyse* the information that participants give to design your training, focusing both on concerns and the level they wish to work at. Adapt the training curriculum to reflect their expectations and context.

❖ Plan the workshop *logistics* – identify a place to hold the workshop, staff needed, and the length of time required. Try to avoid planning workshops on major holidays or at particularly busy times of the year for participants!

2) Designing the Workshop

Once the trainer gathers and analyses the country's programme vision for the training and the participants' needs, concerns and hopes, the workshop can be designed to meet those needs. Some basic considerations for training design include:

❖ Giving participants an opportunity to get to know each other and feel comfortable within the group (see Module 1).

❖ Using several training methods to meet a variety of learning styles (see Section 3.2 Training for Adults).

❖ Incorporating a common experience – or several, depending on the length of the workshop – that participants can draw on and link to their previous experiences. Common experiences provide something concrete that all the participants can relate to, and engage in energetic discussions about. If participants come from the same programme, they already have common experiences on which you can ask them to draw. If participants don't know each other, case studies, role-plays, parables, or other group activities inside and outside the workshop setting create common experiences.

❖ Allowing time for participants to share information with each other, either during plenary or group work.

❖ Giving participants ample opportunity to reflect on their experience.

❖ Giving participants time to plan future action (for example see Exercise 6.5 Visioning the Future in Module 6)

3) Carrying out the Workshop

The purpose of all the planning is to run an effective and fruitful workshop from which participants leave feeling energised and carrying new ideas for effective peacebuilding programming. Following a relationship-centred and participatory model of training means that the training should focus on participants and elicit their knowledge, generate analysis, and plans for action. Facilitation and training skills are the focus of Section 3.5, Group Dynamics. However, some general suggestions regarding the actual workshop are:

❖ Check on logistical details before the workshop starts. These details can range from snacks to the materials needed for exercises occurring that day, such as flip chart paper, newsprint, markers, or handouts.

❖ Know and follow your workshop plan, but be flexible in following it. Be prepared to make adjustments and changes to meet the group's needs as they emerge. Integrate exercises from Sections 3.4 and 3.5 (e.g. Enhancing Group Dynamics or Energising

the Group) that enhance your workshop plan.

❖ Use mistakes as learning experiences. Everyone makes mistakes. When they happen use them as an opportunity for group and individual learning rather than leaving them as just a negative experience.

Trainer Notes: If a training is several days long, it is very helpful to summarise the activities and learning from the previous day, or part way through the training. One way of accomplishing this is to pick two reporters each day who verbally or visually summarise the content for that day, and report their summary to the group first thing in the next morning. This activity helps participants remember what they learned the previous day, and, if written, can become part of a written report on the training. Another way of accomplishing this is to review the material half way through the training as part of a mini-evaluation session. The summary can either be provided by you or can be elicited from participants with your help.

4) Evaluating the Workshop

Workshops are learning experiences for participants and trainers. Giving participants an opportunity to evaluate the event allows them a chance to express their feelings and can be very valuable for the trainers, particularly if they are not defensive about getting feedback. Section 3.6 Training Evaluation provides ideas for effective evaluations. Evaluations can be conducted at the end of a short training, mid-way through a longer training and at the end, or daily, depending on your preferences and ability to gauge the group's level of engagement and learning.

Room Set-up

How the room is arranged has a big influence on the training experience. For example, if people are sitting in rows, like classrooms are often structured, they naturally direct their attention and questions to the trainer at the front of the room, the person with whom they have eye contact. This doesn't encourage discussion amongst participants. While many arrangements are possible, three suggestions are provided below (adapted from Pretty *et al.,* 1995). Please note, if participants are from opposing sides of a violent conflict they may feel uncomfortable sitting in a circle at the beginning of the training. Also, seating arrangements are affected by cultural context, and some arrangements may be more preferable than others. It is important to be aware of your context. If you are using the same room for several days, encourage participants to change seats or change the room set-up to help energise people.

1) Hollow U

This set up has tables set up in a large U-shape, with participants sitting only on the outside of the tables.

The *advantages* of this set-up are that the trainer has eye contact with all participants and can move around amongst them easily.

The *disadvantages* are that participants don't all have eye-contact, fewer people fit in the room and chairs need to be moved for breaking out into small groups.

A variation of the Hollow U is to set the tables up as a hollow V. The advantages of this setup are the same as for the U-shaped table arrangement with the additional benefit of having all participants able to make contact with each other and the trainer. The disadvantages are similar to the u-shape in that fewer people fit in the room and the chairs need to be moved for breaking into small groups.
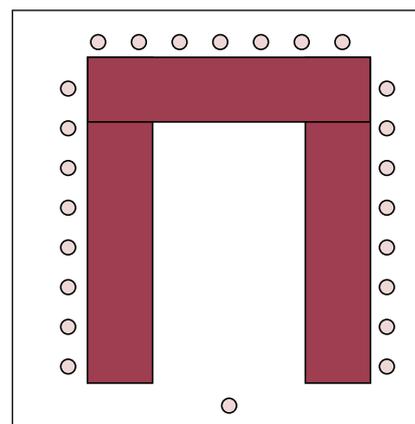
2) Fishbone

This set-up has tables arranged individually, with participants sitting on three sides of the table, with chairs facing the front of the room, where the trainer is.

The *advantages* here are that participants are already arranged in groups, which allows a trainer to easily move from mini-lectures to group work and discussions.
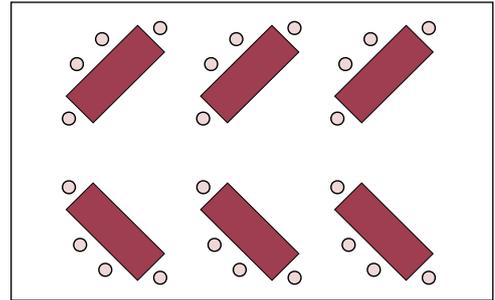
The *disadvantages* are that participants don't all have eye contact, fewer people fit in the room, and if tables are too long, participants at the ends may feel left out.

3) Circle

For a circle set-up, chairs or chairs around tables are arranged in a full, or almost full, circle.

The *advantages* are that participants have full eye contact, there is no natural focal point, which makes it very egalitarian, it is easy to move from lectures to group work and discussions, and if there are no tables, people do not necessarily sit in the same place repeatedly.

The *disadvantages* are for large groups, where there is a lot of distance between participants looking across the circle, or if there are no tables, there are no flat surfaces to work on and the openness can intimidate more shy people.
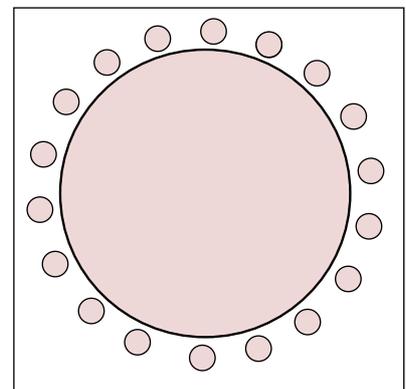
Other things to be aware of in setting up a room are: the amount of natural light, noise levels from adjoining rooms or outside that may distract participants, having a separate space for breaks, and adequate space and resources for visual aids, such as flip chart paper or transparencies.

3.2   TRAINING FOR ADULTS

Contents

Different Approaches to Training
Principles of Adult Learning
Multiple Sources of Intelligence
Training Techniques

Overview

This section outlines various approaches to training and the principles of adult learning, which are both central concepts for a participatory and interactive training methodology. It identifies different sources of intelligence and suggests and explains a number of training techniques that will be used throughout the training.

Different Approaches to Training

This manual employs a *participatory and interactive methodology* to training. A participatory and interactive methodology implies that training participants are involved and not passive learners, and that the exercises are designed to take advantage of the skills and experiences participants bring to a peacebuilding training. This methodology has implications for the way training happens and has its justification and roots in the principles of adult learning, outlined below. Other manuals refer to similar methodologies as an "elicitive approach" or a "problem-posing approach." The differences and similarities of these various approaches and their contributions to participatory and interactive training methods are outlined in this section.

Most of the exercises in the manual are *elicitive*, meaning that they were designed to elicit, draw out or provoke responses and use participant's knowledge as the basis for discussion and learning. Using this approach allows participants and trainers to identify and focus their efforts on local needs and adapt the training content to fit their cultural context, rather than the other way around. It is helpful to think of elicitive training as occurring on a continuum with *prescriptive* approaches to training, where prescriptive methods seek to transfer knowledge to participants and elicitive methods seek to discover and create knowledge within the training setting (Lederach, 1995). The figure (Figure 1) below highlights some of the contrasting elements in these two styles.

In the skills modules in Section II, the manual includes information that trainers will have to share in the form of mini-lectures, because it may offer a new way of thinking about programming or interactions that participants have not encountered before. At these points, trainers will need to be somewhat prescriptive and convey these new ideas in the form of mini-lectures. These mini-lectures are meant to enhance the range of options that participants have to think about when examining peacebuilding programming rather than replace what they already know. The accompanying exercises are intended to draw out participant knowledge, and the background material is supplied for trainers to complement participants' current development lenses with peacebuilding lenses.

The DELTA Training for Transformation manuals (Hope and Timmel, 1995), which are based upon Paulo Freire's work on critical awareness, differentiate between a "banking approach" and a "problem-posing approach." The *banking approach* is one where the knowledge of the trainers (seen as experts) is deposited into the students. It is a passive learning approach that uses lectures and assumes students do not have relevant and useful experience and knowledge. Banking approaches to training are similar to prescriptive training approaches. The problem-posing approach, in contrast, actively involves participants in the learning process. The

facilitator asks questions (why, how, who) and provides a framework for thinking and analysing, allowing participants to creatively address a common problem or issue. The *problem-posing approach* draws upon the different ways adults learn and process information. Rather than relying on the trainers as experts, this manual is based on the latter assumption that participants are also active contributors to the learning experience.

Figure 1: Elicitive and Prescriptive Training Methods

Elicitive Training	Prescriptive Training
Discover and create knowledge	Transfer knowledge
Draw on participants' knowledge	Draw on trainer's knowledge
Process oriented - participants take part in creating models	Content oriented - participants master approach and techniques
Building from context, empowers participants by validating them	Learn new approaches and strategies, empower participants with new techniques
Trainer catalyses and facilitates	Trainer provides expertise, models, and facilities
Culture provides the foundation	Culture applied as a technique

Figure 1 adapted from John Paul Lederach, *Preparing for Peace: Conflict Transformation Across Cultures,* New York, Syracuse University Press, 1995

Principles of Adult Learning

The following principles (adapted from Pretty *et. al.*, 1995, pp.2-4) are central to the way adults learn:

1) **Voluntary:** Adults are voluntary learners. They learn best when they are personally motivated to attend a particular training and usually want something in particular out of a training session or workshop.

2) **Self-motivation:** Adults usually intend to learn from a training. If this intention is not supported in the way the training is done, they will lose their motivation to participate.

3) **Opportunity for sharing:** Sharing the experiences of participants and trainers enhances the learning environment. The participants in these training sessions will all have substantial experience in peacebuilding, and sharing will enhance the collective wisdom of the group.

4) **Active involvement:** Adults learn best in a participatory atmosphere where they are actively involved in the learning process.

5) **Real-world application:** Adults learn best in a real-world environment where what they learn in a training can be immediately applied and translated to their own daily and work lives. This also generates the desire to act upon what individuals learn.

To learn, adult participants need concrete experience, abstract conceptualisation, active experimentation, and reflective observation. This manual employs all four abilities. The cartoons in the accompanying boxes illustrate the use of these four abilities.

For example, participants will bring their own experiences as development workers, church workers, community leaders, teachers, or in other professions to this peacebuilding training. Although these *concrete experiences* may not be explicitly peacebuilding, participants will relate new concepts and ideas to their own past experience.

Several of the modules in this manual use *abstract concepts* to describe peacebuilding and the ideas that are part of peacebuilding.

Each of these modules uses exercises and activities to allow individuals to *actively experiment* with and learn the concepts of peacebuilding.
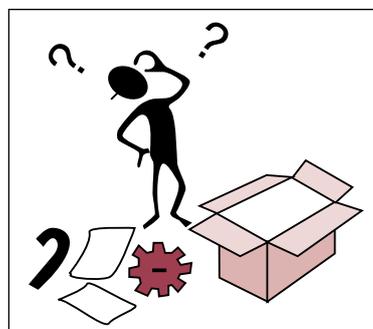
Following each of these activities is a debriefing session, when the trainers and participants talk about the activity, what participants learned, how they felt, or how they interacted with others during the activity. This is a crucial element of reflective observation.

This cycle of action and reflection is also called praxis. An interactive training creates an atmosphere in which participants discover and apply concepts for themselves. For example, in debriefing activities, trainers ask participants to make observations and draw out lessons based on their own experiences, rather than searching for "right" or "wrong" answers. Acquiring the skills to be an interactive and elicitive trainer takes time and practice. So don't worry if you don't already have or develop all the skills right away! With time, you will develop your own praxis.

In order to create an atmosphere conducive to adult learning styles, the layout of the training venue is different from a traditional classroom where desks are in rows (see Room Set-up in Section III 3.1). The relationships between trainers and participants are different from traditional training sessions where trainers follow a banking approach and deposit their knowledge into the heads of participants. The banking approach implies a power imbalance between trainer and students as opposed to a more interactive approach where trainers and students are participants in the learning process together.

The following *questions for reflection* on training methods (UNICEF, 1997) may be useful to discuss in a small group or to reflect on individually.

1) What are some of the obstacles that prevent wider use of more interactive training methods?

2)   What does a trainer require to shift from a more traditional approach to a more interactive and participatory approach?

Multiple Sources of Intelligence

People not only learn in different ways but also are able to digest that information in various ways. Howard Gardner (1983; cited in Wien and Swanson, 2000) proposes that individuals have seven ways of processing information, which he calls *multiple intelligences.* Some people are "word smart." They have a good vocabulary and are very good at expressing themselves verbally. Others are "picture smart." They are able to mentally visualise concepts and understand images. People have abilities in each of these areas, but may be stronger in one or two areas than the others. A good trainer is able to tap into multiple intelligences to help people process information.

1)   People with linguistic intelligence are *"word smart"* and possess excellent language abilities and auditory skills.

2)   People with logical-mathematical intelligence are *"logic smart"* and tend to think logically, numerically, and in sequence.

3)   Spatially intelligent people, or "*picture smart*" people, are able to mentally visualise and manipulate images easily.

4)   Musically intelligent people, or "*music smart*" people, are able to hear, appreciate, and play music easily – they are very sensitive to sounds.

5)   People who have bodily kinaesthetic intelligence, or who are "*body smart,*" are good athletes and have physical skills and fine motor coordination – they are able to process information through body movement (e.g., dramatic interpretation or sculpting) and "gut feelings."

6)   People with interpersonal intelligence are "*people smart*" individuals who relate well to other people.

7)   Finally, people with intrapersonal intelligence, or who are "*self smart,*" are self-motivated and know themselves and their strengths and weaknesses – they are inner-directed.

People may possess more than one of these sources of intelligence. In planning a training, trainers need to provide opportunities for individuals to use all of these various intelligences to help them gain the most out of their training experience.

Training Techniques

There are many ways to either elicit participants' ideas on a particular subject or to present material and get participants actively involved in discussions. Often people's attention begins to drift after 20 to 30 minutes of straight lecture presentations. Mixing up how material is presented and how participants engage with material is extremely beneficial. Some useful methods for training are role-plays, "hot seating," case studies, simulation exercises, brainstorming, buzz groups, tableaux, story-telling, visual diagrams and maps, and icebreakers.

Role-plays allow participants to actively explore issues by acting out specific assigned roles. They are excellent opportunities for allowing people to practice skills and put strategies into action without focusing too heavily on the details of a situation. For role-plays to be successful, participants need to be willing to take an active part, which some participants may be reluctant to do. As participants become more comfortable with each other and with role-playing, they will become more active participants. The focus of the role-play can be on the individual roles, where participants learn to explore an issue from another

person's point of view, or it can focus on developing skills within group interactions, such as listening skills. Once the role-play is complete, the facilitator helps participants and observers process the experience by asking questions that highlight central themes and dynamics. This *debriefing* time is crucial to the learning value of role-plays. Debriefing allows individuals to defuse and talk about the emotions they might have experienced during the role-play, to think about what they learned as well as how they might act differently in the future.

Facilitators can *hot seat* participants, which includes stopping the role-play and asking questions of the role-players who remain in their roles to answer the question. This "hot seat" technique can help further develop participants' understanding of their characters and help move the role-play along if participants are stuck over an undisclosed piece of information (Macbeth and Fine, 1995). As a facilitator, you either take on an additional role (e.g. as a character like a military commander or government official who wants to know more about what the group is doing). Another alternative is to interrupt the role-play and ask participants to step out of role. You should let participants know that you are stopping the role-play and entering as facilitator. This is useful when emotions are intense or you sense high levels of frustration with how the role-play is progressing. Be sure to indicate when the role-play begins again and participants should return to their role.

Case studies provide participants with the opportunity to examine a particular scenario. Cases are often short written descriptions of either real or fictional situations that participants read, analyse, and discuss. Case studies should be related to issues and situations that participants are concerned with, and include problems they face. Often using a fictional setting, or a setting that participants are not intimately involved in, helps participants analyse it without getting stuck in arguments about the details of the case. Case studies always lack information. In introducing the case study, point out that in real life we don't have all the information. In both instances, we need to do the best we can with the information we have. Appendix B provides case studies from each Caritas region, which can be used as alternatives to materials provided in the skills exercises.

Simulation exercises are a variant of case studies and role-plays. Participants act out roles similar to role-plays, but make decisions and face the consequences in real time. Like role-

▲ The people of Angola hope for a peaceful future.
Photo: Jesuit Refugee Service

plays, participants need to be actively engaged in simulations to make them successful learning tools. Simulations also need to be processed with participants to identify issues and experiences that parallel their real life experiences and discuss insights that emerge. As with role-plays, the importance of *debriefing* cannot be over-emphasised.

Brainstorming is a process that collects the ideas of a group fairly quickly. The purpose is to gather as many ideas as possible in a short time period. Participants call out their suggestions and someone writes them down for everyone to see. Creativity is encouraged in this format, and participants' suggestions should not be judged or evaluated during the process. After the brainstorming session participants can further discuss and evaluate the ideas that participants generated during the session. Brainstorming works well with large and small groups.

Buzz groups refers to small group discussions that fill the room with noise as each group discusses specific questions amongst themselves. Buzz groups can range in size, but the important thing is to be small enough to allow each participant an opportunity to speak. Participants can exchange ideas, draw on their experiences, and generate new ideas and opinions. The facilitator's role is to manage the buzz groups' feedback, listen to some of the discussions, and assess where participants are at, and watch the time. The buzz groups can report back to the whole group parts of their discussion, or randomly shout out suggestions to the whole group (Pretty *et al.*, 1995). Buzz groups make use of "people smarts."

"The Kingdom of God is not a matter of eating or drinking, but of justice, peace and joy that is given by the Holy Spirit. Whoever serves Christ in this way pleases God and wins the esteem of men. Let us, then, make it our aim to work for peace and to strengthen one another."

(Roman 14:17)

The size of buzz groups can vary according to the level of participation you want or your purpose of the small group discussion. Usually, the larger the group, the less individual members of the group will participate, and the more discussion time you will need to give the groups. In general, use *pairs* for interviewing, practicing skills, or more intimate sharing. Use groups of 3 for testing ideas before presenting them to the entire group or when you want each member of the group to participate. It is difficult to remain quiet in a *group of 3*. Use *groups of 4, 5, or 6* for planning, discussing more complex situations, and to introduce more variety into the discussion. Use *groups of 6-12* when you have ample time to discuss. Groups of this size usually need someone to animate or facilitate the discussion (Hope and Timmel II, 1995, pp.10-11).

Tableaux are frozen pictures in which participants use their bodies to construct or portray a particular idea or situation without using words. Tableaux can be created by small or large groups of people. For example, participants can portray what justice or peace means to them (see Module 2, Exercise 2.5 Truth, Justice, Peace, Mercy). The picture can be frozen, or moving if participants would prefer. Moving pictures are often called *sculpting* instead (see Module 3, Exercise 3.10 Sculpting Relationships). This training method allows participants to express ideas and feelings without having to verbally describe them and takes advantage of body smarts.

Storytelling through *dramas, parables or rituals* are ways of getting participants to engage with more than just logic. Dramas, parables and rituals encourage us to use the creative part of our brain and can tap our emotions more easily. Storytelling also allows participants and trainers to discuss issues that might be very sensitive without naming them (for example, see Module 2, Exercise 2.3 Jacob and Esau or Module 4, Exercise 4.2 Parable –

The Child and the Garden). Storytelling takes advantage of word smarts or musical smarts.

Visual diagrams or **maps** are good ways of encouraging participants to think creatively about the linkages between concepts, parties or programmes. For example, participants can map a conflict, highlighting how parties are related to each other (see Module 3, Exercise 3.7 The Who, What and How of Conflict). These visual aids can complement other forms of analysis. These mapping exercises use picture smarts.

Icebreakers are exercises designed to break the ice among participants. They are especially useful at the beginning of training sessions, when participants do not know each other. See Module 1 for a list of useful icebreakers.

