

The background of the cover features a close-up of a woman's face, wearing a dark headscarf and large hoop earrings, looking upwards and to the right. The background is a warm, orange-hued sunset over a landscape with silhouettes of trees and a bright sun on the horizon. Two white doves are flying in the upper right corner.

The **Companion** for  
**Women**  
**Mediating**  
**Armed Conflict** in  
**Communities**

**PEACE THROUGH  
PLURALISM**

**Alice Wairimû Nderitû**

Illustrated by Cirû Nyingî







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# Contents

<i>Dedication</i>	12
<i>Epigraph</i>	13
<i>Acknowledgements</i>	14
<i>Foreword</i>	20
<i>Introduction: A Letter from a Woman Mediator of Armed Conflict to Practicing or Upcoming Women Mediators of Armed Conflict</i>	26
<i>Acronyms &amp; Abbreviations</i>	54

## **PART I: THE COMPANION**

<b>Section 1: Peace through Pluralism</b>	58
1.0 What is The Companion for Women Mediating Armed Conflict in Communities?	60
1.1 What is pluralism?	60
1.2 The Peace through Pluralism Approach	62
1.3 A sense of belonging in a pluralistic society	72
1.4 Conclusion	77
<b>Section 2: Why do we need this Companion?</b>	
2.0 Introduction	80
2.1 The objectives of The Companion	81
2.2. Vision of The Companion	81
2.3 Learner outcomes for women mediators	83
2.4 Women mediators of armed conflict	83
2.5 Why women?	86
2.6 Context of the policy on why women?	87
2.7 Stress, burnout and post-traumatic disorder for the woman mediator	93

2.7 The need to protect yourself and those around you	98
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### **Section 3: Voices of Women Mediating Armed Conflict**

3.0 Introduction	102
3.1 The violence interrupter: Jane Anyango	102
3.2 Connecting local peace builders to policy makers: Regina Mutiru	103
3.3 The legal power behind international peace agreements: Pauline Akello Onunga Adero	104
3.4 The dialogue facilitator: Leonie Abela	104
3.5 The dialogue sustainer: Hannah Tsadik	105
3.6 Women Inclusive peace committee model: Fatuma Sheik Abdi Kadir, Halima Shuria, Ore Aden Hussein, Nuria Abdullahi and Dekha Ibrahim Abdi	107
3.7 Bridging the legal gap: Ladi Agyer Madaki	109
3.8 Promoting inter-faith social cohesion and community peace-building: Fatima Suleiman	110
3.9 Bridging the ‘no-go areas’’: Monica A. Tete	112
3.10 Sustaining community development: Amina Hassan Ahmed	114
3.11. The women’s coordinator: Zainab Yakubu	117
3.12 The Muslim dialogue facilitator: Maimuna. S. Abdullahi	119
3.13 The teacher connector: Mairo Sani Yop	120
3.14 Seeker of peaceful co-existence: Halima Yoman	123

#### **Male Allies:**

3.15 Building the capacities of women as peace builders: Hassan Sheikh Mohammed:	124
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3.16 Building capacities of women in peace building: Salim Musa Umar:	125
3.17 Conclusion	128

#### **Section 4: The Nature of Conflict**

4.0 Introduction	130
4.1 What do you understand by conflict?	133
4.2 Violence	134
4.3 Conflict as a positive	137
4.4 Manifestation of conflict	138
4.5 Peace	139
4.6 Levels of conflict	139
4.7 Handling of conflict	140
4.8 Key principles of conflict	148
4.9 The conflict triangle or ABC model of conflict	150
4.10 Conflict prevention: Linking early warnings to early responses	151

#### **Section 5: To Whom Does the Peace Belong?**

5.0 Introduction	160
5.1 Case study	160
5.2 Tasks	167

#### **Section 6: Preventing Violent Conflict**

6.0 Introduction	170
6.1 Moderators and aggravators	170
6.2 Gender roles in violent conflict	172
6.3 Tools for conflict analysis – the hippo	175
6.4 Conclusion	178

## **Section 7: Conflict Analysis Tools**

7.0 Introduction	182
7.1 Conflict profile	183
7.2 Stakeholder analysis	184
7.3 Cause analysis	185
7.4 Trends and opportunities	187