In all of these training methods, the trainer's role is to explain the activity, encourage participants, and facilitate discussions afterwards, listening to what participants have to say and helping elicit comments to get the most out of the exercise. The role of a facilitator is further discussed in Section 3.4.

In order to become more comfortable with these various training techniques try planning a sample workshop as a *suggested exercise*. For example, in groups of 3-4 people, pick a concept from one of the modules that you are familiar with, and plan two or three ways of presenting the concept to participants.

3.3 Trainer Motivation: Knowing Yourself

Contents

Being an Effective Trainer
Critical Awareness
Team Training
Personal Approaches to Conflict
Spiritual and Mental Health

Overview

The focus of this section is on what goes into being an effective trainer and peacebuilder. It includes reflecting on the personal and professional qualities of both.

Being an Effective Trainer

Learning occurs in the circle of relationships between the trainer and participants. It is affected by the attitude of the trainer, the learning environment the trainer and participants create, and the motivation of participants. When facilitating it is important to know your own style of interacting with people and dealing with conflict because these impact on how you interact with participants in the workshop. It becomes particularly important when you elicit critical feedback from participants during evaluation periods. Participants need to feel secure enough to share their observations without feeling they may be punished for doing so. Being a good trainer means being able to be with people and receive their critique without interpreting it as a threat and reacting in a way that creates a destructive cycle of communication.

Each of us has had good and bad learning experiences. The good ones leave an impression on us; they inspire us or change the way we think about the world or act in it. The bad ones we generally try to forget, although they can be very instructive for what not to do in a similar situation. Drawing on those past experiences is a useful way to identify what kind of trainer you want to be. Here are some questions to help do that.

Think back to the very best trainer or facilitator you ever had, and a time when you felt you had a significant learning experience:

❖ Who is your favourite trainer?
❖ Why is this person your favourite?
❖ What were the trainer's characteristics that made your learning experience so effective?
❖ What was it about the situation that added to the learning experience?

Now, think back to the very worst training experience you have ever had:

❖ What happened?
❖ What were the trainer's characteristics that made the learning experience so negative?
❖ What was it about the situation that was problematic?

Write down your answers to these questions in a place that you can refer back to in the future, to reflect back on your own trainings. You can write your top ten ideas of what a high quality learning environment looks like on a *bookmark* and carry them with you as a reminder. (Source: reflective questions, Lederach; bookmark, H. Zehr from Lederach 2001/pers. comm.)

Critical Awareness

Reflecting back on your own training experiences is an important part of being an effective trainer. It provides you with an opportunity to keep learning and improving. Learning and peacebuilding are both processes that are never really finished. An excellent way to learn from your performance is to make notes immediately after the training. Analyse your strengths and weaknesses – it is by analysing our weaknesses and mistakes that we learn the most. Some questions to ask are (Pretty *et al.,* 1995):

❖ What went well?
❖ What could have been improved? How?
❖ Did I mumble, talk too long or too fast?
❖ Did I allow sufficient time for questions, discussion and reflection after exercises?
❖ Were the breaks too short?

Your own personal evaluation can be combined with participants' evaluations, discussed in Section 3.6, for a more complete picture of how the training went.

Peacebuilding Training Tips

❖ Participants often come to trainings with very high expectations. Be clear about what they can expect to get from the training without undermining their motivation for being there.

❖ When people identify things you think are really wrong-headed, you need to very delicately address the issue – that "wrong-headed" approach may be a core problem in the larger conflict.

❖ Try to be objective, rather than neutral. Patience and fairness are virtues.

❖ Model the skills and values you are trying to transmit.

❖ Community level participants tend to prefer to start trainings by engaging from a frame they know and understand and then incorporate other models; professionals tend to prefer to start with trainers presenting a model and then move to their own frames of reference.

❖ For training to be meaningful it needs to be alive, dynamic, and deepen participants' understanding of the material.

Source: Consultation with Expert Peacebuilding Trainers, 27 January 2001

Team Training

Teams of facilitators can work very well to balance training approaches, communication skills, gender and ethnicity as well as someone with whom to share preparation and facilitation work. If working in teams, it is important to agree on the content of the workshop, be clear on what training methods you will be using, who does what task and how you can best work together. Training in teams also provides facilitators with the opportunity to model good working relationships and cooperation.

Personal Approaches to Conflict

Many tools are available to help trainers be aware of their own behaviour. For peacebuilding, knowing how you react to conflict and communicate with people is very important. By knowing how you usually react, you can then try and change or adapt your conflict style in order to constructively address the underlying conflict issues and respond appropriately in the specific situation and cultural context.

One common instrument used to identify conflict styles is the Thomas-Kilmann Conflict Mode instrument, which identifies five approaches to conflict: accommodation, compromise, competition, avoidance and collaboration. These five approaches to conflict are described in detail in Module 5. Two more simple conflict style instruments are included in Module 5, which build on these five conflict styles. You may choose to do one or both. Our conflict styles change over time, so it is interesting to complete an analysis multiple times.

Exercise 5.7 Personal Conflict Style Inventory is a variation of the Thomas-Kilmann instrument and examines how you react to conflicts when they first arise and how you respond after the conflicts become more intense (Kraybill/MCS, 1987). The Conflict Style inventory identifies your *preferred style* of handling conflict. This does not mean you do not use other styles in some of your interactions. Each style may be appropriate in different situations. For example, if a child is in danger of touching a hot object, you will use a competing style to prevent the child from being harmed, or if two children are fighting over who gets the last cookie, if they both have equal claims, you may use a compromising style and divide the cookie evenly in two pieces. We need to develop competency in all five styles.

The second conflict style tool takes a more humorous and less culturally specific approach to understanding conflict behaviour by using animals to highlight our personal characteristics. Exercise 5.8 Animal Conflict Styles is designed to elicit discussions of conflict styles from participants by using pictures. Nine animal styles are included for you to think about the different styles of conflict they represent. Each has negative and positive characteristics (adapted from Hope and Timmel II, 1995, pp.73-76). This tool can be used as a humorous way to identify our characteristics within a group of people who know each other well.

Questions for Reflection: When have I dealt well with conflict during a training? What conflict style did I use? How was it helpful? When have I dealt poorly with conflict during a training? What style did I use? How was it unhelpful? What would a better response have been?

Spiritual and Mental Health

Working in conflict zones is very stressful. Peacebuilding takes a long time and frequently efforts fail. Working as an agent for peace can mean that you work with people that your family, friends and community view as the "enemy." Peacebuilding therefore requires both inner strength and external support. People doing peacebuilding work, whether they are local partners, NGO field workers or trainers need to be supported and cared for, as well as those with whom they are working. Caring for your own spiritual and mental health as a trainer and helping others develop habits of care for themselves is an important part of being a peace agent.

Working for Reconciliation (pp.44-47) contains an extensive discussion of spirituality and mental health. This discussion includes several suggestions for helping to prevent the negative effects of stress that include burnout and post-traumatic stress. It is important to remember that trauma and stress follow different display rules in different cultures; trainers need to be sensitive to this. Suggestions for maintaining personal and group well-being in *Working for Reconciliation* include ensuring time for sharing, meditation, prayer and silent time, and regular celebrations.

Below are a number of additional suggestions for how to maintain your personal health. Many of the spiritual and theological resources developed in this manual are based in a

religious – specifically Christian – commitment. Many co-workers will have other religious or humanitarian commitments. We can encourage them to explore and share their own traditions for personal mental and spiritual health. Knowing what our commitments are and revisiting them frequently in the light of recent experiences can help keep those commitments alive for us. Some ways to express a general commitment to humanity are identified below, following the list of practices.

Contemplation and meditation. From a Christian perspective, reconciliation is first and foremost God's work, as St Paul says in 2 Corinthians 5:20. The sheer scope of what is dealt with in peacebuilding, the tangled relationships, ability of people to be both victims and oppressors, and long histories make conflicts very hard to sort out. Contemplation and meditation are ways to keep closely connected to God in order to carry out God's work (see Luke 22:39). Contemplation is about learning to wait on God. Instead of being an activist, always wanting to act now and think later, contemplation requires that we make a space to still our own noise and listen for God.

Most people need to begin contemplation with very short periods of time (around 10 minutes). They can become more accustomed to it and are able to contemplate for longer periods of time with practice. One way to begin contemplation is to ask for God's help to come to stillness and hear what God has to say. Focus on a single mental image that brings peace while waiting to hear something new. It usually takes most people time to reach complete calm, but this is an important part of contemplative practice – getting there is half of the discipline. End the period of contemplation with a prayer of thanksgiving, no matter what happened during the contemplation. Being thankful creates a relationship with God, and a relationship with the space that contemplation opened to us. It is a reminder that we are not self-sufficient, but part of God's work.

Contemplating personal wounds is another type of contemplation that can be helpful when dealing with great suffering and wrongdoing. This suffering and wrongdoing can be thought of as the presence of evil. People get worn down in conflict settings, and engage in destructive behaviour towards themselves – they may start bending rules or not telling the truth. One might say that evil in these situations insinuates its way into the hearts and minds of people trying to do good. To keep this from happening, it is important to know your own wounds. Life experiences for all of us involve people and events that wound us. Time may have helped us move beyond some wounds, but even those considered healed leave scars. Wounds can play a positive and negative role in reconciliation and peacebuilding. They can help us accompany others in pain and confusion through our own understanding of the same experience, but they can also block us from engaging with others suffering if they are too recent or deep. The Christian story of Jesus sharing his wounds with Thomas (John 20:24-29) is an example of the positive role that wounds can play. To contemplate our own wounds involves becoming very quiet and gazing internally on the wounds of our past. This means knowing what those wounds are and acknowledging how much they are a part of us. The next step is entering those wounds again to find what no longer controls our lives as well as points that are still painful. Probing gently, recall how these wounds have helped heal others, and give thanks for this gift. A final step is putting our wounds in the story of the suffering and death of Jesus. One way of doing that is through the devotional practice of the Stations of the Cross (see Module 2, Exercise 2.6 Stations of the Cross.). Attending to our wounds is neither an act of self-pity nor masochism. It is another way of recognising our limits in the face of overwhelming evil around us and of sustaining ourselves.

Keeping a journal. Another way to give yourself an opportunity to reflect is through keeping a journal. This can be incorporated in a structured way into training as suggested in Module 2, Exercise 2.7 The Gift, or it can be something you do on your own. Writing down your

▲ Children can find it easier to express the trauma of violence through drawing and art.
Photo: Noel Gavin/Allpix

experiences, writing poetry or drawing pictures are excellent ways of processing experiences. Like contemplation, journaling can open up a space to learn new things.

Hope and optimism. Maintaining personal hope is an important part of a healthy spiritual and mental life. Hope can infuse your actions with energy, and inspire those around you. Some questions to consider when contemplating hope are: (adapted from Ayindo *et al.*, 2001, p.87):

❖ Who do you know remains hopeful even when circumstances are very difficult?
❖ How do you think they keep hopeful?
❖ What do you do to take care of yourself?
❖ How do you keep hopeful?

Write down suggestions for ways to keep your own hope alive in the future, and hopeful ideas that you can reflect on when you feel particularly discouraged.

For Christians, a distinction can be made between optimism and hope. Optimism can be understood as something that comes from us – it is within our capacity to create change and make a difference. Hope comes from God – it is something that comes to us and sustains us, even when a situation appears impossible. Optimism pushes us forward and hope pulls us ahead. One way to experience and sustain hope is to *celebrate the small victories.* Reconciliation and peacebuilding work rarely bring large victories, but there are small ones that we need to keep on the lookout for.

Questions for reflection: What have you experienced lately that keeps you hopeful? How did you celebrate?

Support networks. It is important for peacebuilders to have communities or networks for support. These allow people to share their experiences with others who are going through similar experiences and can empathise. This gives peacebuilders an opportunity to share

their struggles as well as successes, their fears and hopes, sorrows and joys. They also allow peacebuilders to share lessons they have learned with each other in order to eventually become better peacebuilders. One way to set up a support community is to have annual meetings with peacebuilders in your region. Another way is to set up an e-mail list for people to share their experiences with each other.

The Caritas *Handbook* deals in some detail with Christian religious commitment and motivation. This training manual incorporates a more general humanitarian commitment for two reasons. First, having religious commitments as a basis for peacebuilding and reconciliation work does not rule out having commitments to humanity that use secular language as well. We can have multiple forms of commitment. For people with religious commitments, commitments to humanity can express, complement or strengthen their religious commitment. Second, some co-workers may have no religious commitments but have deep commitments to bettering humanity. Knowing what these are helps make cooperation during peacebuilding and reconciliation work more effective. Four ways that general commitment to humanity can be expressed are:

Need for safety. One of the most basic survival needs for humans is the need to feel safe from harm. Reconciliation and peacebuilding work during stages of hot conflict and immediately after is often devoted to creating safety. Without safety humans cannot flourish.

Need for belonging. In the hierarchy of human needs, belonging comes shortly after safety is achieved. By nature humans are interdependent beings. Belonging is one of our most important ways of relating to others. Peacebuilders often work with people who were internally displaced or are refugees, or people who were otherwise excluded (e.g., families of those who were imprisoned or disappeared). Developing a sense of belonging is essential to rebuild the human community.

Reframing and transformation. Reframing is about seeing a situation from a new perspective. Like the discussion of communication skills in Module 5 highlights, humans interpret the information they receive. What this means for peacebuilding and reconciliation is that we have to let go of a past that cannot be retrieved and create a future that may be very different. Helping people reframe is an important step to make conflict transformation and new life possible.

Altruism. Altruism is part of belonging. Recognising that we humans are interdependent brings us to realise that we are only completely ourselves when we reach out to others. Altruism is that commitment to other people. In peacebuilding and reconciliation, altruism is about building and repairing human bonds, which make new relationships and solidarity possible.

These four areas are just part of what motivates people. Because commitments are a source of motivation that both provide a source of strength outside of us and inner strength, they require special attention.

Questions for reflection: What types of commitments do you have? What commitments do those you work with have? How are these commitments expressed in your work? How do you keep yourself mentally and spiritually healthy?

3.4 FACILITATION AND TRAINING COURSE

Contents

Defining the Role of a Facilitator
Skills of a Good Facilitator
Exercises with a Purpose
    Energising the Group
    Dividing into Sub-groups
    Variations for Small-group Reporting

Overview

This section outlines the role of a facilitator and why facilitation is important in an interactive and participatory training methodology. The section includes facilitator tips, and a variety of exercises related to re-energising participants, dividing the larger group into sub-groups, and different ways of reporting back to the group.

Defining the Role of a Facilitator

Developing and implementing a training that is participatory and interesting is not an easy task. As a trainer, you will have to play multiple roles, sometimes as teacher or facilitator, at other times as mediator or participant. Think about the times that you had a good learning experience (see Being an Effective Trainer in Section 3.3). What was different about that experience? How did the teacher or trainer interact with you as a participant? What roles did he or she play? It is likely that this person involved you as a participant in the learning experience, paid attention to both the process and the content of the training, and pushed you to learn in a variety of ways. Training individuals about peacebuilding requires many of the same experiences.

As a trainer using an interactive and participatory methodology, your role is similar to that of a facilitator. As a trainer, it is your role to teach the concepts in this manual to the participants. But, as outlined in Section 3.2 Training for Adults, adults learn better in an interactive and participatory environment. Therefore, during group discussions and in debriefing many of the exercises and skill activities, your role will require facilitation skills. The word *facilitate* means "to make easier." As a facilitator, your role is to make discussion easier by providing a process that enables participants to discuss content.

A *facilitator* is someone who is concerned more with the process than with the content. The content is *what* the group is talking about, while the process is *how* the group talks about the subject (Hope and Timmel II, 1995, p.53). A facilitator acts as an advocate for process but stays neutral in terms of content. *Content neutrality* means not taking a position regarding the issues for discussion or not having a stake in the outcome. *Process advocacy* means advocating particular processes that are inclusive and open and that allow everyone to participate in the discussions.

A facilitator has four functions:

1) To encourage full participation;
2) To promote mutual understanding;
3) To foster inclusive solutions; and
4) To teach the group new thinking skills (Kaner, 1995).

Skills of a Good Facilitator

Good facilitators need a variety of skills to perform their function well. The following list (adapted from *Panagtagbo so Kalinaw*, 1998, pp.138-141; Kaner, 1995, pp.48, 49, 53) describes some skills of a good facilitator:

- ❖ Asks **open questions**. A facilitator asks questions that invite participants to reflect and share with the group, like: "What do you think about x?" or "How do you feel about x?" rather than closed questions that only require yes or no answers, like "Do you like x?"
- ❖ Encourages and equalises participation. For example, keeping a list of people who want to speak, and then creating and sharing with the group an order for people to speak is a technique (called "**stacking**") for equalising and encouraging full participation. (See Section 3.5 for additional techniques that encourage and maintain full participation, especially when talking about difficult subjects or dealing with difficult individuals.)
- ❖ Allows group members to answer each other's questions.
- ❖ Summarises discussions and reviews the main points at the end of a discussion.
- ❖ Acknowledges different viewpoints.
- ❖ Is alert to sensitive issues.
- ❖ Listens rather than talks.
- ❖ Keeps the group focused on content using good process.
- ❖ Acknowledges various points of view by "tracking" the different lines of thought on a particular topic. **Tracking** involves naming the different conversations taking place (e.g. a conversation about roles in peacebuilding, a conversation about effects of a peacebuilding project) by summarising and then asking participants if the summary is accurate. By tracking the various lines of thought, you are acknowledging that you are aware of the issues and themes participants want to discuss, and it assures participants that you will not lose track of their issue.
- ❖ Uses techniques such as **intentional silence** to allow participants time to reflect before or after speaking. The ability to tolerate five seconds of silence (which seems much longer than it actually is) is the most important element of this facilitator skill.

Exercises with a Purpose

The following pages present a series of exercises and activities that can serve several purposes: (1) energising the group when energy is low, (2) dividing the group into sub-groups, and (3) ensuring full participation from the group. These types of exercises can be included at any time during the training to meet one of the three purposes. A note of caution is required for using these types of activities and exercises. Training needs to be a balance between action, discussion, and reflection. If you have limited time, it is more effective to do one exercise well than to do multiple exercises in quick succession. As a trainer, you must be well organised and think about how the activities link with other parts of the training agenda. These exercises should support your agenda and not detract from it.

In addition, the exercises and activities included below are only a sample of the many similar and creative exercises that exist. Refer to Appendix A for additional resources on the different topics in this manual. Use your imagination and creativity to adapt or modify these exercises, or develop your own!

ENERGISING THE GROUP
Keeping large groups interested, motivated, and participating in workshop sessions can be a challenge. The following are some suggestions for activities and exercises to use when the group appears tired or lacks motivation or interest. Most of these may be used at any point during a

training, for example, at the beginning of a session after a break, mid-way through a particularly long discussion period, or to bring the group back together after small group break-out sessions.

Exercise options include: As and Bs; Mirroring in Pairs; Countdown; Streets and Avenues; Catch; Stretch

As and Bs: Every person in the room silently chooses two people, an A and a B person. There are no particular criteria for making choices. When the leader gives the call, participants have to position themselves between their A and B people, with the aim of keeping their own body an equal distance from the other two. Encourage people to use the whole space and to move quickly, but not to grab or hold anyone.

Another variation is to tell people to get as close to their A person and as far away from their B person as possible, and then reverse it so they chase their B person and avoid their A person.

A third variation is to form the group into a line – a dragon – and ask the head of the dragon to catch its tail. Stop the dragon after a few minutes and then have the tail try to catch the head (Pretty *et. al,* 1995, p.145; Macbeth and Fine, 1995, p.22).

Mirroring in Pairs: In pairs, players stand opposite each other. One partner makes movements, the other person mirrors their exact movements. Allow each person to make the original movements and each person to be the mirror. Participants may either touch one part of their body, like fingertips, touching, or without any physical contact at all. Note: This exercise might not be appropriate in cultural settings when physical contact between men and women is not acceptable.

Countdown: Ask participants to stand up and form a circle. This can be done anywhere, as no one will be asked to move. Say to the participants: "We are going to do something very easy, … count to fifty (50). There are only a few rules. Do not say 'seven (7)' or any number that is a multiple of 7. Instead clap your hands. After someone claps his or her hands the order of the number calling is reversed. If someone says seven or a multiple of seven, then we have to start over again." When, inevitably, someone accidentally says seven or a multiple of seven, or participants forget to reverse the order of counting after someone claps, then start up the counting at another part of the circle. After a few minutes, stop the exercise and tell everyone the group will try it again later. At another moment (perhaps later that day or on a different day), get the people to do the exercise again. Repeat this 3-4 times during a training. Note: You may want to prepare for this exercise by memorising all multiples of 7.

In debriefing this exercise, ask the group why the exercise was so difficult and what is the relevance of the exercise for their work. Usually, when a trainer first gives the instructions, participants think the exercise is very easy. They soon realise that something everyone assumed was easy becomes very complex when a few externally determined rules are changed. The key learning point is that when we interact with others from other cultures or backgrounds, we often impose rules that are unfamiliar to them, making effective communication very difficult (Pretty *et al.,* 1995, p.154).