## **Section 8: Mediation Planning and Preparation**

8.0 Introduction	190
8.1 Mediators of armed conflict	193
8.2 Dialogue facilitators	193
8.3 Key questions	194
8.4 Mediation through dialogue facilitation	196
8.5 Mediation interventions	200
8.6 The results of the mediated facilitated dialogue	201
8.7 Prioritising peace or justice... or balancing the two?	208

## **Section 9: Mediation Role-Play: Permission to Enter a “No-Go Area”**

9.0 An example of an armed conflict mediation process through role-play	214
9.1 Introduction	214
9.2 Background	214
9.3 Example of an armed conflict mediation process	227

## **Section 10: Mediating and Facilitating Community Dialogues**

10.0 Introduction	232
10.1 Example of a road map	233
10.2 The dialogue process	239
10.3 Debate versus dialogue	242

10.4 Mediator interventions	243
10.5 Spoilers	247
10.6 Summary	252
10.7 Preparation check list	253
<b>Section 11: Drafting a Community Peace Agreement</b>	
11.0 Introduction	260
11.1 Drafting a peace agreement	261
11.2 Providing guidance on the drafting of a peace agreement	263
11.3 Developing and sustaining a peace agreement	265
<b>Section 12: Peace through Pluralism Evaluation Tool</b>	
12.0 Introduction	274
12.1 How to evaluate a “Peace through Pluralism” process	274
<b>PART II: THE FACILITATOR’S GUIDE</b>	
Module 1: Peace through Pluralism	294
Module 2: Why do we need this Companion?	326
Module 3: Voices of Women Mediating Armed Conflict	346
Module 4: The Nature of Conflict and Preventing Violent Conflict	354
Module 5: To Whom Does the Peace Belong?	368
Module 6: Conflict Analysis Tools	372
Module 7: The Mediator and the Art of Mediation	394
Module 8: Model for Your Training of Women Mediators Session	418
Module 9: Workshop Evaluation and Closing	432
Index	435
Glossary	464
End notes	475

# Dedication

To The many ethnic and religious communities  
With whom we have worked  
To prevent and transform violent conflict In many parts of Africa

# Epigraph

*To The many ethnic and religious communities  
With whom we have worked  
To prevent and transform violent conflict In many parts of Africa  
By listening to them,  
I was able to understand  
The importance of  
A Peace through Pluralism Approach.  
A Peace through Pluralism Approach  
Moves conflicting parties  
From seeing each other  
As a problem.  
They begin to understand that  
Respect for their differences is crucial  
In finding a solution.  
They begin to see that  
Structural factors such as  
Injustices, inequalities and inequities  
That exist between them present  
A bigger problem  
Than their differences.  
They blame each other less  
And work together more  
To construct or reconstruct  
Destroyed relationships.  
They begin to create new ways  
To connect across  
ethnic, religious or other divides.*

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# Foreword

**W**hen Alice Wairimu Nderitu asks you to do something, you do it. I have lived by this rule for the last decade, and never once have I been disappointed. If she is involved in something, it is guaranteed that the cause will be just, the means will be creative, and the adventure will be full of laughter and a success in the end.

Before we met, I knew her only by reputation. Alice is a highly regarded mediator, ethnic relations facilitator, human rights educator, armed conflict analyst, policy adviser, respected author, and more. She has held remarkable leadership roles in civil society and government, working with political leaders at the highest levels and directly with community members – always seeking to build lasting, meaningful peace.

When we first spent time together, I saw what made her so special. In 2011, Alice travelled to Boston and Washington, DC, (while the weather in the United States was far below freezing), to participate in a world-renowned colloquium hosted by my organisation, The Institute for Inclusive Security. She was one of 21 women mediators carefully selected from around the world and brought to raise the importance of mediation to policymakers. Even among this group of stars, she shone brightly. She was persuasive and impressive in the presence of national leaders, often changing their perceptions about the power of African women. She shared experiences and exchanged ideas with fellow participants, some of whom thought they had little left to learn about their field. And, she was kind and warm to every single person on our staff. From that moment on, we all rushed to find ways to work with Alice again, and to share her knowledge with the world.

Alice and I had great fun co-authoring a paper for the prestigious *Oslo Forum on Mediation*, challenging one-by-one, the most common misconceptions that senior mediators have about including women in negotiations. We rejoiced when Madame Louise Arbour, former Justice of the Supreme Court of Canada and now UN Special Representative for International Migration, mentioned our paper in her opening remarks as “essential reading”.

The Institute for Inclusive Security sought Alice’s help on a range of initiatives, including work most dear to my heart, with women from Sudan and South Sudan. Over several years of support, Alice helped us all navigate some of the most difficult but honest group conversations. She also taught us a brilliant term that she invented: guerrilla advocacy.

Alice knows better than anyone else that the real work of negotiations does not happen only around official tables. She helped us all find creative ways to get our voices heard by those in power – including “accidentally” bumping into them in hotel lobbies with our written recommendations to them ready in our hands. Alice also helped me, a Canadian, change my approach to African issues. She told me once, for example, that saying, “We’re only seeing the tip of the iceberg,” was much less relevant than saying, “We’re only seeing the ears of the hippo lying under the water!” What has made our decade-long partnership so meaningful is found in our shared values and approaches to issues.

Alice believes that communities know best what they need. She knows that something imposed by outsiders will hardly be successful over the long-term; and while there is a role for facilitators, true leadership must come from within communities themselves.

Alice knows that effective mediation is a skill, as well as a talent: it is a practice that deserves study, and that can be refined and improved. Perceptively, she knows that people who are not truly committed to peace sometimes use overly complicated language or theories as ways of excluding others from the process. This Companion is a gift of complex ideas conveyed in clear and simple language. It will help readers to build on the experiences and wisdom of their own communities. Through her approach to mediation and her commitment in writing this Companion, Alice again proves to be a professional who lives her belief in walking with communities, not talking at them.

Rare within the international community, Alice is committed to looking at the big picture. She knows that negotiations that look only at the surface of an issue fail to address the underlying drivers of conflict, and most often, lead to a return to violence. She helps groups go beyond their opening positions and look together at what truly needs to be changed. Alice once described to me that far too often; we try to put a bandage over a wound before cleaning it. Then, when it becomes infected, and the problem is far worse than before, we are somehow surprised!

Perhaps most importantly, Alice believes in the power of women. She never lets policymakers see women only as victims. Alice shares story after story of ways in which women demonstrate wisdom, courage, and creativity to prevent or end wars, and bring about meaningful peace. She is always challenging stereotypes of African women. In particular, Alice points to the longstanding custom among many communities in Africa of having women mediate between and among communities.

Alice has always seen what many in the international community are only now coming to understand. Women not only have their own priorities and ideas, but these priorities and ideas are also essential to any process aiming to create lasting peace. This Companion is a response to that truth. The sad reality remains that there are far too few resources aimed at bringing women into the process, particularly as mediators. Globally, women make up just 2% of mediators – an appalling shortage that Alice helps us see is limiting our capacity to live in peace.

The power of a Companion such as this cannot be underestimated. Imagine if every village in the world had a skilled, community-supported female mediator! The potential is staggering.

A former Canadian Prime Minister once said: “Diversity is a fact. Inclusion is a choice.” That phrase reflects what I see as one of our most fundamental choices for today. Communities everywhere are changing. It is up to us to respond not only with tolerance, but with a positive vision for making the most of the talents and contributions of all. This is the concept of pluralism.

The experiences of my own country, Canada, provide inspiration in many ways. We have made many mistakes in our young history; for example, in our treatment of Indigenous Peoples. Many people around the world are surprised to learn that we have our own truth and reconciliation processes within our borders.

Many painful and embarrassing challenges remain. At the same time, we are also constantly striving to ensure our pluralism is vibrant and embraced.

Justin Trudeau, Canada's current Prime Minister, for example, wants all Canadians to see themselves as represented in government. From his party's elected members, he appointed 50% of his parliamentary cabinet as women, as well as members from various indigenous groups and ethnic identities. The composition of the Federal Cabinet is both symbolic (it sends a strong signal to all Canadians about the government's priorities), and strategic (if members do not govern well, they will not be re-elected and the party will lose power).

Canada is proving that we can have both. The idea that there must be a trade-off between representation and competence is a false choice. This concept is now reflected in Canada's foreign policy, with diplomats and security personnel seeking to listen to and act upon the priorities and perspectives of women around the world. The Minister for Global Affairs and the Minister for Defence regularly reference the importance of women leaders to global security – including the types of women this Companion aims to support.

No one is better qualified to write this Companion than Alice Wairimu Nderitu. While she has written it for women community members, it is just as relevant to high-level officials of all genders. Her approach is practical and its content informative. With her gift of doing so, Alice has also infused the text with vivid examples, proverbs and phrases that serve to remind the reader that this is no ordinary textbook.



Thanks to Alice and the committed communities of male and female leaders she works with in Kenya and beyond, its impact can be extraordinary as well.