"It is the action, not the fruit of the action, that is important. You have to do the right thing. It may not be in your power, it may not be in your time, that there will be any fruit. But that doesn't mean you stop doing the right thing. You may never know what results come from your action. But if you do nothing, there will be no result."

Mahatma Gandhi

Streets and Avenues: Split the group into four or five sub-groups. Each group makes rows of people in the form of streets by grasping hands in one direction. The rows stand parallel to each other. When you say "avenues," participants make a quarter turn to the left and grasp the hands

of the persons who are now beside them. An order for "streets" returns the group to their original position. Ask for two volunteers to take on the role of a cat and a mouse. The cat has instructions to catch the mouse. The object of the game is to keep the cat away from the mouse by giving instructions for "streets" and "avenues" to keep the cat away from the mouse. Neither is allowed to break through a row. Everyone has to react quickly so that the cat does not catch the mouse. This exercise takes energy, so let the participants know what to expect (that they have to react quickly). Note: This exercise might not be appropriate in cultural settings when physical contact between men and women is not acceptable (UNICEF, in Pretty *et al.*, 1995, p.149).

Catch: The facilitator has a ball (or a bean bag) and throws it to one person in the room who then immediately throws it to the next person. Having two or more balls makes this more difficult. Another variation is to use a balloon or a beach ball, in which case participants are instructed to make sure the ball does not touch the ground. Stop the exercise after approximately 5 minutes, but make sure that everyone in the room had the opportunity to participate. A variation of this exercise can be used when brainstorming a list to ensure full participation. A ball can be thrown to identify the next participant to call out an idea for the list being brainstormed.

Stretch: Have participants stand in place. Tell them there are imaginary walls closing in on them and they are to push the walls away, stretching their arms sideways. Next it is an imaginary ceiling that is closing in and they are to push the ceiling away, stretching upwards. Alternate between the wall and the ceiling.

Add your own favourite activities and exercises:

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DIVIDING INTO SUB-GROUPS

The following are exercises that can be used to divide a large group into sub-groups for small group activities or discussions.

Fruit Salad: Arrange chairs in a circle, and include one less chair than the total number of participants and trainers. Decide on the number of sub-groups you need, and choose an equal number of fruits to match the number of sub-groups (e.g. mango, kiwi, apple, orange, banana for 5 sub-groups). List these on flip chart paper if needed. Ask participants to sit in the chairs. Ask one participant to choose a fruit, their neighbour the next fruit, the next neighbour the following fruit, until everyone in the group including the trainers has a fruit. Before beginning the active part of the exercise, ask all mangoes to raise their hands, all bananas to raise their hands, and so on, to remind everyone of their fruit. The person in the middle (the trainer to begin with) calls out the name of one fruit. All those participants who are that fruit must change chairs, and the person in the middle will also sit down. The person left without a chair names another fruit, repeating the process. When "fruit salad" is called, everyone must change chairs. Stop the game after several minutes, usually when one of the trainers is in the middle. The groups of fruits can then be used for sub-group work.

Alternatives to "fruit salad" are "Jungle" or "Zoo" using animals in a jungle or zoo; "Rainbow" using colours; or "Vegetable Stew" using names of vegetables (Pretty *et. al*, 1995, pp.143-144).

Family Reunion: Prepare cards with family names in groups of four or five (depending on your sub-group needs), for example: Mother Farmer, Father Farmer, Sister Farmer, Brother Farmer. You can use names of different animals, birds, fruits, or professions for the family name and have one card for each participant in the group. Give each participant one card and ask everyone to walk around the room, introducing themselves according to their card as they meet other people. When you call out family reunion, everyone should form a united 'family' group. Participants will shout out their family names in an effort to finish first. Ask the last group to form to briefly act out their family name. Start again, and stop when you think the group is energised. Split groups up to work in their family groups (Pretty *et. al,* 1995, p.151).

Count Off: A very simple way of dividing a group is to have participants "count off." This means going around the room and having participants count up to the number of groups you want to have. For example, if you want four groups, the person who starts says "one," the person next to them says "two," and so on. When "four" is reached, the next person starts again at "one." Continue counting around the room until all people have counted themselves into a group.

Add your own favourite exercises:

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VARIATIONS FOR SMALL GROUP REPORTING

The peacebuilding training modules in Section II use a variety of small group discussions or activities. The purpose of these small groups is to allow each group to report back to the larger group a summary or particular main points of their discussion. It is always a good idea to identify someone to take notes during small group work and someone to facilitate the group. Below are some suggestions for different ways to do small group reporting to the full group.

Spokesperson: Have one person in each small group be the spokesperson, who summarises the group's discussion and the main points in reporting back to the full group.

One at a time: Begin with one group, and ask them to contribute only one point, and then ask the next group to contribute one point. Have each group contribute one point before asking for a second point. This eliminates the need to have a "spokesperson" for the group, since each member can contribute back to the larger group.

Walk the gallery: If groups have listed their main discussion points on large flip chart paper or newsprint, you can have the group rotate around the room to read each other's discussion points. Identify each piece of paper as a separate station. Allow groups several minutes at each station.

Add your own favourite way for groups to report back:

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3.5 GROUP DYNAMICS

Contents

Factors Influencing Group Dynamics
Stages of Group Formation
Dealing with Group Conflict and Difficult People
Leadership and Decision-making Styles
Maintaining Open Participation
Activities for Enhancing Group Dynamics

Overview

This section addresses the factors influencing group dynamics, outlines styles of leadership, and provides some exercises that can be used to build trust and enhance group dynamics.

Factors Influencing Group Dynamics

The following factors all influence how group members interact with each other during a training. Essentially, you as a trainer need to be aware of who is participating and how culture, gender, power, status, or emotions may influence participation and interaction. This is particularly important if the group you are training is multi-cultural or if you are from a different culture than the majority of your participants.

Culture. Culture influences how gender, power, status, or emotions play out in a social setting. You should attempt to be both respectful of cultural norms but also encourage and create an atmosphere where all participants are comfortable, which may go against some cultural norms (like having people from different status groups work together). As a trainer working in cultural settings different from your own, you should also be respectful of dress codes and social interaction prescriptions.

Gender. Different cultures have specific gender roles. Gender refers to the socially and culturally prescribed roles for males and females. Gender is not biologically determined. In some settings, cultural prescriptions dictate that women should not interact in a social setting with men. Other more subtle influences might be related to cultural prescriptions about the ways in which women contribute to discussions or the frequency of their contributions. As a trainer, you should be aware of how gender influences the ways women and men participate. The exercises you choose should not violate cultural or gender norms, such as having men and women touch each other. In some cases, you may want to adapt an exercise to respect these norms (like pairing men with men or women with women in exercises that require physical interaction).

Power. Power in a training appears in different ways. In terms of group dynamics, several people tend to take on leadership roles, while others follow. Still others dominate discussions by interrupting fellow participants, speaking loudly or often. As a trainer, your role is to ensure that all individuals have the opportunity to participate and feel comfortable participating. The different activities to enhance group dynamics or using tools to ensure full participation (see below) will assist you in creating and maintaining a comfortable and safe atmosphere for all participants.

Status. Different cultural groups have different ways of measuring status. Possible indicators of status, caste, or class include: education level, family ties, political or economic clout, ownership of land or other property. In some instances, individuals with

lower status will feel uncomfortable interacting with individuals with higher status, while in other settings, the opposite will be true. Often participants will assume that you, as a trainer, have higher status and will defer to you. As a trainer, you need to be aware of status differences, but do your best not to imply or reinforce that some individuals have more worth because of their status. All participants have contributions to make in the training sessions and to peacebuilding programming.

Emotions. People vary on an individual level and on a cultural level in terms of their comfort with expressing emotions. Some individuals will not be embarrassed by showing intense emotion (e.g. crying to express sadness or anger), while others will. Indeed, in some cultures, argument or intense emotions are not negative but instead express interest and involvement in a discussion or conversation. Know your own comfort zone with emotion because this will affect your ability, as a trainer, to deal with emotion during training sessions.

Stages of Group Formation

In some cases, training participants will not know each other prior to the training. In other cases, some individuals will have worked with each other before, while others will be newcomers to the group. In all cases, the group of participants will pass through four stages of group development: forming, storming, norming, and performing (Weber, 1982; Handy, 1985).

In the *forming* stage, the participants in the training are a collection of individuals, usually without a set of common experiences that unites them. Each individual has his or her own life and work experience, and each will have varying levels of exposure to the concept of peacebuilding. As these individuals become more familiar with each other, they will pass through a *storming* phase. In the storming phase, group members challenge each other's personal beliefs, take on or reject particular roles and responsibilities. The group establishes its objectives and the way it deals with conflict during this phase. In situations with a great deal of conflict and tension, the group will usually collapse. Groups that discover commonalities will achieve a sense of togetherness, cohesion, and purpose.

Groups that survive the storming phase begin to establish a specific group identity with its own norms of behaviour and interaction. In the *norming* stage, the group settles into a routine. Group members get to know each other better and build trust in one another. At this point, the group enters the *performing* stage, where they work effectively as a team. Group members have confidence in each other, their abilities, and their work as a team. Members will feel comfortable taking significant risks and trying out new ideas.

Dealing with Group Conflict and Difficult People

As the above section indicated, conflict is a natural part of group interactions. As a trainer, your role will be manage conflict so that it does not destroy the group. Modules 3 and 5 provide more information about conflict, individual ways of dealing with conflict, and ways of resolving conflict.

Group conflict may erupt between cliques (sub-groups of individuals within the group), between participants, between a participant and a clique, between a participant and a trainer, or between a clique and a trainer. For example, sub-groups of participants may clash over decisions or ideas presented in the training, sometimes leading to open conflict within a session. Alternatively, individual participants will inevitably disagree and arguments may occur between individuals. In another instance, a sub-group of participants may have common experiences or interests and either purposely or unconsciously exclude other individuals from "joining" their clique, thus leading to conflict. Or, an individual who was designated to attend the training by a supervisor may resent having to attend the

training and may take out his or her anger on you as the trainer. Lastly, a sub-group may express dislike for you as a trainer by trying to prove you are wrong, drawing you into an argument, or trying to make you lose face (Pretty *et al.*, 1995, p.42). Allegiances within the group and within sub-groups are likely to change as the training progresses.

As a trainer, you will have to help the group deal with conflict. In most cases, channelling the energies of the group into finding some common ground, or using trust-building exercises or activities to enhance group dynamics may diffuse some of the tension that exists. In more tense circumstances, you might have to confront difficult or dominating individuals (see below) in the training or during a break, or even mediate between individuals or cliques (see Module 5 on the stages of mediation and third party communication skills). If you are part of the conflict, asking a co-trainer to intervene or to help mediate could be useful.

In many workshops, one or several individuals are likely to either dominate discussions or try to interrupt discussion or presentations. This may take the form of unhelpful comments, like blaming comments or generalisations. In other cases, an individual may challenge the facilitator or withdraw from discussions and become completely silent. In *dealing with difficult people,* you should remember that his or her actions are likely not meant as a personal attack on you. The suggestions below (adapted from Pretty *et al.*, 1995, p.43) are meant to provide you with some options:

Stages of Group Development

Forming
- ❖ Group is a set of individuals, not a group.
- ❖ Individuals want to establish individual identity within the group and impress other individuals.
- ❖ Participation is limited because of a lack of familiarity and comfort with the setting, the trainer, and other individuals.
- ❖ Individuals begin to focus on the task and discuss its purpose.
- ❖ Group is creating its own groundrules.

Storming
- ❖ Stage characterised by conflict and lack of unity. Tension increases.
- ❖ Preliminary groundrules about purpose, leadership, and accepted behaviour are not respected.
- ❖ Individuals may become hostile toward each other. Express individuality by pursuing or revealing personal agendas.
- ❖ If successfully handled, this stage leads to new and more realistic goals, process, and norms.

Norming
- ❖ Stage characterised by overcoming tension and development of group cohesion.
- ❖ Group norms and behaviour established.
- ❖ Group members develop allegiance to the group and strive to maintain it.
- ❖ Development of group harmony and spirit.

Performing
- ❖ Stage characterised by full maturity and maximum productivity. Only possible by passing through the 3 previous stages.
- ❖ Members take on various roles to fulfill group tasks and responsibilities
- ❖ Roles become flexible and functional
- ❖ Group energy channeled into identifiable tasks. Insights and solutions emerge.

(Box adapted from Pretty *et al.*, 1995, p.40)

- ❖ Confront the person individually, preferably soon after you identify what is happening. This is usually most effectively done outside of the group and not in a training session. Try to understand what is going on or bothering the individual.
- ❖ Invite positive participation. You may want to give the individual a particular responsibility, such as conducting a training session, reporting to the group, or organising an activity, to transform their participation in a more constructive manner.
- ❖ Ask another participant or a fellow trainer to intervene and talk to the individual. The one who intervenes should have a good personal relationship with the individual.
- ❖ Use one of the communication exercises (e.g. Rope Square, below, or Module 5, Exercise 5.3 The Disrupter) or a group feedback exercise (Graffiti Boards or Problem Hat in Section 3.6 below) as a way to talk about group dynamics.

In some cases, difficult situations are due to cultural misunderstandings. Language, assumptions about roles or acceptable behaviour, cultural expectations of a trainer or training session, biases, or values may be involved. Brainstorming, finding something that individuals have in common, or thinking collaboratively might be helpful in these circumstances. Some of the exercises (e.g. Module 5, Exercise 5.9 Chairs) are useful in defusing these kinds of situations.

Leadership and Decision-Making Styles

As mentioned above, groups eventually establish norms for making decisions. Individuals often play key roles in decision-making processes within groups. In large groups, individual leaders surface, sometimes through their actions while at other times group members defer to their leadership abilities. Their decision-making styles will have a direct impact on the group's decision-making style and the levels of satisfaction with group work. This session is included in the manual to introduce you to different styles of leadership and decision-making. While few of the training activities will involve extensive decision-making it is helpful to think about how leadership styles are tied to the way leaders and groups make decisions.

There are three general styles of leadership: authoritarian leadership, consultative leadership, and enabling leadership. These styles of leadership (adapted from Hope and Timmel III, 1995, and source unknown) are marked by different ways of making decisions. Each is useful in different situations.

Authoritarian leadership is useful in situations of survival, when decisions need to be made quickly and the leader has all the information he or she needs to make a decision.

1) You, as leader, make the decision alone. You decide without discussing the situation with anyone. You rely entirely on personal knowledge or on information available from written documents.
2) You present your decision but "sell" it to group members. You announce your decision and share the reasons behind it, which were prepared in advance.
3) You present your decision and invite questions of clarification. You announce your decision but respond to questions on an impromptu basis with a rationale based on the questions of clarification from group members. You have a dialogue, but express no willingness to change your decision.

Consultative leadership is useful with a strong leader combined with a group that is newly formed or insecure about its role or identity.

4) You present a tentative decision that is subject to change. You announce your decision; ask for questions of clarification and dialogue, indicating that your decision can be

modified based on the group's input.

5) You seek information and then decide alone. You ask for additional information from one or more of your co-workers or peers to use in making the decision, and facilitate a discussion about information, assumptions, and suggestions. You make the final decision.

6) You consult with select individuals, and then you decide alone. You ask the group to identify the situation and limitations, explore options, and make a decision contingent upon your veto power.

Enabling leadership is useful when the goal is to allow group members to participate fully in decision-making. Enabling leadership requires time and commitment on the part of the leader and the group and promotes a sense of shared responsibility for the decision and the outcome of the decision.

7) You define limits, but call upon members of the group to make the decision. You share any "givens" (e.g. funds available, time parameters) and facilitate a discussion by members on the basis of limitations.

8) You call on members of the group to identify limits, explore the situation, and make a decision. You act as a facilitator, allowing group members to define the problem, identify the limitations, explore options, and make a decision.

Question for reflection: In what specific situation is each style appropriate?

Maintaining Open Participation

When talking about difficult issues, or simply to add variety to the open discussion periods, you may want to try one of the following to ensure that everyone gets a chance to share their ideas without interruption.

Talking Sticks: Anyone who wishes to speak must pick up the talking stick that is in the middle of the room and hold it while talking. When the person is finished, he or she returns the stick to the middle of the room or passes the stick to someone who has signalled a desire to talk. Only the person holding the stick is able to speak. The person holding the stick may also choose to remain silent while holding the stick, but this silence becomes their participation in the discussion. As facilitator, you may wish to pass the stick around from person to person or keep track of who has signalled a desire to talk, making sure you don't miss anyone in the group.

What you actually use as the talking stick is not particularly important, but it should be an attractive and substantial object. It may be a carved wooden stick, a small cultural ornament, or whatever else is available.

Beans: Give an equal number of beans to each member of the group (pebbles, pennies, or any other small, hard object are fine– but it is not a good idea to use something edible). Each time someone speaks they must throw a bean into the centre of the circle and may not speak again until all others who wish to, have spoken. Once a person has no more beans, she or he must remain silent during the group discussion.

Inner Circle: Place three chairs in the middle of the circle. The facilitator invites participants to sit in the 3 chairs, but not all chairs need to be filled at the beginning of the discussion. Only the people sitting in the chairs can speak, and each participant may speak only twice, for no longer than 3 minutes at a time. They may speak for the second time only when the other two participants in the middle have spoken at least once. After having spoken twice, the person returns to the outer circle of observers. If a participant in the outer circle wishes to speak, he or she taps one of the three, seated participants in the

inner circle who has already spoken once. If a participant who has already been in the middle wishes to join the inner circle again, he or she may only do so when everyone has had the opportunity to join the inner circle. The facilitator decides when to end the discussion.

Activities for Enhancing Group Dynamics

An essential part of training is developing good group dynamics. The following exercises are useful for enhancing group dynamics and building trust among participants. You should integrate these exercises into your training schedule during the planning stage, especially at the beginning of the sessions to help individuals become familiar and comfortable with each other and to build trust among participants and between you as a trainer and participants. You should also be familiar with these exercises and use them as appropriate during the sessions, such as recreating or reinforcing a sense of group cohesion after a divisive exercise.

Trainer Notes: Many of these exercises require participants to be blindfolded or to keep their eyes closed. You may want to gauge the appropriateness of some of these exercises before using them.

Exercise options for enhancing group dynamics and building trust include: Trust Walk; Rope Square; Walking Blindfolded; Where Shall We Go?; Tropical Rainstorm (Module 1, Exercise 1.7); Potato Game (Module 1, Exercise 1.8).

Trust Walk: Divide participants into pairs by asking individuals to select someone they have not yet worked with. In each pair, one person leads and the other person follows, with the follower keeping eyes closed. Leaders lead followers by placing one hand on

▲ Men are both perpetrators and victims of violent conflict. When they return home afterwards they often find their community changed and their roles redefined. Photo: Noel Gavin/Allpix

shoulder or under their elbow and guiding with a supportive hand. The exercise should be carried out in silence. Leaders take followers around the area at the follower's pace, and guide them toward touching, feeling, holding, sensing any other object or surface that is safely available (this may include objects or other people). As a trainer you can introduce other smells, noises, or objects for heightened awareness. Allow the first group of followers to be led for about 10 minutes, and then have participants switch roles (leaders become followers and followers become leaders).

After both trust walks, you should debrief the exercise by asking participants how they felt in each of the two roles. Discuss issues such as trust, awareness (using other senses besides sight), inner thinking, sounds, smells, touch, feel, mental pictures, and rapport-building or trust-building.

Rope Square: You will need a piece of rope that is tied so that it forms a circle, long enough so that half the total group can hold onto it with both hands. This exercise takes about 20-30 minutes. Divide the group into two – the silent observers and the square-formers. Lay the rope in a circle on the floor in the middle of the room. Ask the square-forming group to stand in a circle around the rope. The observers should stand back and watch in silence. Ask the square-forming group to pick up the rope circle with both hands. Ask the square-forming group to close their eyes and walk around in a circle a couple of times so that they become slightly disoriented. Ask the group to form a perfect square with the rope, without looking! The other group should observe the dynamics, without commenting. Change the roles of the groups (observers become square-formers and vice versa) and then debrief (Pretty *et al.*, 1995, p.176).

This is often a very powerful exercise that reveals a lot about the way the group interacts and the roles of different individuals within the group. There are almost always too many leaders. The point of the debriefing is not to single out individual group members, but to point out the range of qualities in a group and how they interact successfully or unsuccessfully in completing a task. Ask the following questions for debriefing:

Who felt frustrated?
Did the other group members give clear instructions?
How did you respond to contradictory orders or requests?
Who took the lead? Why? When?
Who played a bridging role?
Who kept quiet?
Who cross-checked and evaluated orders from others?

Walking Blindfolded: Everyone stands in a large circle. One person volunteers to be blindfolded and is taken to the middle of the circle. From there the volunteer can walk in any direction, and when he/she gets to the edge of the circle, the nearest person gently takes hold and redirects the blindfolded person. Make sure there is enough time for everyone to have a turn at being blindfolded.

Where Shall We Go? Participants divide into pairs. One person in each pair is blindfolded. The seeing person asks them where they would like to go. This can be anywhere from a beach, to a fairground, to the market, or a party. It is entirely up to the person who is blindfolded. The seeing person holds him/her by the hand or arm, takes the blindfolded person by the arm or hand on a walk around the room, guiding him/her physically through the imaginary landscape. It is up to the seeing person to describe exactly where they are and what they are doing (Macbeth and Fine, 1995, p.24).