*Jacqueline O'Neill*

*Jacqueline O'Neill has been named  
Canada's first-ever Ambassador for Women,  
Peace and Security  
June 2019*

# Introduction

## **The Companion**

Dictionaries define the word *companion* in many ways. The working definition of the word in this book's title is in reference to two definitions. One is that of a *companion* as a person you spend a lot of time with often because you are friends or because you are travelling together. The other is used in the title to signify a type of book that gives you information on a particular subject or tells you how to do something.

No doubt you have either been present at, or at least seen photographs of, combatants signing a peace agreement after a successful mediation. Most often those involved are seen holding up or signing the agreement. In many cases the people around look happy, with smiles all around. The communities affected or previously in conflict sometimes sing with joy. People are dressed in their best clothes and it all looks and sounds very nice, very glamorous, does it not?

The truth is, it is very difficult for a woman mediator to lead communities to the point of signing a peace agreement. It is even more difficult to implement it. Being a woman mediator of armed conflict is one of the loneliest jobs in the world. As Jacqueline O'Neill cites in the *Foreword*, women comprise only 2% of mediators of armed conflict in the whole world. Therefore, we women mediators of such conflicts can rarely benefit from sounding boards and peers with whom to share our day-to-day experiences.

Can you imagine a time when there were only 2% of women lawyers or women veterinary doctors in the world? So, many of their experiences were unique to them as women, yet they had no one with whom to share those experiences. Now they have networks across the world. Yes, today there

exist women mediators of armed conflict living within communities, but they are extremely rare and are often lonely and unconnected. As women mediate armed conflict in villages across the world, their need to reference, talk or seek advice is the reason this *Companion* has been written. As a woman mediator of armed conflict, it is your *Companion* to spend time with. It is a friend to travel with – a book that will give you information on how to mediate armed conflict and facilitate dialogue between communities by using a *Peace through Pluralism Approach*.

This *Companion* is primarily for women, but it is relevant across genders. The spoken and written word is a powerful medium for conveying the messages we use in peace processes, and it is important that we convey positive images to all genders. This *Companion* is designed to help people of all genders who are participating in a peace process. If women mediators of armed conflict can learn to detect gender and other forms of discrimination in the dialogues that they lead or are engaged in, they will then be in a position to transfer that knowledge to all genders in their communities, and ultimately apply it into their everyday lives. Likewise, *The Companion* provides the language to use in discussing gender discrimination within a peace process, and also a way to interact among the dialogue participants when issues of gender discrimination occur.

I have used the word *community* in the title because it conveys a greater sense of belonging to a whole. “The most basic understanding of community is our use of the term to identify ourselves.”<sup>3</sup> Community conflicts are central to some of the most pressing international issues of the day. In an increasingly pluralist and globalised world, building a more nuanced picture of the role

communities play in divided societies helps to challenge preconceptions and find solutions.

*A Letter from a Woman Mediator of Armed Conflict to Practicing or Upcoming Women Mediators of Armed Conflicts*

Dear Practicing or Upcoming Woman Mediator,

It is a fact that women are a powerful proven force for preventing, transforming and moderating violence. *The Companion for Women Mediating Armed Conflict in Communities: Peace through Pluralism* aims at strengthening the capacity of women in communities to use a pluralism lens so as to better understand and avoid narrow perspectives on the causes and cycles of violent conflict. This will in turn help them to contribute to a wider dialogue among disparate elements of communities in conflict – by finding solutions through mediation.

I have facilitated dialogues and mediated several conflicts, often as *the only woman in the room*. In the process, I have learnt several lessons. I learnt that when women get involved in trying to end a violent conflict, how we behave, what we wear, who we speak to or do not speak to, becomes important in relation to how the parties in conflict respond to us.

In November 2018, I was honoured to be named as one of the inaugural winners of the *Global Pluralism Award* by an International Jury that was chaired by the Right Honourable Joe Clark, a former Prime Minister of Canada. The Award was in recognition of my commitment to conflict prevention in Africa and to innovative approaches to mediation. It was presented to me by His Highness the Aga Khan and the Chief Justice of the Supreme Court of Canada, Beverly McLaughlin, in Ottawa, Canada.

Speaking at the *Global Pluralism Award* ceremony in Ottawa, I said that, “For a long time, I knew that I had been achieving sustainable results in solving ethnic and religious conflicts by accepting people’s culture, by not diluting their identities, by ensuring inclusion and by building on commonalities to complement the beauty to be found in their differences.