3.6 TRAINING EVALUATION

Contents

Importance of Evaluation
Timing Suggestions
Ways to Evaluate

Overview

This section stresses the importance of evaluating training workshops and offers suggestions on when and how to go about it.

Importance of Evaluation

In order to assess whether or not the training has gone well, it is critical to get participants' feedback as well as your own reflections. In Section 3.3, enhancing your critical awareness of how the training went was discussed. Adding participant feedback to your own personal evaluation helps refine the training materials and training process for future workshops, and it gives participants an opportunity to air any concerns that might have arisen for them during the workshop.   While the material in each of the modules is very important, it is equally important to get feedback from participants before it ends.

In the process of getting feedback, it is important to hear participants and respect their comments.   It is sometimes a difficult task to avoid getting defensive while participants give feedback, but in order to have as many suggestions as possible the trainer needs to maintain an open atmosphere, which means not being defensive.   Different evaluation techniques can be used to frame feedback so that it is focused on the content and overall experience of the workshop and not a personal evaluation of the trainer.

Timing Suggestions

The timing of evaluations depends, in part, on how long the training workshop is. If the training is only half a day, or a day long, then one evaluation *near the end of the day* may be appropriate. If the training is several days long, it will be helpful to include an evaluation session *mid-way* through the workshop to assess whether or not the training is meeting participants' expectations, or if it should be redirected. It is important not to leave evaluation to the very end, because then feedback provided by the participants cannot be used to improve their training experience, and it can give the message that such feedback is not welcome.

Many trainers prefer to include a process of *on-going* feedback throughout, such as the graffiti boards exercise listed below.   An ongoing process of feedback allows the trainer to know how the training is going throughout the process, and can be used as a technique to help participants remember material that the training covers when the feedback is tied very deliberately to content.

Ways to Evaluate

Participants can give feedback verbally or in written form, individually or in groups, and publicly or anonymously. Each of these approaches has benefits and drawbacks. Getting suggestions in writing allows you to process feedback over a longer period of time, and can give participants a chance to reflect while they write. Getting suggestions verbally gives the trainer an opportunity to probe participant feedback to make it clearer or to focus on a particular exercise or training module. Public feedback, whether written or verbal,

provides participants with a chance to expand on what others say, and find out whether other participants agree or disagree. Anonymous feedback allows participants to feel freer to share their opinions, knowing that they will not be identified and held directly accountable, but it does not allow participants to discuss opinions or experiences with others and gather the group's opinion on an exercise or learning experience.

A number of evaluation activities is suggested in Module 1 (Keep/Revise, (e) Valuation, Graffiti Boards, What Worked? / What Didn't Work? / Suggestions for Tomorrow). Some additional evaluation activities to consider are: ☺ ☹ ; Graffiti Boards; Problem Hat.

☺ ☹. Similar to the keep/revise exercise above, this exercise collects participant feedback on elements enjoyed in the training and elements not enjoyed. Draw a happy face on one sheet of large flip chart or newsprint paper, or one section of the chalkboard, and a sad face on a second sheet of paper, or the chalkboard. Then ask participants to identify what they enjoyed during the workshop, and what they did not enjoy. This can be done as part of a large group discussion or as part of small group discussions.

"As you press on for justice, be sure to move with dignity and discipline, using only the weapon of love. Let no man pull you so low as to hate him. Always avoid violence. If you succumb to the temptation of using violence in your struggle, unborn generations will be the recipients of a long and desolate night of bitterness, and your chief legacy to the future will be an endless reign of meaningless choas."

Martin Luther King, Jr. excerpted from "The Most Durable power" sermon, 1956.

Graffiti Boards. One way to get feedback throughout a workshop is to prepare graffiti boards, which are poster boards, flip chart paper or chalkboards, where participants can write comments, observations, reactions, ideas or emotions. This can be done anonymously or with their names, if participants prefer. Topics may be included at the top, such as "I did not like…" "I liked…" ; "Suggestions for course content"; "Suggestions for physical facilities". If graffiti boards are used daily, you can ask for volunteers to analyse the comments for general trends and report back to the group the next morning. This gives you an opportunity to use the feedback to indicate whether you are able to, and how you plan to respond to any suggestions (Pretty *et al.*, 1995, p.210).

Problem Hat. If you would like to give individuals an opportunity to discuss immediate problems they face in an anonymous and constructive way, you can use a "problem hat." Everyone briefly writes about a particular problem they are having on a piece of paper, ending the sentence "I have difficulty with…" Participants are asked not to mention any names, but to describe problems generally. The pieces of paper are folded and then collected in a hat, or bowl, or another container. Once all the papers are collected, pass around the hat and ask each participant to take one slip of paper. If they draw their own, ask them to put it back in and pick another. After a few minutes of reflection, start with someone (a volunteer or yourself) and ask him or her to read the problem aloud and briefly offer a suggestion on how the writer could deal with the problem. Continue around the circle, making sure everyone just listens and does not comment on suggestions (Brandes and Phillips, 1990, in Pretty *et al.*, 1995, p.216).

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Note: All references marked "2001/pers. comm." refer to ideas presented at the 27 January, 2001 Consultation with Expert Peacebuilding Trainers, Baltimore, MD.

APPENDIX A: ADDITIONAL RESOURCES

Contents

Additional Resources

The resource list in this Appendix is designed to supplement the Reference list in this manual, the Bibliography in *Working for Reconciliation: A Caritas Handbook* (pp. 122-124) and Section 4.1, Organisations Working in Conflict Resolution (pp. 94-111).

Communication, Conflict Analysis and Resolution

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APPENDIX B: REGIONAL CASE STUDIES

Contents

How To Use the Case Studies Included in this Appendix

This Appendix contains a number of case studies from various Caritas regions, each written by a Caritas worker or affiliate. These cases include descriptions of conflicts in villages as well as within countries. They are meant to be used in specific exercises within the manual, as indicated in the exercise. Most of these exercises are in Modules 3, 4 and 6, which focus on context or conflict analysis, and programme analysis, design and evaluation. There are three types of case studies, each with a different purpose: Context Case Studies; Programming Case Studies; Context and Programming Case Studies.

Context cases focus on the context of the conflict. They are designed primarily for conflict or context analysis purposes, or to help participants think about designing peacebuilding programmes to fit a particular context.

Programming cases are used to help participants think about how to design and evaluate peacebuilding programming.

Context and programming cases contain elements of both of the above and can be used for either purpose. They tend to have less detailed information about the context and/or programmes.

It is important to note that no case study includes complete information about a conflict or a programme. Even in real life, we often have only partial information about a situation, but we use the information we have to design or evaluate a programme or to analyse the sources of a conflict. Part of a programme may include gathering more information to improve or modify it. (This is also known as "process evaluation." See Module 6 on Programme Analysis, Design and Evaluation for more information.)

This Appendix may also be used for another purpose. It includes examples of Caritas peacebuilding programming. The purpose is to stimulate creative thinking about peacebuilding, as well as to share information and promote networking across Caritas regions. These cases may also be used in conjunction with other types of exercises. For example, the Caritas in East Timor case study illustrates some of the dilemmas presented in Exercise 2.5, Truth, Justice, Peace, and Mercy.

Lastly, if the cases provided below do not fit your particular needs, you can add your own case studies, both programming and/or context case studies, for future use.

Context Case Study: Africa
LANDLORD-TENANT DISPUTE IN KIBERA
Written by Peter Weke, Caritas Kenya

Kibera is one of the largest slum dwellings in the world. It is home for over 700,000 poverty stricken people, many of whom don't have jobs. It is situated on the outskirts of Nairobi City not very far from Langata Army Barracks. Over the years, this place has been mainly inhabited by two tribes, the Nubians and the Luos. Both tribes are of Nilotic origin from Sudan and have lived in Kenya peacefully without any conflict until recently. One night a very bitter fight broke out that left several houses burnt and many people injured. Several people were killed.

ORIGIN

Most landlords in Kibera are from the Nubian community while the majority of tenants are Luo. History has it that the Nubians were settled here by the colonial government after the First World War. This is because they could not go back to Sudan, their country of origin. The colonial government allocated land, including the land in Kibera, to the Nubians. Later, the Luo came to Nairobi from their traditional homelands in the countryside in search of employment and lived as tenants in Kibera. Most of them found various jobs in the industrial areas and on the railways as "casuals" with very meagre pay. They could not afford good housing and the only alternative was to find refuge in the slums. People who have been working but have been laid off are known as "retrenchees". Most of them live in the slums of Nairobi and survive on odd jobs such as hawking; often they cannot make ends meet.

During this time, the Nubian landlords built slum dwellings to rent. This is how these communities started living together in a mutual relationship: the Nubians provided the shanties for rent and the Luos lived as tenants. Over the years, the Nubian landlords amassed significant wealth in this relationship. Some charged exorbitant rents that were out of reach for the retrenchees. Nevertheless, both parties were important in this relationship because both benefited. This peaceful co-existence lasted for many years until recently when the president ordered rent reduction and told the tenants not to pay until this was done.

Economic times in Kenya are very tight at the moment and many people are barely surviving. For this reason, the Kenyan President asked the landlords to reduce rents for poor people living in the slums, giving rise to the Kibera conflict. His statement indicated that no one should pay house rent since the land belonged to the government and therefore nobody should claim ownership. The Head of State's directive led to a situation of confusion and chaos as the tenants refused to pay rent while the landlords collaborated with the area Chief who insisted on collecting rent. This situation led to the bloody fight between the tenants and the landlords, and the police were called in to restore order.

However, this did not last long. Some local politicians used the situation to issue inflammatory statements in readiness for the next year's general elections. Some business people also thought this could be an opportunity to grab the land as the residents were forced to flee for their lives. The local provincial administration also contributed to the conflict by failing to take action to reconcile the warring parties.

THE CURRENT SITUATION

As of now, ten people are feared dead and scores critically injured. At least ten houses were burnt and property of unknown value destroyed. So far the Provincial Administration has declared the slum a no-go area. The Provincial Commissioner in his last statement after touring the place in a helicopter promised that a survey of the slums was underway and that

the government is in the process of establishing the perimeters of the land that was allocated to the Nubian community in colonial times. Once the boundaries are established, the Provincial Administration and community leaders will decide whether to allocate a joint command title deed or individual. These community leaders are chosen representatives from each community – area councillors and chiefs. They are in contact with the people living in Kibera and understand their problems.

ATTEMPTS TO RESOLVE THE CONFLICT

As it was reported in the papers, the area Member of Parliament (MP) visited the slums in order to help reconcile the warring groups. But, since he is a Luo he was seen to be supporting his tribe. Heavy fighting between Nubians and the Luos followed his visit. The argument of the Nubians is that the MP, who is also a Cabinet Minister, is seen to be working on a plan to evict the Nubians so that the land is occupied only by the Luos. In addition, the Nubians argue strongly that they were resettled here by the colonial government after the end of the First World War, and cannot move out.

There has been no significant intervention by NGOs. The provincial Administration and the local MP have tried to mediate between the two parties and now calm is slowly returning. Some organisations assisted with food items and other basic needs. These included Caritas Nairobi, People for Peace in Africa, and the Kenya Red Cross Society. The government has also tried to reconcile the people through the provincial administration. At first this was rejected by the people because it was widely believed the government instigated the violence. Most of the people who were camping at the District Officer's compound have returned to their homes. Anti-riot police squads that were deployed have been withdrawn.

The landlords and tenants are now negotiating for fairness and many believe that peaceful co-existence will soon prevail.

Context Case Study: Africa
THE REBELLION IN THE NORTH OF MALI
Written by Theodore Togo, Caritas Mali

Though conflict began in the 1960s, the current stage of the conflict in the North of Mali started with the Touareg rebellion from 1990 to 1995. The complex problem of the Touareg rebellion has greatly affected the unity and integrity of the whole Malian nation. The conflict has brought up security and development issues and has been seen as a war between white and black communities.

GEOGRAPHIC SITUATION AND POPULATION OF THE NORTH

The population of Mali is about 10,000,000 people from different ethnic groups. There are eight administrative regions: Kayes, Bamako, Sikasso, Ségou, Mopti, Gao, Kidal, and Tombouctou. A great part of the country's 1,241,021 km^2 is in the Sahelian desert.

The Gao, Kidal, and Tombouctou administrative regions belong to the North. These regions are the unfavoured areas of the country. The population are nomads (Arab, Touareg, Peulh) and farmers (Songhoy, Arma, Sorka fishermen, Somono, Bozo, and Bambara).

Land and the interdependence between farming and animal husbandry made contact compulsory for the different ethnic groups of the area. They have matrimonial and cultural relationships which bring farmers and animal breeders closer. In this case, the concept of

a minority group can apply to white or black ethnic groups and farmers and nomads as well.

The First Rebellion under the first Republic (1960 - 1968)

At first, populations in the North lived a very cooperative life. They were ranked at the top in farming and handicrafts, and had good trade links with Niger, a neighbouring country. In 1963 came a Touareg revolt in Kidal. That revolt was badly interpreted as rebellion. The area was placed under military administration after a brutal intervention of the army. This created suspicion between the white communities and public authorities.

After the 1963 revolt came years of terrible drought in Mali from 1974 to 1984. This drought was drastic in the North. Many lost their cattle and suffered from famine. All communities in the North were victims, but nomads and animal breeders were particularly affected. This caused many nomadic families to flee the land towards better host countries, especially Libya, Algeria, and even Lebanon.

The 1990 Rebellion

On 28 - 29 June 1990 about 60 well-armed rebels attacked the Tiderméne area during the night. They killed the local government official, his wife, one prisoner, and a guard. The next day they reached Menaka where they killed 14 people, among whom were four soldiers. Similar attacks occurred all over the area.

The Different Rebel Movements

The rebels are essentially made up of nomadic groups of youth exiled in Libya during the years of drought. They were cut off from their families and social environment and had no training or professional qualifications. They were trained as soldiers and used as mercenaries for different purposes in other countries like Chad, Lebanon, Palestine and elsewhere.

A number of different rebel movements exist:

1. Mouvement populaire de I'Azawad (Popular Movement of Azawad, MPA)
2. Front Islamique Arabe de I'Azawad (Islamic Arab Front of Azawad, FIAA)
3. L'armée revolutionnaire de liberation de I'Azawad (Revolutionary Liberation Army of Azawad, ARLA)
4. Le front populaire de libération de I'Azawad (Popular Liberation Front of Azawad, FPLA)
5. Le front national de liberation de l'Azawad (National Liberation Front of Azawad, FLNA)
6. La base autonome de Timitrine (The Autonomous Group of Timitrine)
7. La base autonome du front uni de liberation de l'Azawad (The Autonomous Liberation Front of Azawad, FULA)
8. Le Mouvement Patriotique Ganda Koye (The Patriotic Movement of Ganda Koye, MPGK)

Ganda Koye means "land owner" in Sonrhai, one of the languages spoken in Mali. The rebels announced that Malian armed forces and MPGK were plotting to liquidate white populations in Mali after the death of the assistant chief of staff of FIAA and the destruction of his vehicles by an army patrol.

During the rebellion, traditional divisions between tribes caused splits between the various movements, instead of uniting them against the national authorities. These divisions do not favour a good relationship between the state and the different movements.

The Objectives of the 1990 Rebellion

The known objectives of the rebels were to take revenge for the 1963 army intervention and to seek better involvement of the nomads in the management of the country and their land. The specific objective of the rebellion was to draw government attention to its discriminatory policies in the North. This discrimination took the form of: total absence of the administration, leading to perceptions of government abandonment of the North;

lack of security agents, school and health infrastructure; a water crisis and lack of communication infrastructure.

The attacks became general and widespread. They became a serious concern of the country with local attacks on security offices and administrative buildings causing heavy losses of lives and materials. In fact, the rebels killed about 60 Malians and injured 30 people. Several people disappeared. In addition, the loss of material led to a blockage or cancellation of different development projects in the region. As a result, many people from different communities fled the North and moved toward central areas of the country or to the neighbouring countries. The government administration abandoned the land because their workers were the first targeted. Sanitation and social development projects no longer worked because of the persistent insecurity.

The Government Authorities: To counteract the rebellion, the authorities used security and armed forces. Their intervention lasted until December 1990, a time when multipartyism was in the air fighting for democracy.

Peace Agreements

The Tamanrasset Agreements (January 1991)
On 5-6 January 1991, government representatives met delegations from both WA and FIAA at Tamanrasset to start negotiations that led to the signing of a cease-fire agreement.

The Tamarasset agreement included: cease-fire and release of prisoners; a reduction in the size of the rebel forces; a reduction in the presence of government troops in the North; the withdrawal of the armed forces from local administration; elimination of some military positions; integration of rebel forces in the armed forces on a negotiable basis; acceleration of the process of decentralisation; provision of credit to investment programmes in the North.

The problem of the North under transition (March 1991 to April 1992)
Le comité de transition pour le salut du peuple (CTSP) advocated a policy of openness, and gave two seats to MPA and FIAA at the CTSP. Despite this effort on the part of the new authorities of the country, rebel forces continued with 43 attacks in the North from 6 June to 25 September 1991. Over 60 civilians died, 67 were wounded and13 disappeared. More than 4,000 animals and seven vehicles were stolen. Nevertheless, the authorities agreed to the principle of negotiation with armed rebels, with the mediation of the Algerian government.

The National Pact as a Solution
The National Pact is the result of a long process in the course of which Malian authorities accepted the involvement of the different actors of the nation in order to come up with an effective national census. A national conference (31 July - 15 August 1991) proposed the organisation of a special conference on the North with the purpose of increasing participation from the North. In November 1991, a preparatory technical meeting was held in Segou. This meeting involved participants from the three regions of the North and national political parties under the supervision of transition authorities.

The Mopti Conference (16 –18 December 1991) was held under the supervision of the transition government. The conference involved civilian participants and national political parties, as well as the different rebel movements. A committee of elders also attended the meeting.

The Alger meeting (29-30 December 1991) between the Malian and Algerian governments defined the context and the mediation that would be led by Algeria. The First Alger meeting (22-24 January 1992) was the first negotiation session sponsored by the government of Algeria. At this meeting, the two parties agreed upon the following: to sign the cease-fire; a mutual release of prisoners; to set up an independent commission of

inquiry; the necessity of continued negotiations.

At the Second Alger meeting (15-19 February 1992), no results were obtained because the main leaders of the rebellion did not show up. However, the Third Alger meeting (15-25 March 1992) allowed a successful elaboration of the National Pact. The parties signed the National Pact in Bamako on 11 April 1992. Its main purpose is the re-establishment of peace, national reconciliation, and socio-economic integration of northern regions in all its constituents. A few elements of the National Pact include: the integration of combatants and the return of displaced populations; the resettlement of administration; the follow-up of development activities; taking appropriate measures to counteract any activity likely to compromise the newly made peace.

Notice that the essence of this reconciliation was made by the people themselves and was only waiting to be consolidated and supported by the state in order to give life to this new dynamic of peace.

The Current Situation (since the signing of the peace accords in May 1995)

The North has become a different region. Peace has returned, from Mopti to Tessalit to Anetis Kida and Gao. One cannot easily believe that this area of Mali suffered a very violent rebellion a few months ago. Smiles show that the war is over. People move freely, and women go to fetch firewood without trouble. Things have returned to normal: shepherds feed their cattle; people riding camels can move from one place to another without fear; and farmers can work on their fields until sunset. Drivers drive all the way from Gao to Tessalit alone.

Despite the progress, much remains to be done. To consolidate the peace, the following things are needed: implementation of a vast programme of development for the North; development of rural water projects; construction of health centres and schools; development of communication infrastructure; food aid for those who do not have enough to eat; a cessation in small arms trade; the return and reintegration of refugees and internally displaced persons.

Most importantly, we need to reinforce the great will of the population to keep peace in the North.

Context Case Study: Africa
WOMEN AND CONFLICT IN RWANDA
Written by Thérèse Nduwamungu, Caritas Rwanda

Traditionally, women have been seen as givers of life and other human values in many societies, and as such have always been protected by men even in times of conflict. This is particularly important in Rwanda where women were called nya-upinga, which means "haven of peace." Given that Rwandan society is patrilineal (meaning ethnic affiliation is passed along through the men), women are considered as not belonging to any ethnic group since they are free to marry anyone and live in a family from any ethnic group. Traditionally, they were treated with respect and served as links between families and friends. Even though they appeared to be unobtrusive in society, they discreetly played an advisory and reconciliatory role for people in conflict, and even at the traditional Court of Rwandan monarchy, the queen mother was advisor to the king and reigned jointly with her son. When two families who were enemies made up their differences, they offered girls in marriage as a way of achieving reconciliation. However, this custom did not prevent some men from mistreating women, which reached its height during the war and genocide in 1994.

Women during the Genocide

Contrary to the custom whereby women were considered as being at the heart of a household and even capable of stopping conflict between two men, women experienced the worst kind of atrocity and torture during the genocide. They were subjected to violence and humiliation. They witnessed the death of their loved ones and were then raped by their executioners. They were forced to endure all kinds of sexual cruelty to the extent of being raped by a son, a brother, or a father before witnessing the execution of these family members or being killed themselves. The Rwandan Ministry of Gender and Promotion of Women estimates that 30% of girls and young women in Rwanda (ages 13 to 35) were victims of sexual attack during the genocide. The Rwandan Ministry of Health gives a figure of between 300,000 and 500,000 rapes during that time. Even worse, some women also killed mothers and children. Others collaborated in the rape of other women and girls and sometimes ordered the mutilation of sexual organs. More than 5,500 women are held in prison for their role in the genocide. It is sad to confirm that most women did not have pity on members of their own sex (see the 1998 UNICEF report: *Women and Children of Rwanda*).

The war and genocide massacres mainly cost the lives of men and male children, leaving many widows – often traumatised – as heads of households. Many of them were saved after having been gang-raped and are physically or mentally handicapped by what they suffered. At present, 34% of households are headed by women and it is estimated that 85,000 parentless households are headed by children (UNICEF report). The family in Rwanda has become a vulnerable institution.

Women have been called upon to assume responsibilities for which they were unprepared. An increasing number of women are finding themselves in highly vulnerable situations: widows with and without families in their charge; women separated from their husbands (due to imprisonment); and women who survived sexual cruelty and mutilation.

The events of the genocide have psychologically affected many women, and in a particularly cruel way through rape, a favourite weapon of the perpetrators of the genocide. The accounts of witnesses and in some cases victims, and cases vouched for by medical examinations, are sufficient to confirm that the number of women who were subjected to sexual cruelty is undoubtedly in the hundreds of thousands. The desire to humiliate was at least as strong as the desire to kill. For most women who were directly threatened with death and then spared, it was at the cost of being raped. And rape victims take upon themselves the shame of a crime that was committed against them. In Rwanda, this shame is increased twofold by a feeling of guilt at having survived at the cost of being raped. This is why rape is the least reported crime. In addition, neighbours were often the perpetrators of rape, adding to the shame and contributing to its underreporting. Humiliation, physical and mental pain, coupled with the loss of loved ones killed before their own eyes, have put women in an extremely traumatic situation.

Women in Prison

Five per cent of those held in prison for alleged genocide are women. Promiscuity with male prisoners leads to pregnancies and encourages the spread of sexually transmitted diseases. Prison conditions are particularly harmful for very young and pregnant women, and also for children who live in prison with their mothers. Women are usually separated from men, but prison overcrowding means they are sometimes together with men.

Women in Refugee Camps

During armed conflicts, women are often the preferred targets of the perpetrators of violence. Wherever a war takes place, and wherever people flee to a more peaceful area, women suffer the most. From the onset of a war, displacement to unknown destinations occurs. Women always move with the youngest children, carrying cooking utensils and the little food they are able to take with them. They often live in appalling hygienic conditions.

In Rwanda, some women left their homes when the war broke out in 1990. After the genocide in 1994, hundreds of thousands of people sought refuge in neighbouring countries. When they arrived in the camps, women were subjected to rape and all kinds of cruelty, especially those without a father, brother or husband. They were forced to live alongside strangers in order to benefit from assistance (cooking utensils, food, tents etc.). Even if they resisted, their tents were the target of repeated attacks by men in search of food, or even worse, sexual intercourse. In addition, promiscuity among refugees meant that many fertile young women (ages 13 to 35) became pregnant as a result of casual sex. The incentive to become pregnant was increased because as single women they received very little assistance. Some women even engaged in promiscuous behaviour with or were raped by employees of humanitarian organisations who promised to give them preferential treatment.

When the refugee camps for Rwandans were destroyed at the end of 1996, women were separated and some lost their loved ones (husbands, children, siblings, parents). Some even got lost in the rainforest while looking for firewood or water. Many were raped or compelled to have sex with members of the local community, in return for an odd job, food or shelter.

In brief, during times of conflict, on the side of aggressors and victims, women suffer more than men in the same conditions. The situation of women in Rwanda is not unique. Women in other African countries where wars are taking place (e.g., Sudan, the Democratic Republic of Congo, Burundi, Sierra Leone, or Angola) suffer the same acts of violence. Even if they do not die, women continue to suffer psychologically from the atrocities they were subjected to because of the after-effects of rape and torture that take decades to heal. Respect for Article 76 of the Geneva Convention that stipulates that "women should be respected and protected from any traumatising act such as rape, mental torture, forced prostitution, and anything that causes them to lost their dignity" was completely ignored by the perpetrators of these abominable deeds. Also alarming is that some women did not respect their own sex and even authorised or participated in the torture of their peers. Those who fight for the respect of human rights should do their utmost to ensure that those who carry out such acts are punished fittingly.

Context Case Study: Asia
ALIGARH
Written by Fr Gregory d'Souza, Caritas India

Aligarh is a town with a population of a little over eight *lakhs* (800,000). It is in the Diocese of Agra, and lies some 100 kilometres south-east of New Delhi, the capital of India. Aligarh is famous for the Aligarh Muslim University (AMU), considered to be the nucleus of Muslim study in India. The number of students at the University runs into the thousands, the majority of whom are Muslim. The University is under the administration of the minority community (Hindu) and this a source of tension for the community.

Aligarh is a typical town, seated on a barrel of gunpowder. The conflicting groups, the Hindus and the Muslims are large dominant forces who control two very important aspects of society. The Hindus dominate business, and education is managed by the Muslims. On the surface there seems to be peace and tranquility. But the reality is well hidden in the quiet glances, suppressed conversations, and the hesitant answers.

A final year student of the Department of Sociology (MSW) at the AMU describes it thus: "You must realise that the campus has a force of some 27,000 students. Apart from that it is considered the hub of Muslim intelligence. Both of these are great factors that could worry the administration [which is Hindu]."

A Hindu staff member of the AMU commented when confronted with the situation at Aligarh: "I work for 15 –18 hours a day and I give my whole self to the University. I think that they have given me the best respect ever as the students call me 'Kurien Bhai (brother)'. I have not heard of any incidents like rioting after the demolition of the Babri Masjid at Ayodhya."

Tension began to rise at Aligarh from 1990. To understand the differences between the two communities we must understand the economics of Aligarh. The main industry in Aligarh, the lock industry for which it is famous, is controlled by the Hindus and the workers are Muslims. This economic difference could be a cause of rifts or differences between the two communities. Similarly a lot of land is in the hands of the Jats, who are once again Hindus. A number of Muslims who want to acquire land cannot do so; this leads to another confrontation. In this way, economic tension gets mingled with religious tension.

Seeds of the religious tension were sown at the time of independence. Muslims who dominate the place have always been seen as pro-Pakistan and anti-India (seen as a land for the Hindus). A Muslim primary school teacher and a resident of Aligarh says, "No matter what happens, we are always looked upon as traitors. We want to tell everyone that we are as much Indian as anyone else."

Two related incidents contributed greatly to tensions between the two groups in Aligarh. The first incident, the Medical College Scandal, took place at Jawaharlal Nehru Medical College. It was alleged that Muslim doctors at the Jawaharlal Nehru Medical College were responsible for the deaths of Hindu patients. Spurred on by this a Hindu mob took to the street some days later and about 3-4 kilometres from Aligarh stopped the Gomti Express on its way to New Delhi. They identified the Muslims travelling on the train and massacred them. It was a copy of similar massacres during the days of the partition of India and Pakistan. This incident is called the Gomti Express Massacre. Observers indicated the actual number of deaths and how many belonged to which community were both unknown.

These two incidents in 1990 rocked the town. Curfew was immediately declared. One student remembered this time when the government first curtailed gatherings of groups larger than five people. A few days later, when the situation was still not under control, the government forbade anyone from stepping out of their homes. Curfew was also imposed at the University.

People had barely forgetten the scars of the past when tragedy struck again in December 1991. The Babri Masjid at Ayodhya was razed to the ground by a group of Hindu *kar sevaks* (workers) under the banner of the Rasgtriya Swyam Seva (RSS). A Hindu student at the AMU lamented that "the demolition was bad. It hurt the sentiments of the Muslims very much and we were shattered." This same event strengthened the identities of Muslims in the city as well. This event intensified the religious tensions that existed in all of India, and greatly affected the freedoms that the Indian Constitution guaranteed.

The situation at AMU and the town was grim and tense. It was certain that the tension would explode any minute. Surprisingly it did not. One Hindu staffperson at the AMU indicated "the town was peaceful after the demolition of the mosque. The campus was unaffected."   Another faculty member added: "Interestingly there were no volatile outbursts after the demolition of the mosque at Ayodhya. Of course there was a silent protest of 400-500 students who had gathered. They showed more maturity than some of the people in various parts of the country." The (Hindu) administrator played a key role in maintaining the calm atmosphere. Yet the state administration thought it best to impose a partial curfew and clamp down on the people. This caused significant hardships for the people of Aligarh. Food was scarce and people worried about the future.

Commenting on the stable situation of 1991, one professor at the AMU indicated the economic situation in Aligarh had a lot to do with the stability. He proposed "Both the communities, the Hindus and the Muslims realised they both depended on each other and that they could not do without each other. Business just could not move. In order to carry out a calm business and to minimise the damages they had to just move on." Another professor pointed out: "The tensions were not among the people. It was more on the side of the power makers and power breakers. It was a concern about the pursuit of power and politics."

The national political situation in India contributed to the tensions in Aligarh from 1990 onwards. One of the ministers in the national government began a *rath ratra* (chariot journey) in 1990, a device well developed to arouse the sentiments of the Hindus. One student at AMU observed: "If you look at the voting patterns before the 1990 elections the BJP (Bharitya Janta Party) had only 91 seats. But then afterwards their numbers rose to 141. It was a sheer experience of playing the religion card." Political interests were mixed with religion and were packaged to the large illiterate masses. The common people played into the hands of the politicians and riots broke out all over the country.

Aligarh had experienced riots before, hence the situation of 1991 did not affect it to that extent, as it was now more cautious and clear. That is not to say that there was no anxiety among the people. However what is really interesting is that the media played a critical role in developing this anxiety and gave its worst ever performance. The press had been instrumental in the spreading of communal violence. The pictures and analysis in the papers were all very provocative and suggestive. The news helped to spread more tension.

The question then arises: is the Church taking any steps to promote peace and reconciliation between the two communities? The answer is quite positive. Beginning in 1990, the parish priest organised inter-faith meetings and invited leaders of all communities to come and participate in the meetings. The response was good. In addition to these regular meetings, they held sessions to pray for peace. The new parish priest continued the former priest's legacy, inviting people from all walks of life. People came and shared their experiences, gave talks and prayed for peace.

The huge response also encouraged the principal of the Catholic school to undertake such a venture. The school organised festivities on major occasions like Deepawali (Hindu), Christmas and Idd (Muslim). Parents were invited to watch programmes put on by the school children.

It is interesting to sum up with what one professor at the AMU has to say, " When there is anything disturbing outside, the situation in Aligarh becomes disturbing. When it is quiet, Aligarh is a peaceful town." Another adds: " Some people - that are responsible for situations that we have witnessed - in the pursuit of power, can go to any extent, crossing the limits of humanity." So long as such people remain in power, Aligarh will continue to sit on a timebomb that could explode anytime.

Context Case Study: Middle East North Africa
THE CORAGEOUS MOVE OF A LEBANESE FORMER MILITIA LEADER
Based on a letter by M. Assad Shaftari

The civil war in Lebanon was marked by violence between rival Druze, Christian and Muslim factions. Full-scale war broke out in 1975 and lasted until 1990. Throughout the war, neighbouring countries such as Syria and Israel became involved in the fighting. International peacekeeping forces were sent in as well. All of the outside forces contributed to the shifting dynamics of the war. All told, over 150,000 people died in the war and 17,000 disappeared or remain unaccounted.

After the war ended a law was passed that prevents prosecution and provides amnesty to ordinary members of the militia and senior politicians who committed acts of violence during the war. Other efforts to build a foundation for peace in the country include the National Reconciliation Charter of 1989, which gives equal representation in parliament to Muslims and Christians.

The war was characterised by countless atrocities, many of which still have implications for regional stability and reconciliation within Lebanon. In September 1982, the Maronite President-elect Bashir Gemayel was assassinated. It is alleged that soon after, right-wing Christians, given access by the Israelis, massacred between 500 and 1000 Palestinians living in the Sabra and Shatilla refugee camps.

Recognising the lasting implications of the war and atrocities, Assad Shaftari, former head of the security service of the Christian Phalange Party, wrote a letter to the Lebanese daily, *An Nahar*. In it he asks for forgiveness for his role in the war.

He wrote the letter following a television programme in which another member of his party recounted the acts of violence they committed.

Shaftari wrote in part:

> I don't want my attitude to be seen as a reaction, but rather as one action coming after another. This is something I've wanted to do for a long time, for more than ten years in fact. But I couldn't pluck up enough courage as I was afraid of being treated as mad or naïve. Now I'd like to apologise to all those people I executed or who were my victims, whether they were aware of it or not, or whether I knew or didn't know them. No matter whether these acts were committed personally or by proxy.

> I apologise for the horror of war and for what I did during the Lebanese civil war in the name of "Lebanon", the "cause", and "Christianity." I apologise for considering myself as the sole representative and defender of these ideas. I apologise for seeing myself as a god, capable alone of putting my own house – and those of others – in order, by whatever means, including force.

> I apologise for – in defending what I believed to be Christianity in Lebanon – not having practised true Christianity, which is love for others, a love which knows no violence. I apologise for being fanatical. I apologise for believing that, on behalf of the "cause," I and my comrades were always in the right.

> I apologise for the climate of disgust created by what has and will be said in books written in English, French, and Arabic, or seen on television, whether the facts reported are true or false, known or unknown, subject to amnesty or not, or whether or not it's too late to take out legal proceedings.

I'd like to say that I've long since forgiven those who personally harmed me or my family and friends, directly or indirectly, during the "dirty" civil war.

This course of action is the only way for me to become a new man, able to cope with the post-war world. It's a phase of building, and rebuilding what was destroyed, and above all a phase of recompense for what was done during the long years of war.

I hope that my attitude will be seen as responsible rather that as a sign of weakness. It has no connection with any decision that might issue from a Lebanese court on behalf of the Lebanese people to whom I offer my respects.

The distorted image that we're left with after fifteen years of bitter strife is that all those who took part, whatever their allegiance, were war criminals. I apologise to all of the "noble spirits" from all sides and affiliations who risked or gave up their lives for a certain idea of country, whether they were right or not. Besides, could we have known who was on the right side? The behaviour of a shameless few spread the horror among all of us, making us all war criminals.

I hope that my appeal will be seen as the only real and effective way forward to get out of the Lebanese crisis. Souls will be cleansed of hatred, grudges, and past sorrows, thus bringing about a genuine reconciliation of ourselves before we seek reconciliation with others.

Finally, I hope that my Holy Father will help me to heal the wounds in my soul and in the souls of others.

Assad Shaftari

Programming Case Study: Africa
RECONCILIATION IN SIERRA LEONE
Written by Fr Brian Starken CSSp

During the war in Sierra Leone hundreds of thousands of people were displaced. Many people from the north and the east of the country made their way to neighbouring Guinea as refugees, but the majority became internally displaced people (IDPs) in safe areas within Sierra Leone.

During 1995 and 1996 Caritas Sierra Leone developed a community based reconciliation programme. The programme was designed as a Training of Trainers. These trainers would, in turn, train community animators to handle post-war conflict issues within the re-settled communities. The programme was born out of the realisation that the signing of a peace agreement was not necessarily the end of conflict. As people returned home new conflicts would arise as questions were asked about the perpetrators of atrocities committed during the war. Whose son was a rebel? Who destroyed my property? Who cut my hand off? Who killed my brother?

Part of the research for the programme led Caritas to look at the traditional mechanisms for reconciliation that existed within communities, to see if these mechanisms could be strengthened and if they could be channels of reconciliation in a post-conflict Sierra Leone.

TRADITIONAL MECHANISMS FOR RECONCILIATION

The valued institutions and way of life of large sections of the population had been targeted during the war. The social and cultural institutions that connect people to their history,

identity and lived values had, in many cases, been all but totally crushed. There was a strong belief that as people began to return home from enforced displacement, they would devote time to rebuilding their traditional institutions. Depending on post-war realities on the ground these institutions may recreate previous structures or at least ensure that the essential elements of these institutions remain intact. Circumstances permitting, various traditional ceremonies would have to be performed. Such ceremonies, traditionally, have in-built mechanisms for reconciliation and, properly harnessed, could pre-empt much post-war conflict at the community level.

Reconciliation is seen very much in terms of the community. For the perpetrator of offences against the community or against an individual in the community, there are four stages involved in the reconciliation process: 1. Acknowledgement of guilt; 2. Asking for forgiveness; 3. Forgiveness being granted; 4. Restitution.

These four stages are an integral part of reconciliation in traditional society in Sierra Leone. When someone commits a crime in the community, the culprit must make a public confession of guilt in the community and "beg" forgiveness for his or her misdeeds. The community prescribes a punishment, or some means of restitution, which when complied with, signifies acceptance back into the community (forgiveness). This is followed by a ritual cleansing, usually performed by a person or persons vested with the authority of regulating morality in the society.

Traditional gifts of cooking oil, rice, a white cloth, cola nut and a chicken will be asked for. A ritual washing of the offender is performed publicly in the community – except in cases which concern the "sacred" societies, in which case the cleansing is not done in public.

BURIAL CEREMONIES

Traditionally, reconciliation can also be affected around burial ceremonies, with all grievances concerning the deceased being settled before the burial takes place. During the war thousands of Sierra Leonean families have been unable to perform proper burial ceremonies for family members who have died, either naturally or directly as a result of the war. When communities resettle, burial ceremonies will be among the first ceremonies that should be performed.

In the case of violent death of family members (such as in war), reconciliation has to be sought with the ancestors – who have to be appeased, or satisfied. Ceremonies concerning the ritual cleansing of land may also be performed.

There is no guarantee that traditional/cultural structures for reconciliation will, of themselves, be useful or adequate in restoring harmonious relationships either during conflict or in the post-conflict period. However, at the community level, these structures can and should be examined and, where possible, strengthened to support peacebuilding programmes. This is particularly true where communities will spend time revitalising cultural institutions damaged during war and where traditional ceremonies include mechanisms for reconciliation.

Caritas Australia's involvement in East Timor has been a long one. Since the horrendous violence that immediately preceded and then followed the ballot for independence in September 1999, its involvement has taken on new forms, including evidence collection training, working with sexual assault survivors, and working towards an international criminal tribunal for East Timor. Alongside housing reconstruction, food distribution and food security, and other community development activities, a programme has evolved which hopes to address the many injustices and gross violations of human rights that were experienced during that terrible time.

When the Indonesian Army-backed militia destroyed and fire-bombed the buildings, houses, churches and schools, their intentions were not simply to leave only rubble and dust for the people of East Timor. The anger and hatred that fuelled the destruction of virtually all buildings in Dili, the capital, and of over eighty per cent of the houses in the Oecussi Enclave was directed in a particular way to the churches and religious houses. Why? Was it just religious bigotry or something more sinister? It was well known that the churches held the real records – accurate records of births, deaths and marriages, and records too of the human rights abuses, killings and disappearances that had occurred during the twenty-four years of occupation. Destroying the churches was another way of ensuring that the scale of the genocide in East Timor would never be fully known.

In the weeks after the ballot as the full horror of what had happened became apparent, it became clear to local and international Caritas staff that in helping the East Timorese to reconstruct East Timor there was another imperative at work, one beyond merely rebuilding the physical infrastructure of the country. Reconstruction would also require truth telling, listening to people's stories, documenting once again tales of human rights abuses, and finding out what had happened to fathers, brothers, cousins and sisters whose last days were spent in ignominy and unspeakable pain. Reconstructing the events of those terrible days also meant coming to terms with the fact that while the numbers of dead and the number of mass graves may not match those of Rwanda or Kosovo, the silence of the sea probably holds many thousands of Timorese who were herded onto ships and taken out into Dili Harbour and, it appears, murdered and dumped. How will those still waiting on land ever really know what has happened to their loved ones?

Gathering the facts, listening to the stories and trying to re-configure the many fractured experiences of those aweful weeks and months is now an essential part of reclaiming the past while building for the future. Psycho-social programmes were commenced, the Catholic Radio Station was rebuilt and Healing of Memory programmes began to echo out around the hills of Dili.

When an entire nation has to be rebuilt, systems of law and justice, and even the rule of law itself, have to be rebuilt. The enormity of the destruction in East Timor meant that the international community focussed its attention on the practical aspects of humanitarian assistance. Once again local and international Caritas staff saw that there was a need to train local NGOs in the collection of evidence of human rights abuses. If truth heals, then it does so by being told and heard; facts must be gathered, collated, and stored accurately and without collusion or prejudice. Much evidence was quite literally rotting in the tropical sun while the peacekeeping forces, the United Nations coordinators,

and the civilian police seemed unable to resource themselves adequately to address the problem. Caritas staff and visiting experts from Australian police forces brought to East Timor were instrumental in arguing that a Missing Persons Unit be established. Financial and human resources were then channelled into this work.

It is important to stress that Caritas staff themselves were not gathering evidence against the militia or the Indonesian army, or investigating crimes, or going out to search for the disappeared. Instead, they were assisting others by providing training in best practice standards in the hope that one day the evidence, validly gathered and properly considered, would lead to justice being done – eventually – for the victims of these crimes. It is our hope, and the hope of the Timorese that justice will be done. However, even if the international community never ensures that the perpetrators are brought to justice, now that a fledgling judicial system has begun, the training that the local NGOs have already received is helping them to enter more confidently and more effectively into an important dimension of life within a democracy.