I did not know what to call this approach. I now know it is called pluralism.”

I also said I was extremely optimistic that in a few years’ time, references to women such as myself as, “the only woman mediating at the peace table”, particularly with regard to armed conflict, would become obsolete. I pledged to do my bit, working to ensure that this happens by paying attention to exclusions, creating role models and working to end structural inequities. Having more women mediating at the peace table, I said, would increase pluralism through inclusion. It would increase the sustainability of peace agreements, broaden issues and solutions discussed and increase dialogue. The Award money, I confirmed, would go towards setting up a team of women mediating peace through pluralism across the African continent.

In February 2017, Simon Fraser University’s Centre for Dialogue named me the recipient of the 2017/18 *Jack P Blaney Award for Dialogue*. This Award recognised my work of “using dialogue to support conflict resolution” and my dedication to, “the prevention of genocide and mass atrocities”.

Speaking at the *Jack P Blaney Award* ceremony in Vancouver, Canada, I said that we should no longer leave dialogue on peace and conflict issues to male elders. In much the same way we teach children how to add and to subtract, we need to ensure that at an early age they learn key skills such as negotiation, decision-making and how to develop an equitable social framework that can prevent violence.

This *Companion* is the first step towards fulfilling the promise I made to women like me who are working for peace through pluralism. Then as now, I remain very optimistic about my continent Africa and the opportunities for pluralism.

We women can help parties in conflict reach solutions by building on the principles of impartiality and fairness that every mediator should embrace. We need to do so through examining all aspects of a conflict and critically understanding the root causes, as well as the roles and motivations of everyone involved. The more knowledge we have of the conflict, its causes and cycles, the more ways we shall know how to manage it with sensitivity. For any conflict to be resolved, a lot depends on the degree to which all the parties involved see us as credible mediators. The woman mediator's role will be to move the parties towards making a decision they can own by examining the strengths and weaknesses of available options using a pluralistic lens.

When I began working as a mediator, I looked far and wide for a guide, written by a woman, for women working in this field. I could not find one. I wanted to access a mediation guide that explained the complexities and interconnectedness of conflict analysis, dialogue and non-violent approaches to conflict prevention and transformation. I wanted a resource to help me engage with the theories that I had studied in conflict courses at university. I wanted to learn how to deal with spoilers intent on derailing the mediation processes I led, while at the same time understand the personal approaches I should use that would make me, a woman, a good mediator of armed conflict in a field dominated by men.

This *Companion* is therefore what I would have wanted to hold in my hands to enable me to work more efficiently as a woman mediator. Having said that, this *Companion* will always be a work in progress, a living document, improved over time by the experiences of other women who are, like myself, mediators of armed conflict. With these women, we shall explore connections and synergies in our approaches and through our work, and so hopefully inspire the next generation of women mediators of peace through pluralism.

This, my dear Practicing or Upcoming Woman Mediator, is your *Companion*. Circumstances have forced you to step in and mediate. You did not set out to mediate as a professional.

This is not what you were trained to do. You were maybe trained to be a teacher, nurse, clerk, doctor or lawyer. But the fact that you have taken up mediation may mean that you are drawn towards your values and to sharing them with others. You may just feel that you have a passion for peaceful co-existence among communities.

You may consider yourself to be disadvantaged, but I assure you that you are actually prepared to be a mediator. Consider how often you have mediated within your family. You have “mediated” about what everyone will eat for dinner, negotiated about the homework to be done, and when young, for your siblings to share chores or food. I do not remember where I first heard the adage that a good mediator has “big ears and a small mouth”. It remains the cornerstone of mediation. Speak less, listen more; seek to understand before you seek to be understood; and ask more than you tell. To mediate, you also have to conquer shyness and fear of speaking to large groups of people.

When the word mediator is mentioned, people think of names like Kofi Annan, Olusegun Obasanjo or Jimmy Carter. We can hardly think of a woman's name. This makes us women assume that to be successful as mediators of armed conflict, we must strive very hard to have similar qualities as men or behave like them. I used to find myself struggling to emulate the personal characteristics of male mediators, until I realised that the communities among whom I mediated appreciated me when I was myself, as a woman. In time, I developed a personal style, using story-telling, involving the parties in finding the solution to their problem, which I wove into analogies. Humour really helps. People respond well to carefully thought-through and well-worded humour, particularly when the situation is tense. But each person inevitably finds their own style of mediation or dialogue facilitation.