The training programme has benefited enormously from the voluntary work of police and forensic experts from Australia and from lawyers and sexual assault workers. Caritas Australia staff have facilitated these connections and have supported the volunteers in a variety of ways. Local NGOs have participated in training sessions in evidence collection, sexual assault support (both basic and advanced), counselling skills, lobbying and advocacy, public speaking skills, proposal writing, financial skills, leadership development, and law, justice, and ethics. As the NGOs identify new needs in the fight for justice for the victims of the oppression, they are encouraged to approach Caritas for further support and assistance. The connections between traditional advocacy and development activities are becoming stronger and a more integrated programme addressing the needs of the whole person and of the whole community emerges.

The work of Caritas Australia and of other Caritas partners in East Timor continues, and now the local and international Catholic NGOs involved in East Timor are exploring ways to animate and nurture a conversation about an international criminal tribunal. It is important to ensure that the Catholic voice on this issue is united, cohesive and well-informed about the nature and context of truth and reconciliation commissions and of international criminal tribunals. Two years out from the ballot and the violence that ensued, we still find families scattered, buildings and homes waiting for reconstruction, the deep and abiding scars of rape, the pain of a people struggling to believe, and thousands of refugees unwilling and fearful of returning home. And still the perpetrators have not been brought to justice. As the international community has rallied in the past to establish courts and to seek out not only those who have benefited most from violence but those who orchestrated it, Catholic NGOs are now calling for similar efforts for the people of East Timor. As Bishop Belo constantly reminds us, there can be no reconciliation in and for East Timor until there is justice.

DESCRIPTION OF THE PROGRAMME

Hope Is Something You Do is the name of a four-hour workshop on non-violent conflict resolution for junior high and high school youth, and those adults who work with them. It is presented by a team of trained teenagers. It covers five personal styles of conflict management, four types of conflict, three causes of conflicts, and conflict management skills such as "talking carefully," "listening carefully" and the steps to achieving "win, win" conflict outcomes (situations in which everyone's needs are met, so no one feels like a loser and everyone feels like a winner).

THE PURPOSE AND OBJECTIVES OF THE PROGRAMME

There are lots of conflicts everywhere – teenagers have them with their friends, with their families, at school, with their jobs. This workshop suggests that if we, the youth, all can learn these skills for successfully managing conflict as children and youth, then by the time our generation is old enough to be presidents of colleges and companies and countries, there would be less war. If teenagers could learn to use these skills, there would be less fighting in school yards, leading to less fighting between gangs, less violence and fewer deaths, and more peace in the United States. The purpose of Hope Is Something You Do is basic: to create peacemakers.

The main objectives are:

1) To introduce the concept of conflict resolution, and to teach the skills and concepts to youth and adults in a fun and interactive way, so that learning is more likely to happen;
2) To showcase teenagers as resources to the community, as skilled workshop presenters who are striving to make a difference in the world;
3) To interest youth and adults in finding better ways to achieve peace;
4) To develop a learning community among the youth on the team, so their own skills improve every time they present the workshop;
5) To introduce the concepts of Catholic Social Teachings to the team in preparation for their work as peacemakers.

THOSE WHO PARTICIPATE IN THE PROGRAMME

At first, there were young people from two Catholic high schools (Pius High School in Milwaukee and St Joseph High School in Kenosha) who presented the workshops. Then a group of teenagers from the House of Peace in Milwaukee (a Capuchin Community Center) were also trained to present the workshops. Adults from these two Catholic high schools were asked to identify and invite a team of youth to be trained to present the workshop. Almost a year after that training began, I was approached by the parent of a young person from the House of Peace, asking if their teen leaders could be trained to present the workshop. In most cases, the adults invited youth they thought had leadership potential to be part of this workshop team.

The audiences have been groups of teenagers and adults, from parishes, schools, and/or Boy and Girl Scout troops. Usually parish groups contacted the archdiocese and requested that the team come to their church and present the workshop. If the church had its own school, the young people from that school were usually invited as well. Twice the workshop was presented to Boy and Girl Scout troops; those who came to participate in the workshop were invited by their adult troop leaders who wanted to bring their troops to the workshop and learn. The workshops were always held on Saturdays or Sundays.

In July 2001, the workshop was videotaped, and a training manual was developed. Now

that there is a workshop manual and video, many groups of teenagers can be trained to present the workshop.

The workshop was developed to be flexible for Catholic school or public school audiences; for people of the Christian faith as well as those of other faiths or no faith. The workshop includes a closing prayer, but if the participants are not Christian, the prayer can be altered or omitted. The workshop manual also includes formation sessions for the youth presenters on the key themes of Catholic social teaching, but if the team is not Catholic or Christian (and not interested in learning Catholic social teaching), those formation sessions are not necessary to train the team to present the workshop.

PROMOTION OF THE PROGRAMME

For two years, the Archdiocese of Milwaukee advertised the programme via e-mail and newsletters. We had more than enough requests to present the workshop. It was presented 14 times before the video was taped. The House of Peace will begin offering the workshop in the near future; their publicity plan is not yet developed.

The workshop training manual and videotape will soon be advertised on the archdiocesan web site; several articles will be written about the workshop to stimulate interest. There will be several workshops across the country during the year 2002 in order to encourage more people to buy the training materials.

DECISION-MAKING PROCESS USED IN PLANNING, IMPLEMENTING, AND EVALUATING THE PROGRAMME

Before the video was taped, the workshop improved with almost every presentation. The young people were encouraged to learn from each presentation, envision better ways to present, practice their new ideas, and then try them out on the next audience. In this way, the quality of the workshop improved over the two years it was presented. Now that there is a video and training manual, the youth are still encouraged to be creative, and to look for ways to improve.

We used evaluation forms after every presentation, asking for feedback on what went well, and what suggestions the participants had. The team tried to learn from their criticisms, and find new ways to make the learning a better experience for the youth and adults who came to their workshops.

Some of the improvements were minor; others were major. For example, one young person completely rewrote the opening skit, with input from other youth. Young people also found more effective ways to explain some of the concepts or act out some of the situations. Dialogue that started out as spontaneous sometimes found its way into the manual as written scripting.

What we looked for, and what we found in Hope Is Something You Do as a peacebuilding programme.

The teenagers who taught the workshop reported applying the concepts and using the skills with their families and friends, at school and at their jobs. They also used the skills at their own workshop practices and youth group gatherings.

The adults and youth who attended the workshops reported enjoying their time (even though it was a four hour workshop!) and learning a great deal. The most impact can obviously take place when a group of youth attend with their adult youth minister, campus minister, or Scout leader; that way the adult can keep guiding the youth to continue to use the skills and apply the concepts in different situations.

What we most looked for (and what we found) was fun and learning. The workshop is fun. The skits are funny, the characters are ridiculous, and the participants get to laugh a lot during the workshop. Laughter motivates increased participation, which leads to learning. When participants become involved, and they have opportunities to try out their new skills, and make connections between the content and their lives, the learning becomes deeper. The workshop takes participants from "children fighting over a teddy bear" all the way to "countries fighting at war." They learn that in all cases, peacemaking skills are needed. Today, no message seems to be more essential. When the teens participate in the programme they feel as if they are doing a good thing for their community; they are serving and making a difference.

Programming Case Study: Oceania
THE BEINGI IS BEATEN
Written by Raymond Ton, Caritas Papua New Guinea

"Be ready to explain the hope in you, but do it with gentleness and respect."

(1 Peter 3:15)

About 120 years ago, a volcano in Indonesia caused days of darkness among the Huli people of the Southern Highlands Province of Papua New Guinea. The Huli called this darkness *Beingi* and always expected it to happen again. The Huli's neighbours are the Dets and Poromas, and they too have had their own days of darkness. Their *Beingi* had another name, tribal fighting. The darkness of this conflict was large scale destruction, cycles of deep despair, and senseless deaths.

Three major tribal conflicts took place between 1991 and 1999. During this time over 200 men, women, and children died in the first two clashes. Following the Council elections in 1997 the traditional weapons of bows and arrows were put away, but only to be replaced by big guns. The killing was widespread with some 60 men killed in 18 months.

A few aspects of tribal fighting must be acknowledged:

a) Most tribal fights begin with only one man's or the problems of only one group;

b) The vast majority do not want to be involved but feel compelled to be involved as that is the custom;

c) Heavy guns are being brought into the Highlands by gun runners who want to make big profits by exploiting the traditional customs;

d) With heavy guns being used on both sides, the police found themselves powerless to stop the fighting.

The Caritas worker presented himself to both the Dets and Poromas in April 1998. Both groups had participated, separately, in the Caritas course called Integral Human Development. While both groups were discussing what it means to be a responsible and caring father, and a responsible member of one's clan, the fighting between them remained intense. The Caritas mediator began to ask them questions about their lives and their desire for peace, asking what they really wanted, and what he could do to help. Their answer to these questions was, "we want peace". With such a desire being expressed strongly, the Church felt that the time was right for a concerted effort at peacebuilding.

But the question for the Church and for Caritas remains: Who is to speak for the majority, the voiceless who are pushed and pulled by a handful of powerful guns?

The Caritas worker moved backwards and forwards between the Dets and the Poromas carrying messages, conveying feelings, and relaying expectations. The leaders of the conflict began to listen to what was being said. They too began talking to each other through the mediator. Slowly progress was made. There was an initial meeting in May 1988 where the two main sides were brought together to discuss the possibility of peace. It seemed that progress was being achieved as both sides talked about their desire for their children to experience peace. Yet immediately after the meeting, a local pastor was ambushed and killed on the spot. The peace process had been hijacked once again. The tension returned.

It was terribly disappointing for all concerned, especially for the Caritas mediator who had worked so hard to bring about the meeting. He was tempted to turn over his notes to the government and walk away. However, he continued making little visits to both clan areas

always repeating the same simple message: "I have hope, don't lose yours." Some 18 months went by. Once again, there seemed to be signs of hope returning. This hope was quickly dashed when two young men and a young woman were gunned down. The police tried to intervene. They arrested the clan leader and his supporter. The attacks continued until November. Houses were burned down and more people killed. But as a sign of goodwill and that they were indeed committed to peace, no retaliation was called for by the Det clan and no retaliatory action was taken! Many people said they had just had enough and wanted peace. Police and Church leaders continued to encourage the people, while the mediator kept talking to each tribe trying to convince them that if one side would cool down the other side would surely follow its lead. Hope grew.

In February 2000 it was suggested that the clans come together to have a big talk. Almost 2 years had gone by since the last gathering. At this meeting the Caritas worker was told that the clans wanted to end the fighting. They indicated they would be grateful if he could figure out how they can stop fighting. The voiceless had found their voices and were heard! Another meeting was organised, this time it would take place on neutral ground, at the Catholic parish in Mendi. Once again it was important to have all the different clans and their allies involved, because if just one tribal group is excluded, then the conflict will erupt again. The Caritas mediator asked the two main clans to produce lists of all the groups that were involved. The clans then exchanged lists. Everyone would be invited, no one would be left out. Both groups added the names of others from among their enemy's clans whom they wished also to be present at the peace ceremony. Then village councils, magistrates, and important men of both clans came. The Catholic bishop, a police officer, and the Caritas worker were present with the 90 men who gathered that day.

Three men from each side spoke. All six said the same thing: "We want peace. We know now that fights begin by a few people having problems and pulling the rest of us into it. We promise that we will not align ourselves anymore with a clan that is about to begin a tribal fight. War is over."

Once the head men had spoken in this way, it was important to move decidedly into a formal, public reconciliation ceremony. It was decided to link the peace ceremony to another gathering of Catholic women who had planned a prayer meeting and sing sing. It was arranged to have the reconciliation at Poroma with 800 women walking the 6 kms with the bishop, many men, and of course, the Caritas worker.

The women and young girls sang and danced all the way. It was Moses' sister Miriam multiplied by 800 doing a dance of joy and singing songs of praise all over again. These Miriams were celebrating God's presence and protection, celebrating a people moving on to a new time of promise, prosperity, and peace (Exodus 15: 20-21). This day of celebration was 26 March 2000. Perhaps this was the fruit of the Mendi Catholic Jubilee celebrations and prayer. On that day 5,000 to 6,000 people gathered to look on and to celebrate the end of nine years of destruction, despair, and violent death. Kunjap, the 60 year old leader of the Det clan spoke for all: "Starting today I will sleep peacefully for the first time."

Someone asked the Caritas worker: "What magic did you use to end the war?" He replied that there was no magic. What he had was a passionate commitment to peace and to learning more and more about each clan and its ways. This is what the Church offers - concern for the lives of others and working with each group despite, and indeed because of, their position of weakness. While the traditional ways think that strength is displayed through war, the followers of Jesus believe that it is weakness that actually has power. Jesus told Paul: "My power is greatest when you are weak." (2 Cor. 12:9)

Sri Lanka is faced with natural and man-made disasters from time to time. The natural disasters include floods, drought, landslides, and earth-slips, but fortunately earthquakes are not one of them. It is said, however, that some parts of the county lie along an earthquake belt and slight tremors have at times been noticed or reported. But these are very minor occurrences. Yet studies have now been initiated on this subject in an attempt to assess the possible future effects of these earth tremors.

As for man-made disasters, war is the most significant and destructive among them. Sri Lanka has been experiencing a crippling war for the past 20 years. The theatre of war has been mostly confined to the North and East of the country where rebel Tamil militants have been fighting government forces for control of areas they regard as their traditional homelands. What began as a struggle to win equality and justice for the minority Tamil people has now escalated into a full-scale war that has left the entire nation tired and wounded. In the north-east where the war is a daily event, the people have undergone untold hardships, death, and loss of property and livelihoods. The war has left more than 65,000 people dead, thousands of others maimed or crippled, numerous war widows and orphans, and close to a million people displaced from their homes. These internally displaced people (IDPs) are virtual refugees in their own country. Due to constant fighting and tensions these people have been uprooted from their homes and, in the search for safety, they have been constantly on the move. As a result, they have given up their present homes, their source of income, their children's education, and so on. Large numbers of them are in refugee camps and welfare centres run by the government, while some have been re-settled or re-located elsewhere in temporary or semi-permanent centres. The problem is made even worse by the fact that parts of the north-east are under military control by the government. These are called cleared areas. The parts under the control of the LTTE (Liberation Tigers of Tamil Eelam) militants have come to be known as uncleared areas. Movement of people and food between cleared and uncleared areas is highly restricted, and as a result the people living in the uncleared areas have suffered badly due to severe shortages of food, medicines, other essentials, electricity supply, lack of medical facilities and no proper educational facilities.

Caritas is actively involved with state agencies, NGOs and Church groups in implementing a wide-ranging relief and rehabilitation programme in the north and east. Special attention is given to the uncleared areas where the people are in a deprived state. One such area is the Vanni comprising two large districts, namely Kilinochchi and Mullaitivu, which together have a population of about 70,000 families consisting of 250,000 persons. The Vanni is a vast expanse of land which was once home to rich agricultural activity supported by fertile soil and ample water for cultivation. It had a large population living in big towns like Mullaitivu and Kilinochchi. Not only agriculture, but also fishing and trading were notable activities of the large population that inhabited it.

Today, the Vanni is a desolate land that has lost its resources and its place in the country's history. The war has ravaged it. Its present occupants are thousands of displaced people from all the war-torn areas of Sri Lanka. Not a day passes without these people having to run for cover at the sight of bombers flying overhead. This permanent sense of panic and fear has brought about a deep trauma in their lives. Food is scarce and expensive, there is no electricity, no communication with the outside world, no schools with adequate staff

and facilities, no permanent buildings of any kind, no proper medical attention, and no hope for a worthwhile future. Their children grow up without proper food or education or any sense of belonging in the land of their birth.

Their main hopes for some salvation lie with the humanitarian agencies, Church organisations, and other NGOs that have showed care and concern where state agencies have failed to play their full and rightful role. As long as the cleared and uncleared areas remain compartmentalised as they are now, the Vanni and other similar areas of the north and the east will remain cut off from all economic, political and social life that goes on in the rest of the country. Even to enter or exit from the Vanni requires special permits from the military authorities. Due to this many have been denied timely medical attention, including advanced treatment and life-saving operations.

Added to the severe food shortages as a result of the economic embargo, even available food is sold at high prices which people cannot afford. This has led to severe malnutrition, especially among infants and children of school-going age. The porridge programme is a special Caritas response to alleviate the malnutrition among children of school-going age in the Vanni. The porridge is a mixture of milk and cereals that has great nutritional value. At present around 14,000 school children are benefiting from this scheme. The basic responsibility for its implementation is entrusted to the principals and staff of the area schools and the parents committees. The necessary ingredients and raw materials are delivered to the schools once a month and every morning the porridge is cooked by the members of the school working committees in the school itself. Since this operation began, there has been an improvement in the children's nutrition level and also in their school attendance. The porridge is a meal which children seem to be looking forward to every day because of their present undernourished state. Their educational progress levels have certainly risen as a result of regular school attendance. This has a long-term benefit for them as they would otherwise face a bleak future without proper basic educational qualifications. Such a situation, then, would make it more difficult to prepare them for the eventual national reconciliation that must one day take place in Sri Lanka.

Ten-year old Ramesh lost his father in the conflict. His family has moved from place to place five times due to sudden evacuations caused by outbreak of war between the army and the LTTE. Due to this constant shifting, he has not attended school for a long time. He has not had proper food and is severely undernourished. His mother fears he will have no future. However, a glimmer of hope came when the Caritas porridge programme was started. He now likes to go to school. His physical condition is improving and so are his marks in school. Ramesh is only one of thousands of children who wait for a hand of friendship to be stretched out to them.

GEOGRAPHY

Croatia is located in south-eastern Europe. Its geography is wide ranging from the plains of eastern Croatia, to hilly regions in northern Croatia and a thousand kilometres of coastline on the Adriatic coast with over a thousand islands. Between the continental and coastal regions runs the Dinaric mountain range. Historic centuries-old cities are located on the coast, though the capital of Zagreb is in the continental area of northern Croatia.

POPULATION

Croatia, according to initial figures released from the 2000 census, has a population of 4.2 million. The majority of the population is Croatian, approximately 90 per cent and ethnic Serbs make up approximately 5 percent. In 1991, Croatians comprised 80 percent, with 15 percent being of Serbian origin. Both groups are Slavs. The Serbs are connected ethnically and politically to the Serbs of neighbouring Serbia, part of former Yugoslavia. Their culture and religion come from this other country and to a great extent their political affiliation is there as well. They speak a language that is different grammatically to modern Croatian and in script (Serbian is written in Cyrillic). The two groups can understand each other verbally quite well. The Croatians have a long and separate history and culture. The vast majority of Croatians are Catholic, whereas the Serbs are Serbian Orthodox.

HISTORY

The Croatians came to current day Croatia in the 7th century AD. They were converted to Christianity by missionaries from Rome. By the 10th century, Croatia was a kingdom. It later connected with the Hungarian kingdom and by the 16th century voluntarily joined with the Hapsburg (Austrian) empire for security reasons in the face of the Ottoman Turk invasions. From the 15th century on it became "the bulwark of Christendom," sustaining many attacks from the Ottomans. It became the edge of Christian Western Europe, with much land occupied, thousands killed, thousands taken into exile by the Turks, and thousands more fleeing as refugees to other parts of Europe. By the end of the 16th century Croatia was a devastated, pillaged, and depopulated land. The political tide slowly turned and by the late 17th century significant gains were made by Christian forces. Today's crescent shape of Croatia is as a direct result of peace deals made in that century.

With land regained, there were the problems of depopulation and defence – who would defend the new borders of Croatia (and Christian Europe) on the western flanks of the Ottoman Empire (today's Bosnia and Serbia). The Hapsburg rulers decided to create a militarised zone in Croatia in the border areas with the Ottoman Empire. They called it the *vojna krajina* (military region). They set aside the feudal system and invited people to move into the area to be free citizens of the empire with the only obligation of being ready at all times to defend the frontier. Many of those who came to live in the region were Christian Orthodox Vlachs who escaped the Ottoman Empire (Bosnia), and accepted the deal of the Hapsburgs to move into this zone of Croatia. Other areas of Croatia were deemed civil Croatia and had an established feudal system like in the rest of Western Europe.

During the 19th century, a time of national awakening, the Vlachs accepted Serbian nationality. During this century the military frontier was abolished and the area became part of civil Croatia. In this century, many of the Croatian regiments fighting for Croatian national identity were composed of Orthodox Serbs who considered Croatia to be their homeland. Many famous writers, politicians, and soldiers were of Serbian ethnicity and

integrated into Croatian cultural and political life.

The 20th century though saw a turnaround. Relations soured between the majority Croatian ethnic group and the minority Serbian group. It became a tit for tat relationship. The main reason for this was the unjust relations within the newly formed country of Yugoslavia (1918) made up of various ethnic groups with a different cultural and historical background. The country was dominated by Serbia and its ruling political elite. Serbian minorities in the countries making up Yugoslavia (including Croatia) were flagrantly used and manipulated by Belgrade (the capital of Yugoslavia) in establishing its dictatorship. Croatians as a minority within Yugoslavia felt the full brunt of the Serbian regime, with basic human and political rights being denied. Political killings initiated by the Belgrade regime were reciprocated by Croatian extremists. So the cycle of violence in this new multi-ethnic state became a part of the landscape. During the horrors of World War II, Croatia became an "independent" state under the auspices of fascist powers in Europe. The regime in Croatia was fascist and racist. It dealt unjustly and brutally with the Serbian minority (and other minorities), just as the Serbian regime had dealt with Croatians while in Yugoslavia. Concentration camps, deportation and killings were common.

Although there was peace in Yugoslavia after the war, reconciliation was not properly sought after by the new government. Within the country, there was no broad based open discussion and debate on the occurrences of the recent past and why and how the cycle of violence had begun. Instead, the political tool of national guilt was used as needed, especially against the Croatians, to stifle any legitimate criticism or debate. Once again the political rights of Croats were stifled and there were political killings and mass emigration. Ethnic Serbs in Croatia and in other Yugoslav republics once more gained unequal social and political privileges within the communist party and the security forces.

With the winds of change in 1990 throughout Europe and the world, Croatia organised its first free elections, thus establishing its own parliament after more than 800 years. The initial step of the Croatian government was to try and repair relations with Yugoslavia by working with others (Slovenia) in creating a loose confederation of sovereign states. This was rebuffed brutally by the Serbian leader, Slobodan Milosevic, who had other plans of not only maintaining the federalist communist structure, but of turning Yugoslavia into project Greater Serbia. Upon realising this Croatia and Slovenia opted for full state independence in 1991. This was in turn followed by all other republics of Yugoslavia except for Serbia and Montenegro.

War and Homeland Defence

Fully aware of what Milosevic's regime had done to the Albanian ethnic majority in Kosovo in the 1980s and that the Yugoslav Army in 1990 and 1991 was fully dominated and run by Serbs, Croatia proceeded to evade war during 1990 and up to the autumn of 1991. This was done by face to face negotiations with the Serbian power holders in Belgrade, including Milosevic himself. The negotiations first revolved around new confederation conditions within Yugoslavia. While these negotiations were ongoing, the Milosevic regime politically manipulated the Serbian ethnic minority in Croatia. In areas of Croatia where they made up a majority, together with the support of the Yugoslav Army, they set up road blocks on major road and rail routes, determined to work against the new democratically elected Croatian authorities. Milosevic used the element of fear with this minority. His regime propagated that the new Croatian authorities meant a return to the World War II regime and that all ethnic Serbs in Croatia would be killed or driven out of Croatia. Although there was no realistic foundation for this, it drove a wedge in relations between Serbs and Croatians. As the Yugoslav foreign minister Goran Svilanovic stated in Croatia in December 2001 in an apology statement, this manipulated fear was the reason that the Serbian ethnic minority committed crimes and illegal acts in Croatia in 1991.

Although Croatians made up a majority in the Croatian republic in 1991 (over 80 per cent), they did not have a military, the police force was in the initial stages of development, and the population was unarmed. Croatian Serbs, with the backing of the Yugoslav Army, developed paramilitary units. From roadblocks, they started occupying villages and towns and establishing their *krajina* authority. Negotiations with Croatian authorities broke down, as the Serbs felt the strong backing from Milosevic who now openly supported the ultra Serbian nationalist aims of creating a Greater Serbia that meant the annexation of more than half of the Republic of Croatia to Serbia.

Vukovar

By the autumn of 1991 there was all out war in Croatia, the first war on the European continent since World War II, with Serb paramilitary groups and the Yugoslav military acting in unison. All negotiations broke down. Croatia declared its independence. Throughout this time, at the invitation of the Croatian authorities the European Union was present through its monitors, viewing and reporting what was taking place. The most visible signs of aggression were against the eastern Croatian city of Vukovar on the border with Serbia. The city held out against a force ten times its size for over three months of constant bombardment. Vukovar was totally surrounded from all sides. The heroic defence of the city meant that plans by Serb forces to quickly take Croatia were thwarted. Once it was captured, its Croatian defenders and inhabitants were either killed, incarcerated, or forced to leave.

End of Conflict

In January 1992, the world recognised the suffering of the Croatian people and accepted the independence of Croatia. Its independence was bought in blood. Over 10,000 people were killed, thousands more were missing, and hundreds of thousands were displaced. Half of the country was occupied and destroyed. Quickly following this, after constant appeals the UN brokered a peace deal that brought an end to open conflict.

Although there were attempts to negotiate with the ethnic Serb "authorities" in occupied Croatia, the attempts were futile so long as they received direct backing and support from the Milosevic regime. In 1995 Croatian military operations took back the occupied parts of Croatia in a matter of hours. The majority of the ethnic Serb inhabitants were aware of what had taken place and, combined with a manipulated fear of the past, fled the area, mostly to neighbouring Serb-run areas of Bosnia and Yugoslavia.

Return Process

The villages, homes, churches and assets of Croatians forced to flee were destroyed and pillaged. Since 1995, there has been a Croatian government programme of rebuilding whole communities. Whole houses are rebuilt to a certain stage and then loans are given for finer touch ups. Caritas, CRS, USAID, the EU, and other humanitarian organisations donated furniture, agricultural equipment, animals, tools, etc. Many international Catholic agencies helped rebuild churches and community centres.

Meanwhile the Croatian government authorities following 1995 found it difficult to promote the return of ethnic Serbs to Croatia as well as to enact proper investigations into alleged crimes against those that had stayed in the country. Following the change of government in Croatia in 2000, the return procedure was made more accessible.

Peaceful Reintegration in Vukovar

The most interesting example of concrete reconciliation following the various conflicts was the peaceful reintegration of the occupied eastern Croatian regions, including the city of Vukovar. This reintegration was sponsored directly by the UN with the permission and co-operation of the Croatian authorities. Following the military operations in 1995, it was decided to negotiate the peaceful turnover of the occupied eastern regions. With the

intervention of the UN, for just over two years, there was a peaceful transition phase where the ethnic Serbs living in the areas were introduced slowly to the institutions of the Croatian state. For example, Serbs were given positions first in the UN ethnically-mixed police forces that eventually transformed into the Croatian police force. Ordinary citizens did not have to leave Croatian homes in which they lived, until their home in another part of Croatia was ready. In 1998, Croatians started to move back into the city of Vukovar. Due to the concrete and psychological preparations made during the transitional phase, there were minimal conflicts. Most people were just happy to be back. Vukovar, which has been called the Croatian phoenix, rose again in a peaceful manner. Today it is an ethnically-mixed city with still much to be rebuilt in concrete and human aspects. Many large-scale rebuilding projects were and are being undertaken by the Croatian government, foreign government agencies, as well as many small-scale projects by domestic and foreign NGOs. There are many small NGOs, including faith-based organisations working in various ways to tear down the walls that exist in people's hearts. The most important aspect that that will bring peace and increase tolerance, and maybe lead to forgiveness and reconciliation, is that vision and purpose returns to people's lives. This can be done in a two-fold manner, through jobs (which there is a lack of) and spiritual development for reconciliation by the Catholic and Orthodox Churches.

Ethnic Serbs who are returning to Croatia have come upon many problems. Bosnian Croat refugees who are living in Serb homes face bureaucratic and legal problems and the social discrimination of having being on the other side. Specific NGOs have been established for legal help and advocacy or provide support for these issues, including CRS Croatia. Caritas Croatia sees its role as a domestic faith-based organisation in maintaining and working on relations with the Orthodox Church and its charity so as to create solidarity and work against the creation of a ghetto mentality amongst the Serbs. They must feel that they are part of Croatia and that it is also their society and homeland.

THE CROPAX PROJECT

Caritas Croatia, following its role during the war years as a provider of direct help, decided in 2000 to turn its role much more to the process of reconciliation in Croatia. With Croatia being a majority Catholic country, it was important to engage the mandate of the Church for peace, justice, and reconciliation. It was important to look back at what had taken place and to work for a just society, so that the cycle of violence would not be repeated. A nationwide survey was conducted about how ordinary citizens view forgiveness and reconciliation. Caritas Croatia hosted roundtables and an international conference on the subject. A small project was implemented jointly with the Serbian Orthodox Church charity group in Zagreb for children in ethnically mixed areas of Croatia where ethnic Serbs are returning. The symbolic value of a Catholic bishop standing side by side with the Orthodox charity representative giving out bicycles to needy Croatian and Serb children cannot be underestimated in these isolated and tense areas.

Caritas has integrated the Cropax project into its peacebuilding programming. The main purpose will be to bring peacebuilding activities, especially in the Church, from the periphery to the mainstream of activities. It will focus especially on young people and involves direct work with the Ministry of Education. It will strive also to maintain its relations with other churches, faiths, and NGOs with whom it developed strong links through the Cropax project.

The guerrilla war in Colombia is the oldest in the whole of the American continent. For more than 50 years, paramilitary groups have clashed with government forces in a conflict that has complex social, political, and economic roots. The ongoing conflict has left millions of Colombians marginalised; this social exclusion has resulted in political intolerance and an ever-worsening economic crisis. At the same time, drug trafficking and rampant corruption in government and social organisations have contributed to worsening the situation in Colombia.

The main groups involved in the conflict are left wing guerrillas, local and regional paramilitary groups and government forces. However, drug traffickers, kidnappers and common criminals are also a serious factor.

The FARC (Colombian Revolutionary Armed Forces) are the largest paramilitary group in Colombia. Two years ago they initiated talks with the government in order to look for a political solution to the conflict. The second largest paramilitary group is the Ejército de Liberación Nacional (National Liberation Army) with a presence in nearly the entire country.

Local paramilitary groups who protect private businessmen and landowners against the threat of kidnappers and other guerrillas, are on the increase.

Caritas is working on three different levels in Colombia. At a national level, Caritas works with the aid of the Colombian Life, Justice and Peace Commission in order to advance the role of the Colombian Church in the peace process. It also organises a series of debates, marches and activities to promote peace throughout the country. At a regional level, Caritas is working constantly to promote peace and to support the many victims of the conflict, especially the many thousands who have been displaced by the violence. In addition, at a local level, Caritas has a hands-on approach to problem solving amongst the conflicting groups.

An important part of the peace and reconciliation work of the Church in Colombia is to reduce the reliance on military solutions in order to encourage a healthier pluralism where basic agreements can be reached between opposing groups. In the case of Colombia, a basic agreement is when both parties agree to accept the principles of the International Law of Human Rights as a basis to any negotiations. The Bishops' Conference of Colombia is heavily involved in such work to ensure that that these agreements become stepping-stones to opening doors to dialogue and trust.

Three examples of the work carried out. One of the areas most affected by paramilitary violence is the Urabá region. Four years ago, Caritas organised a Christian march for peace in Urabá: the Stations of the Cross for Life, Justice and Peace. This march has now become an annual event. However, it is not seen as just a religious movement, it has also become one of the biggest public displays for peace in Colombia where many diverse organisations take part. This march has brought the gospel for Peace and Life to those communities most affected by violence and has given these people an important outlet to express themselves.

In the first year of the march, the Bishop of Apartadó and the local Church launched a proposal for discussion, suggesting giving more autonomy to local communities in those areas worst affected by paramilitary violence, such as the Urabá region. As a result of this proposal, there was an agreement to create the Communities of Peace, i.e. groups that call

themselves citizens of peace and elect a Council of Peace to put together a framework of rules for their respective communities. Not only does this allow these communities to participate in constructing a consensus, it also takes into account the differences in the various regions. In addition, there is an ongoing debate in the local communities about the possibility of remaining neutral in a such a broad conflict, where the rule of law is at such odds with the escalating violence.

The second example is to do with the work of the Bishops' Conference in bringing warring parties closer together. Under the government of President Samper, unsuccessful efforts were made to initiate dialogue with the guerrilla groups, resulting in the collapse of the peace process. It was as a result of this failure that President Samper advised the then president of the Bishops' Conference, Msgr Pedro Rubiano, to establish a National Commission of Reconciliation with a group of high profile Colombians.

The Commission's role was to promote peace by means of mediation, reconciliation and discussion. One particular aspect of its work has been to encourage dialogue for peace between opposing groups within Colombia. In this way, many different proposals have come to light, which have promoted the peace process through contact and communication. The Commission has illustrated the importance of an intermediary trusted by all sides who can demonstrate initiative and moral authority. A key step in this has been the publication and circulation of certain proposals that have opened doors leading to dialogue.

Caritas has played an increasingly important role in helping the Commission to create conditions conducive to building a lasting peace throughout Colombian society.

The third example is the local work of Caritas in helping to build the Communities of Peace, first created amongst those displaced from their remote villages and towns by the ongoing violence. For many years the Church has played an important organisational role in these communities, promoting autonomy in the face of the paramilitary threat. The structure of these communities was maintained by means of internal dialogue and the determination not to get involved with any of the paramilitaries. However, the work of these local organisations was unknown and a large number of these were forced to leave their land and homes to seek shelter in other villages.

These exiles used their local organisations to keep their community intact in the hope that they could one day return to their homes.

The Communities of Peace have become more influential and in many cases initiated dialogue with the paramilitary groups who forced them out of their villages in the first instance.

These examples show the importance and effectiveness of local community organisation in the face of the continuing violence in Colombia. Many local communities have developed their own voices and have become proactive partners in the search for peace. The ongoing work of the Communities of Peace has significantly raised the profile of the civilian population and has promoted the importance of strengthening relations between different cultures, based on human dignity and the mutual respect of human life.

The Communities of Peace are in a state of continuous development. Despite the many steps made towards building a lasting peace in Colombia, many challenges remain. The Communities of Peace have opened the way to closer relations based on cooperation, fraternity and saying NO to violence.

A summary of the role of the Church in Peru and the process of reconciliation.

THE WORK OF THE CHURCH IN DEFENCE OF HUMAN RIGHTS IN PERU

In the second half of the 1970s, CEAS (the Social Commission of the Church in Peru) first became involved in human rights in Peru in defence of workers who were unlawfully dismissed. For other reasons, when violence broke out and a state of emergency was declared in the Andes in the early 1980s, the families of people who were victims of terrorist attacks and kidnappings turned to the bishops for help. In response to many of these requests, CEAS acquired legal help to investigate the cases. In 1985, CEAS initiated its most important programme to date – the defence of the political rights of victims of terrorism. Although CEAS was based in Lima, it also opened offices in the regional dioceses to promote human rights. By the 1990s, more than 25 of these local offices were in operation, providing legal advice and social care for victims of human rights abuses and information to the general public.

HUMAN RIGHTS AT THE CORE OF THE SOCIAL WORK OF THE CHURCH

By 1993, terrorist violence had somewhat subsided in Peru and CEAS turned its focus to promoting human rights at an economic and social level alongside other Christian groups. At the same time, CEAS continued its work on political rights with a view to reforming the justice system in Peru. It also organised national campaigns for economic solidarity, national debt relief and land rights for peasants. It was in this period that a Latin-American forum was proposed to promote the work of the Church in human rights. The first forum was held in Lima in 1994 and since then there have been two more meetings: Lima again in 1997 and last year in El Salvador. These three forums have confirmed that the defence of human rights is an integral part of the work of the Church in Latin America.

PROCESS OF RECONCILIATION IN PERU

Reconciliation covers a wider spectrum than the mere appeasement of antagonists. It also refers to the work involved in helping the victims of violence reclaim their physical, psychological, cultural and spiritual integrity. CEAS has worked in this area with ecumenical groups such as the Evangelical Organisation for Peace and Hope and international Catholic organisations such as Catholic Relief Services. However, a large problem in Peru was that the autocratic regime of President Fujimori enforced draconian laws against terrorists and impunity laws in favour of the armed forces. This meant that it was impossible to build a proper framework towards a national reconciliation. Violence, drug trafficking and governmental corruption were ever present and resulted in a general division of society.

When the government of President Fujimori fell in November 2000, the transitional administration of Valentín Paniagua put together a task force to consider establishing a Commission on Truth and Reconciliation. This task force was created on 29 December 2000 and consisted of representatives of the Peruvian Justice, Home Affairs and Defence ministries, the ombudsman, representatives of civil society (including human rights campaigners) and religious bodies (the National Evangelical Council and the Peruvian Bishops' Conference). The Church elected Msgr Luis Bambarén SJ, president of the Bishops' Conference and Laura Vargas, Chief Administrator of CEAS, as his deputy, to take part in the task force.

The task force met on 14 occasions and invited experts from Chile, South Africa, El

Salvador, Guatemala, the United Nations and other international organisations to take part. They also participated in an International Seminar on Commissions of Truth and Reconciliation. During the Seminar, an opinion poll was carried out on the wisdom of organising Commissions on Truth and Reconciliation. 90% of the 447 delegates who were polled noted the importance of such Commissions in shedding light on abuses of human rights over the last 20 years.

The results were submitted to the Peruvian President on 29 March, exactly three months after the task force was established. Various groups at governmental level are studying the recommendations of the task force at present. The Commission of Truth and Reconciliation will consist of 5 members. However, these have not yet been nominated but there are rumours about the possibility of Msgr Bambarén becoming the president. The Commission would have a two-year span to carry out its work after which it will have to make its results available to the public.

The first objective of the Commission is to make people aware of the extent of violence and human rights abuses in Peru by listening to the testimonies of the victims. The second is to investigate and clarify the data on the thousands of people who went missing during the violence and of the illegal executions and tortures that took place. The Commission will not be empowered to make any legal decisions as such, but it will hand over its conclusions to the Peruvian Justice Ministry, which can take matters a step further. The third objective will be to draw up proposals for any necessary structural reforms within Peruvian society and for establishing a clear programme to stop the threat of violence, kidnappings, and other atrocities.

The Commission on Truth and Reconciliation is only the first step along the road to creating a more just society in Peru. The government must work closely with other national organisations to improve Peruvian society. The Church has an important role to play in this. However, there must be a universal willingness to implement the proposals of the Truth and Reconciliation Commission in order to show that there is light at the end of the tunnel.

Context and Programming Case Study: North America
SONORAN BORDERLANDS PEACEBUILDING INITIATIVE
Written by Tom Brenneman and Cecilia Guzman, United States and Mexico

The states of Arizona, US and Sonora, Mexico meet in the northern tier of the Sonoran desert region. It is a region of diverse ecosystems with wildlife, florae, landscapes and natural resources unique to this area of the world that have sustained people, cultures and economies for centuries. Following the war between the US and Mexico, and the Gadsden Treaty in 1848, a political border was established separating the two countries from Texas and Tamaulipas to California and Baja California. Traced along the banks of the Rio Grande River and dusty roads, passing through small towns and reservations and hundreds of miles of seamless desert, this border divides the Sonoran region, cuts across historic family lines, land holdings, communities and cultures.

A COMPLEX HUMANITARIAN CRISIS WITHIN A CONTEXT OF PROFOUND DEMOGRAPHIC CHANGE

Today, the Sonoran region and all US-Mexico border regions are critically impacted by conflicts that derive not only from this history of division but also by dilemmas of flawed immigration and economic policies and inadequate, often unplanned processes to address community development, regional economic security and the ramifications of complex social change. Human migration to the US-Mexico border region from within Mexico as well as Latin, South and North America is motivated by a mixed bag of survival and subsistence,

economic trade and lifestyle interests as the border region is increasingly a place that holds opportunity for higher wages for people from the south and business and lifestyle opportunities for people from the north. Facilitated by global trade polices such as the North American Free Trade Agreement, technology and resources that allow for larger populations to live in arid landscapes, border communities have seen populations double and triple for some communities over the last 10 years. Migration to cities and towns on both sides of the border has not only increased the population of border communities but also dramatically impacted on the ethos of communities and civic relations through increasing cultural and ethnic diversity and challenges to physical and social infrastructures of these border communities.

HUMAN MIGRATION AND THE GLOBALISATION OF CAPITAL

Over the last 20 years, the border region has increasingly become an industrialised trade zone between First World and Third World nations. The region is home to foreign owned manufacturing plants called *maquilladoras*. These are factories that import raw materials from the US, Canada and other nations for final assembly, and capitalise on cheaper labour in Mexico with geographic, logistical and regulatory incentives to serve North American markets. While contested as to their just and equitable labour conditions, the *maquilladoras* offer work for thousands of labourers who migrate to the border region. Growth of the *maquilladoras* challenges and contributes to conflicts over infrastructure and municipal services to communities on both sides of the border, and contributes new problems to the environment, safety, health and welfare of these communities. Economic recessions and shifts in the investment strategies of global capital bring abrupt changes to the employment status of thousands of *maquilladora* workers, and are correlated with unemployment and the rise of substance abuse, violence against women, chronic poverty and hunger.