There are some crucial relationships I have seen worth cultivating by a woman mediator of armed conflict. These are discussed below.

### 1. ***Relationship with the communities among whom you are mediating***

- (a) Never ever forget that this is not about you as a mediator or about building your career. It never will be. It is about the communities in conflict. They must always be the priority, the focus.
- (b) Do not be afraid of the people among whom you are mediating. You are not speaking to the parties in conflict so as to gain their approval. It is not a performance. You are helping them to find a solution. You therefore have to overcome any fear you may have of speaking with them. This will happen if you have a grasp of the issues the people are disagreeing on. Then you will speak to them confidently about the issues.



- (c) Be “present” *always* – put your phone away and listen. When you speak to people, speak to them in a way that makes them feel that it is indeed possible to resolve their conflict. Nurture in them the belief that there can be a renewal and the possibility of change, and that in good time, a seed that has been planted will grow. I often meet people who were involved in peace processes I mediated years back who remind me of something I said that gave them absolute hope. I also remember words of hope uttered by other mediators. Kofi Annan spoke to Kenyans with words of hope, when their lives had been made so bleak by the 2007/2008 post-election violence, and he made a difference.
- (d) Encourage the parties in the conflict to tell their stories about what happened to them, but do not force them to share. Let them decide the extent to which they want to share. Listen intently to what is said. Listen also to what is not said. And be aware of the feelings that lie underneath the spoken word. Do not forget the privilege you hold as the one with whom this information is shared, so hold on to the stories and experiences shared with care. If asked to do so, treat the stories as confidential.
- (e) If in listening to their stories you find yourself becoming judgmental, particularly of parties to the conflict who in the process of disagreeing have committed atrocious crimes, focus on the lessons that emerge from the sharing. Think about the choices they made and why they made them. Suspend your judgment and just listen. Take time before reacting to what you hear. In that way, you will hear more.
- (f) When the parties state the issues to you, respond by summarising what they just described. Then dig deeper, with gently worded questions such as,

“It seems you are concerned about...”; or, “It seems you are angry with...”; or, “It seems you are unhappy about...” Follow up by asking questions such as whether they have given up on finding a solution so that for instance, schools can be reopened again.

Usually, I talk about the peace dividend that will come when there is no more violence. I do not mention the violence without speaking about what happens when there is none. I mention the benefits such as schools and hospitals staying open, and children benefitting from prevailing peace. When people feel that you empathise with them, and that you understand the reasons why they are fighting, they then open up and begin to speak. Remember to summarise what they say and seek their reaffirmation of what they have just shared.

- (g) If while you are speaking some people walk away, continue speaking. Always remember to speak to those who remain, even as you think about how to find out and address the reasons why others walked away. The truth of mediation is that no matter how well you feel you are doing, the issues that the parties are in conflict over are themselves divisive. Not everybody will agree with you. There will be both positive and negative feedback in response to what you do and how you do it. If people look disinterested in what you are saying, maybe it is because they have not slept well since the violence began. In short, do not expect everyone to immediately pay attention or to always agree with you.
- (h) Be mindful and respectful of other people’s time.
- (i) When I began to mediate, I used to have sleepless nights worrying about whether or not I would make a mistake. But now, when getting ready, I think about the “conflict onion” which, you will learn, encompasses the

needs, positions and interests of the parties in a conflict. I then phrase my interventions after assessing what the needs of the parties in the conflict are. What the parties in conflict need from you is *value*. They need to feel that you offered them an idea or pointed out something that made them think of a solution they did not know about, or had not thought of. They want value addition. If you point them towards a solution crafted by them, they will consider your work a success, and their time spent listening to you worthwhile. Remember that all the parties in a conflict want is to leave with something you said that either transformed the conflict, or at least ended the violence. Keep it factual. And do not make it complicated. They need to feel that you offered them an idea or pointed out something that made them think of a solution they did not know about, or had not thought of. They want value addition. If you point them towards a solution crafted by them, they will consider your work a success, and their time spent listening to you worthwhile. Remember that all the parties in a conflict want is to leave with something you said that either transformed the conflict, or at least ended the violence. Keep it factual. And do not make it complicated.