IMMIGRATION AND BORDER ISSUES

The immigration crises and increasingly large presence of US federal law enforcement personnel, small armaments and military support (the Border Patrol force roughly doubled to 8,000 agents from 1993 to 2000) can be traced to October 1994 when Mexico devalued its peso in an economic crisis. Seeking to prevent waves of illegal immigration, the US Immigration and Naturalization Service (INS) implemented Operation Gatekeeper and a number of other operations to curb undocumented immigration and narcotic trafficking in particular areas. The stated intentions of INS border police are to maintain an international border that facilitates regulated trade, generates and regulates the free movement of people and goods, prevents drug trafficking, illegal migration and the transfer of unlawful merchandise. The INS is facilitated by Joint Task Force Six, a consortium of federal law enforcement, military, customs and regulatory agencies. They employ a strategy of low-intensity conflict that pursue security through tactics of force to psychologically and physically deter civilians. These are often experienced in the form of low altitude night-flights by search helicopters, armed checkpoints on highways, high intensity night lighting of the border in municipal areas and extensive vehicle, bicycle and horse patrols. The impact on undocumented migrants crossing these militarised INS operations is dramatic. For example, the death rate of migrants crossing the Imperial Valley in California and the Sonoran desert in Arizona increased by 600 per cent since Operation Gatekeeper was established, with over 1,500 deaths in the last five years.

COMMUNITY CONFLICT, VIOLENCE AND ECOLOGICAL IMPACT

Racial profiling, a tactic used by police to stop and detain people on the basis of skin colour, has been used against migrants by police in a number of Arizona cities. This has raised conflicts between neighbours and community groups, as have a few Arizona ranch and private property owners who have fired on and detained immigrants at gunpoint. Such violence has escalated tensions in communities and created factional groups.

The expenditure of resources by border communities responding to medical and law enforcement issues is growing at alarming rates. Hospitals, law enforcement agencies and civic organisations are increasingly taxed in meeting these emergency needs and conflicts

arise as government and community groups discern the legalities and responsibilities over the remuneration of expenses of caring for migrant needs. Amidst these conflicts are known cases and allegations of violence against migrant women, such as rape and sexual assault by "coyotes" (human smugglers) and border patrol agents.

Effluent and airborne waste from *maquilladora* manufacturing coupled with improperly disposed human waste and garbage in border communities where the infrastructure is stressed due to over-population bring significant environmental challenges. Increased Border Patrol and migrant traffic on fragile desert habitat destabilises the environmental fabric as rangeland fences are destroyed by migrants and INS, trash and personal effects are discarded by migrants, soil erodes from increased vehicular traffic and the migration of wildlife is impacted by INS imposed walls dividing US and Mexico cities and towns.

DISPARATE APPROACHES IN ADDRESSING CRISES AND STRUCTURAL CONFLICT

Within the context of the region's increasing build-up of law enforcement and arms, interest-based advocacy groups from a variety of social sectors have begun to convene within border communities to rally in support of their respective viewpoints on border issues. However, in some instances, these well-intentioned endeavours have contributed to escalating tension, fear and division within local communities. Despite the necessary activities of many advocacy groups and initiatives, approaches to problem solving and social change that hold human rights, libertarian interests, civic, economic and governmental groups within a common dialogue oriented to both crisis resolution and long-term structural change are not also present. Thus, the potential for peacebuilding.

While violence and conflict have an immediate impact on local communities, these border issues are symptomatic in nature and rooted in broader trends of economic globalisation, national policies and power bases located far from the border region. Determining the locus of local, state, federal or international responsibility in border issues are pressing dilemmas. Discerning problem solving processes in border communities poses difficult challenges to NGOs and governmental institutions responding to the blended crises of immigration, violence to immigrants and profound social change within border communities. Given such challenges, we approach our context through a strategy of peacebuilding that seeks to create both conditions and opportunities for people at a local and regional level to come together in a physical and emotional space to discern a mutually desired and shared future.

BUILDING A REGIONAL CONSTITUENCY FOR A CULTURE OF PEACE: CAPACITY BUILDING AND COLLABORATION

In working to address the complexities of conflict and social change in our region, seven NGOs (BorderLinks; Tecnológico de Nogales; Universidad Tecnológica de Nogales; Catholic Relief Services; Cooperative By Design; an Arizona Peacebuilding Consortium in Tucson; United States-Mexico Conflict Resolution Center; and the Network of Communities for Peacemaking & Conflict Resolution) have embraced a partnership to address borderland peacebuilding based on the shared mission of education and the value and principle of individuals as agents of social change. While diverse in scope, mission and respective work within society, the partnering NGOs are working in collaboration to facilitate with border leaders a programme of peacebuilding that is systematic in nature and rooted in the context of our borderland region.

PROGRAMME SUMMARY

Our borderland realities demonstrate that there is no one political event, trade policy or law enforcement strategy, that singularly creates and sustains justice, economic viability and security for our region. Ultimately, our real source of security and viability rests on developing relationships with and between the people and communities in the borderlands and our local capacities to vision and design social change processes in our communities. The Sonoran Borderland Peacebuilding Initiative (SBPI) aims to bring people, municipalities, communities and institutions together from both sides of the border to better understand how we encounter our social dilemmas and to discern and empower one

another in cooperative action economically, socially and politically.

The overarching objective of the SBPI is to build a comprehensive and sustaining regional peacebuilding and leadership network comprised of leaders from across the social spectrum to engage in dialogue, education, and applied research in peacebuilding, which is both action-oriented and self-reflective. We seek to reduce violence and bring about lasting and just social change in the region by strengthening the capacity, resiliency and relationships within and between formal (elected/appointed) and informal (grassroots) leaders from across northern Sonoran and southern Arizona. As a bi-national endeavour, we are collaborating to develop an approach to peacebuilding for just and sustainable social change contextualised to our region, culturally appropriate and geared to positively impact on critical dilemmas in leadership, security, justice, governance and peace.

We therefore approach peacebuilding as a process that involves proactive construction of conditions that promote a mutually desired, shared future. Rather than limiting peacebuilding activity to a "post-conflict phase" or negotiations, we embrace peacebuilding as a continuous process of working to creatively engage and channel conflicts constructively, build equitable relationships with a strong emphasis on social justice, and sustainable socio-economic development.   While peacebuilding is infused with mediation and conflict resolution processes, the focal point of this initiative is on capacity building in leadership through dialogue and exchange. This occurs in a variety of learning forums and dialogues directed toward empowerment, justice and relationship building across social and political divisions such as between the human rights and law enforcement communities. The task of peacebuilding is to create opportunities for meeting across lines of conflict and social stratification to mutually discern and mobilise the resources inherent within the communities of the Sonoran region and enhance the capacities of individuals and institutions to constructively transform their respective conflicts and lives.

Primary Goals of the Sonoran Borderlands Peacebuilding Initiative:

- ❖ Increase understanding of peace as a change process based on relationship building;
- ❖ Increase recognition that peacebuilding is an organic system requiring relationships and coordination of multiple activities and roles at multiple levels and that no one activity or level is able to deliver and sustain peace;
- ❖ Increase understanding of the particular activities required by various social sectors (i.e. top-level political leaders, middle range and grassroots) that are necessary to build and sustain social change processes;
- ❖ Articulate strengths, values and traditions of leadership and conflict resolution of Sonoran border communities;
- ❖ Encourage dialogue and relationships between people and groups who traditionally do not meet with one another, thus working to strengthen relationships and create linkages across social levels in the US, Mexico and bi-nationally;
- ❖ Educate leaders in peacebuilding strategies that integrate the diverse yet interdependent issues of human rights, security, governance and economic development;
- ❖ Develop the capacity of borderland social, economic and political infrastructures to adapt and respond to relational needs rather than being solely defined and driven by crisis events and political agreements;
- ❖ Engage practical peacebuilding strategies developed in South American and Latin American conflict settings that support collaborative action and address crises, complex social change, and sustainable long-term development.

PROJECT TIMELINE AND ACTIVITIES

The partnering NGOs began meeting in the spring of 2001 to hone the concept of the project, build their capacity, develop the necessary trust, networks and resources to initiate a number of activities that are now underway. These activities include:

- ❖ **Advisory Committee.** Effectively reaching and developing relationships with leaders and organisations in a highly politicised context and across a complex web of social stratification in a region shared by two countries with distinctly different histories, cultures, resources and power is daunting. This challenge is in part mitigated with leadership beyond the partnering NGOs by an Advisory Committee comprised of diverse persons demonstrating leadership in, and representative of, strategic social and civic arenas from across the social spectrum in neighbouring border municipalities. Essential to this group are people who can work across the diversity of their constituencies and have rapport with groups and individuals in civic institutions, NGOs, economic sector, religious groups, women and youth, law enforcement, media and public policy bodies.
- ❖ **Winter/Spring 2002 Structured Community Dialogues: Enhancing Cultural and Leadership Capacities.** A series of structured dialogues on both sides of the border in bilingual formats, emphasising the awareness of people's realities, issues that create conflict, dilemmas impacting leadership and visions for life and social change.
- ❖ **Spring 2002 Sonoran Seminar: Developing Capacities in Strategic Approaches to Peacebuilding.** A weeklong bilingual seminar in strategic peacebuilding introducing a peacebuilding framework based on long-term work in South American and Latin American contexts.
- ❖ **Fall/Winter 2002 Borderland Regional Summit: Reflection and Dialogue on the Impact of Strategic Peacebuilding.** A meeting will convene the training participants and additional colleagues with whom they have been working to disseminate the information and processes encountered throughout the initiative emphasising lessons learned, challenges, and areas for revision and development for future borderland peacebuilding education.
- ❖ **Evaluation Mechanisms.** Participatory evaluation activities and exercises will be facilitated in all group gatherings to continually shape and direct the initiative to participants' needs and realities and critically assess and monitor the impact of social change.

Context and Programming Case Study: Oceania
THE BOUGAINVILLE CONFLICT
Written by Justine McMahon, Caritas Australia

Bougainville is the largest island in the North Solomons Province of Papua New Guinea (PNG). Although it is still a part of that country, it is geographically and culturally closer to the Solomon Islands than to mainland PNG. At the turn of the century it was a German colony. Later, as part of German reparations to the Allies after World War I, it became a British colony. Britain ceded responsibility for PNG, and therefore Bougainville, to Australia.

Just over 80 per cent of the island's inhabitants identify themselves as Catholic. Seventh Day Adventists, United Church, fundamentalist Christian sects, and a small number of cargo cults also have followers. In August 2001 the Catholic Church celebrated 100 years on the island. The missionaries, the vast majority of whom were Marist priests, sisters and brothers, were instrumental in ensuring that the island had one of the highest literacy rates in PNG and as good access to health care as any other province.

Bougainville, which has one active and two inactive volcanoes, is a fertile and mineral rich island. Prior to 1984 it had the biggest copra plantation in the South Pacific and a thriving cocoa industry. In the late 1960s a large copper and gold deposit was found in the mountains behind the capital city of Kieta. The Australian Government, then the administrator of PNG, encouraged the establishment of a mine in anticipation that it

would provide more than 50 per cent of PNG's foreign earnings once that country achieved its independence in September 1975.

Unfortunately, the Australian negotiators took little notice of the landowners' concerns about the mine. An Australian company, Conzinc Rio-Tinto Australia (CRA), operated the Panguna Mine. Just a few weeks prior to PNG's independence, a group of landowners around the mine as well as some others on the island, proclaimed independence for Bougainville. While independence was never granted it marked a new relationship between Bougainville, mainland PNG, and the mine.

The Panguna Copper Mine

Panguna Copper Mine earned hundreds of millions, if not billions, of dollars in revenue for both PNG and CRA. Infrastructure on Bougainville was improved: a whole new town, primarily to service the mineworkers, was established. As a result, schools, roads and health clinics were built. The island had one of the best equipped hospitals in PNG. Employment opportunities were opened up and skills increased.

However, there was a down side: waste from the mine was destroying the pristine environment, traditional landowners lost their land, receiving either a pittance or nothing in return. In addition, there was simmering hostility from the landowners and others who felt that too much money was leaving Bougainville. For some, independence from PNG was still a dream.

Who Was Involved

In 1987, landowners, led by Francis Ona, demanded 10 billion kina (then around US\$ 8 billion) in compensation. Both CRA and the Government of PNG refused to pay. By November 1988 negotiations had fallen through. Around that time the huge pylons that carried power up to the mine were blown up. With no power and following some other incidents of sabotage, the mine was closed for a "few weeks". The PNG riot squad (police) were called in to "restore order". Sadly, they were responsible for some brutal excesses, namely the burning of houses and villages and other acts of violence against the civilian population. The Bougainville Revolutionary Army (the BRA) was formed to "protect" the population. In March 1989 the PNG Defence Force was called in to back up the riot squad. Their actions galvanised much of the population behind the BRA. Despite negotiations for a peaceful settlement, the dispute escalated. The mine never re-opened.

The PNG Government declared a state of emergency in 1989. The government imposed an air and sea blockade of the island, preventing the delivery of vital medical and food supplies. This reportedly caused the deaths of thousands of people. Some actions by the BRA lost the support of part of the population resulting in a fracturing of the BRA.

The combatants became hard to identify, with some changing sides frequently. The Resistance, who were pro-autonomy but anti-independence, sided with the PNGDF (PNG Defence Forces – the government army) against the BRA; some factions of the BRA fought against one another. Villages were divided. Terrible atrocities were committed: suspected BRA members or sympathisers were tied up, loaded into Australian-supplied helicopters and dropped into the sea to drown or into the volcano. All sides engaged in summary executions, often by gun and knife but sometimes by chainsaw. Gang rape was common. Some estimates say that up to 20,000 people died as a result of the 10 year long "crisis".

Attempts at Peace

Since the dispute first began, there have been many attempts to bring peace to Bougainville. These include:

1989: the *Doi Package* offered to increase the PNG central government's commitment to the development of the province's infrastructure. That same year the Bika Report

proposed Provincial Government control of the mine and the retention of 75% of the revenue raised in the province.

1990: the *Endeavour Accords* were signed. This agreement sought to restore services but was never implemented after arguments developed about who was to be responsible for the delivery of those services. This was a lost opportunity.

1991: *the Honiara Declaration* was signed by both the PNG Government and Bougainvilleans. It, too, fell through.

1997: A major – and worrying – hitch to the peace process was the PNG Government's hiring of a foreign mercenary group, called Sandline, to end the crisis. If this had gone ahead, the conflict could have lasted for decades.

1997 saw a positive development as well. The *Burnham Declaration* was agreed upon. It formed the basis of a cessation of hostility between the warring parties. Among them was a multinational Peace Monitoring Group consisting of personnel from Australia, Vanuatu, Fiji and New Zealand. Steps were also taken to lift the blockade around the island.

Since then the *Loloata Agreement* has been signed further cementing steps along the road to peace.

August 2001: all parties in the conflict signed a peace agreement. This has gone a long way to increasing confidence within the community that lasting peace has been achieved.

RECONCILIATION WORK

The Caritas Bougainville Rehabilitation Programme supports the work of the Peace Foundation of Melanesia's Restorative Justice programme. In the absence of any law and order on the island, this plays a crucial role in the peace process. It is a village-based programme that trains members of the community to mediate disputes and, if necessary, recommend suitable action.

In addition, NGOs have promoted small income generating projects to try and restore some normality to those affected by the conflict and to provide alternative economic opportunities.

The Bougainville Trauma Counselling Institute has worked hard in schools and villages to help those traumatised by 10 years of conflict to cope with the experience. This will be a long and slow process, particularly as current research indicates that the full extent of trauma does not surface until 10 years after the conflict has ended.

THE CURRENT SITUATION

Since the signing of the peace agreement in August 2001 there has been a noticeable increase in confidence amongst the community. Every day there are small signs that normality is returning: grass is being cut, there are cars on the roads in the town (all hidden in packing crates in the jungle during the crisis), burnt out houses are being cleaned up, small businesses are opening up, people are returning to their villages.

There are some incidents of violence and intimidation, but nearly all of them are alcohol related. The biggest danger for Bougainville is that there are a large number of strong, fit young men who grew up in a time of war and who now have nothing to do. If this continues, they may decide that it is more profitable to fight than keep the peace. All the signs at the moment are that people are tired of fighting. The people of Bougainville want peace.

In the Highlands of Papua New Guinea (PNG), western influence is only forty-five years old with western businesses and Churches only venturing into the area in the mid 1950s. The peoples of the Highlands live very traditional lives with their cultural practices, beliefs, and values changing only in the last few years. The peoples of this remote and beautiful part are many and varied. Over 700 separate language groups exist in PNG and many of these are found in the Highlands. Caritas Papua New Guinea and the Catholic Church of PNG have worked with some of these communities for many years now. In more recent years, they have focused on peacebuilding and conflict transformation as many tribes and clans move from one situation of intense conflict to another. The cycle of violence seems endless.

Culturally, tribal fights are seen by many as a way of gaining dignity and maintaining *status quo* and identity. As a result, tribal warfare is, unfortunately, predominant in most parts of the highlands of the country. The cause of the conflict can sometimes be as complex as land ownership and sometimes as simple as revenge for a robbery or killing. The conflicts have one thing in common: the scale of the killing and the destruction of property is almost beyond measure. Two tribal clans in the Southern Highlands of Papua New Guinea have been in conflict for over six years. Two clans of the Sengso and Pingirip villages, the Torom-Pepela and Ungk-Wim clans respectively, have been at war using both traditional and high powered weapons.

In principle, clusters of tribal communities (little empires) live distinct but interdependent lives. During times of external threat, they band together with other tribes or clans. The Torom-Pepela and Ungk-Wim each had their own allies, and their respective allies had their own enemies on either side. The Torom-Pepela and Ungk-Wim tribes had about 14 clans on each side supporting the tribal fight. When one conflict has been brought to a close, the tribes and clans who have fought in support of one side can then expect to be supported in their next battle. And so the periods of conflict flow into one another and the original cause of one fight might be completely masked by later developments. Furthermore, aligning with a tribe is seen as an investment, whether it be in words, deeds, or cash. The first supporter supports the primary or principal tribe – the owner of the tribal conflict, the second supporter strengthens the first supporter, and the third supporter strengthens the second, and so on. The list of supporters can be quite long - as long as the number of tribes in the "empire".

When the fight ends after many years, there is the issue of compensation. The compensations are conducted within their own tribal groupings. The principal tribe is responsible to the first supporter, and then the first supporter compensates the second supporter, who fulfils the compensation demands of the third supporter and so on down the line. If a problem occurs in the payment of compensation (either through cash or pigs) the fight can start up again.

The peace process is just as tough as the actual fighting itself. A fight is regarded as successfully resolved when all parties cooperate willingly. And so, in the peace process every party involved in the conflict must want peace. Every resentment and discontentment must be resolved in the peace process. Inevitably some factions are harder to deal with and so the issue of non-compliance can lead to a breakdown in the negotiations and sometimes to another outbreak of fighting.

The peace process between Torom-Pepela and Ungk-Wim involved not only those two groups but required negotiating with 28 – 30 clusters of clans and their interconnected

problems. Brokering peace in this situation took time! What is important is that each clan and its families, right down to individuals, had to understand the peace process and come to believe that it would bring benefits to them all.

The actual mediation was a hard and long process. Firstly, all parties or stake-holders on both sides of the conflict had to be accurately identified and the various interconnecting links established. It was absolutely vital to establish the facts and statistics as to who lost what and who owed what to whom in the conflict. Knowing the names of the key players in the conflict and building a relationship based on trust was essential. Each stakeholder, each head man and each village counsellor had to believe that the negotiator was a worthy, honourable and impartial listener.

Once the information was gathered and analysed, separate meetings of all leaders and concerned members of the tribe in their community were called. During these meeting, the following questions were discussed: "Now that you have shown great interest in ending this disastrous tribal fight and you want to make peace with your rival,

1. What would hinder the peace process on your side? And on the other side?
2. What do you need to do on your side? What do they have to do?
3. What are the outstanding issues on your side that need to be worked on? And theirs?
4. What would you like to do as a token and tangible proof of good will for peace and harmony? And what would you like your rival to do to demonstrate their goodwill?
5. What specific task do you want me (the Caritas mediator) to perform in this process?
6. When can we meet again?"

Listening attentively and actively to ascertain the genuineness of the discussions was important as was making sure that a general consensus was reached by giving every opportunity to as many people as possible to speak on behalf of their clan. This was done in both places. If there were discrepancies in their version of the story, the mediator returned and gently tried to point out what was said by the other tribe so that they had the opportunity to iron out the differences.

It took two years to achieve the goal of peace. The process culminated in a public ceremony with the signing of peace treaties witnessed by local leaders, government authorities and Church leaders. A public ceremony provided the occasion to announce to neighbouring communities, the churches, the government, and rest of the province and country of the bilateral decision to end this fight. Invitations were sent to all government authorities, Church leaders, community leaders, and the concerned members of the two rival tribes, allied tribes, neighbouring communities, and the rest of the province who were affected during the tribal fight.

In this public ceremony, an agreement, or memorandum of understanding, was prepared which was signed by heads or leaders of every single clan that was involved in the tribal conflict. On the document were the names of government authorities including the courts, the police, councillors, elected leaders, prominent community leaders, mainline Church representatives, parish priests and or pastors who sign as witnesses to the fact that these clans are no longer at war. During the signing ceremony the rival leaders, all wearing their traditional Highlands clothes and paint, processed into the public arena in pairs holding hands. They approached the document together and signed it one after the other.

As a sign that the peace process heralded a new time, the two rival tribes are now working together to construct a road that goes to their communities using funds made available from Caritas Papua New Guinea. They have also built a church and priest's house using bush materials on the ground that was once their main battlefield. Families are now resettling on land which was once deserted because of the conflict. Life is slowly but surely returning to normal and efforts are being made to promote, educate and nurture peace.