- (j) I achieve better results when I repeat to a person the last sentence that he or she just said. Not only does this confirm to the conflicting parties that you are listening, it also gives you time to think about what to say next. It also communicates empathy. I have found that appealing to emotions works well because people involved in violent confrontation with each other are usually very emotional and find it hard to think rationally. Therefore, it is good to identify the emotion the parties in conflict are feeling, and to try and influence them through working with their emotions. I have found that one of the major keys to appealing to emotion is empathy. It is very important that the parties in conflict do not feel that you are looking down on them and

finding them stupid for fighting. Simply by listening and watching their body language, you can learn a lot about the situation and how best to intervene.

- (k) How do you deal with people who are rude or speak harshly to you? First, remember that everything they say can be used to your advantage. Stay calm and focused. Do not deny any accusations directed at you. You can respond, for instance, by saying that you heard them, but it would be good to confront the bigger issue of those who have been wounded as a result of the conflict.
- (l) Remember, you do not have to control the behaviour of the conflicting parties. Apply energy to thinking through and preparing your reactions to difficult circumstances. If someone is not listening to you, leave them alone. Some may be busy talking to colleagues, or on their phones while you make what you consider important points. Do not create a diversion from what you are saying. If you are in the mediated dialogue session, the person in charge of enforcing the agreed-upon rules will speak to them.
- (m) Unless someone is trying to be deliberately provocative and disruptive, ignore them and concentrate on those who are listening. You may change your approach so as to attract their attention, but do not draw attention to their behaviour. Remember, such mediation is an intervention into a violent conflict, and people are usually very emotional. Repress the urge to want to control them.
- (n) It is so important to remember that your role is only to guide the parties towards a solution, but not to provide the solution yourself. In so doing, you give the parties in conflict the feeling of being in control. Do not force your decisions down their throats. As soon as you hear a suggestion that appears to be amicable to both sides on how, for instance, to end the violence, begin

following up the suggestion with further requests for information. How do they propose it should be done? When? By whom?

- (o) Sometimes even as you are engaged in the mediation, the violence is ongoing. The urgency that is instilled in you, and the look of hope in the participants' eyes that you can stop it, can be overwhelming. Always remember though, that the parties in the conflict have accepted you to act as a mediator because they want you to succeed in ending the conflict. They admire your courage. They are truly on your side.
- (p) Do not say, as a mediator, that there are some people involved in the violence, such as terrorists, whom you will never speak with. Remember that Colonial and Apartheid government courts in sentencing Dedan Kĩmathi of Kenya and Nelson Mandela of South Africa referred to them as terrorists. Today, both Kĩmathi and Mandela are revered as freedom fighters. The African National Congress was a terrorist organisation. Now it is the political party that has ruled South Africa for decades. Remember that terrorists have their side of the story too, and if they are capable of waging war, then they can also be instrumental in finding peace. Pay particular importance to terrorist organisations that have a nationalistic narrative, because here there is space for political discussions. But an approach that prioritises a military solution without taking politics into account has its limits.
- (q) Do not ignore indigenous research and traditional conflict resolution tools, as there is only so much you can get from books. Carry our research on indigenous knowledge by accessing sources on decision making and conflict transformation.

(r) Sometimes, the violence recurs after the peace agreement has been signed. It is a reality of the withdrawal symptoms of violence that sometimes more violence will follow. As a mediator, this will be one of your darkest moments. Even the communities themselves can sometimes turn against you, asking ironically, “Why are we fighting, yet you mediated a peace agreement between us?” To mitigate violence after the signing of a peace agreement, it is important to ensure that the implementation responsibilities are spread out among multiple people and agencies. These could well include the government, religious leaders, political parties, civil society and other stakeholders. Also, ensure there is purposeful monitoring and evaluation of the implementation process.

## 2. ***Relationship with local advisors***

(a) You have to work with a local leadership advisory team at all times. I do this regardless of whether the mediation I am working on is within my own country or elsewhere. It is important to bring all the points of view of the leadership advisory team onto the table for discussion.

(b) Debrief every day with the advisory team. Analyse what to do next and what to work on, especially strategies of intentionally drawing in people who are in disagreement. Strategise on who to engage and which geographical area to cover.

## 3. ***Relationship with oneself***

(a) Stay humble and amiable. I have learnt that it is very important to stay humble. Do not be afraid to share some of your stories with the parties in conflict about when you have been weak. Your admission of shortcomings and vulnerability can create the right climate for others to open up. It has to be carefully worded and you need to say how you overcame it. Do not just

state the problem, for they will expect you to lead them to a solution on the issues they are facing. When I speak to people in other parts of Africa, I tell them about the struggles we have faced in my country Kenya, as we try to overcome ethnic and racial divisions. People connect with you more easily if you are humble. Connect the humility with respect for the parties in conflict. Do also remain amiable and humorous. People will be more accepting of humour from you if you are humble and light as well.

- (b) What you wear matters a lot. Forget what they have been telling you about dressing in what you feel comfortable. If you are mediating in Africa, you will be working with people who are very conservative about what they deem as “decent dressing” for women. Those you are mediating between must accept you as a mediator. You must therefore dress in a way that does not offend their dress code. I often say, “I want people to remember what I said, not what I was wearing.” When negotiating among the Somali communities in Kenya, I dress like them. In Nigeria, I am indistinguishable from the women in the communities I work among, clad in Nigerian traditional attire.
- (c) In terms of preparing to speak at the dialogue sessions, I take a spiritual approach. I reflect deeply, meditate, and then calmly write down what I hope to accomplish.
- (d) When speaking, please condense what you want the parties in conflict to do to no more than two or three main points. It is even better if you keep to one point at a time. People will not remember or may get confused by too much information. Over time your experience and knowledge will keep increasing, enabling you to deliver fewer points – and better. But beware: the more perfect you try to be, the more anxious you will become. If you are anxious, the parties in conflict will become anxious too. Remember that the

parties in conflict need a solution to end their violence; they are not looking for a perfect “performance” from you.

- (e) Parties in conflict come to peace processes with narratives of their side of the story. It is critical that as a mediator you understand the narratives of the conflict from all perspectives. It will be detrimental to the process if as a mediator you fail to understand all narratives, for then you risk working with a narrative from only some of the parties. If you master all the narratives, then you will be more likely to bring the parties to a consensus on an emerging joint narrative – one that can be in the form of a peace agreement.
- (f) Violence is in many cases linked to politics. As a mediator, build your capacity to analyse conflict from a political perspective. Read newspapers; listen to the radio and watch television. Social media platforms in which the parties to the conflict participate are important sources for you to hear voices that are usually muted by exclusive practices, such as those of the youth. As an informed mediator, you will be in a position to assist the protagonists in situating the politics within the conflict or vice versa. This will in turn lead to better broad-based and sustainable solutions.
- (g) While mediating, do not focus only on the protagonists who started the violent conflict. In many cases, those who began the violence may not be the ones who drove it to higher levels. Sometimes the conflict spreads in different directions, and is taken up by different factions. A conflict does not follow a predetermined path. Like a flowing river, on its way it creates its path depending on the terrain, the fragmenting and changing issues and the actors.



(h) If you begin to work as a mediator of armed conflict, you will often feel absolutely lonely, even in the middle of a crowd. When I worked in Shendam in the Southern Plateau, which is one of the hottest places in Nigeria, I would feel cold when the temperature was 40°C, yet I was not sick. In Shendam, the mediation process was so wide-ranging (mediating between 56 ethnic communities), that we held the opening and closing ceremonies in a football stadium. I was cold because I was so conscious of the lived reality of the people among whom I was mediating peace. I was afraid of letting them down. Working as a mediator of armed conflict means you will live with the decisions you make for the rest of your life. By their nature, these decisions literally mean life or death for the feuding parties.

#### 4. ***Relationship with funding agencies such as donors and governments***

(a) It is important to communicate to donors that mediated dialogue cannot be carried out in a hurry. Facilitators of sustained dialogue know that institutions cannot disengage quickly after merely providing brief support for the parties to the conflict to start talking. Sometimes the dialogue can take years. So build a relationship with your donor. None of the peace processes that I have worked on that resulted in a peace agreement took less than a year. Communicate firmly when the complexity of the conflict makes it impossible to adhere to donor deadlines, and explain step-by-step what is achievable.

(b) Reliance on external donors is complicated. Donors provide funding; expect it to be utilised; the mediated dialogues to end quickly; and the reconciliation to take place within a set period of time. This as we all

know is unrealistic. Donors are likely to be under pressure from their parent governments to deliver results, and a peace agreement, to them, maybe the only outcome that qualifies as such a result.

- (c) Financial costs should not be an obstacle to participation in a mediated peace process... but they too often are. Many people, especially those in mainstream government, do not understand how lengthy and expensive a structured mediated peace process is likely to be. Peace processes cost lots of money.
- (d) If a planned peace process moves too fast towards finding a solution, then most often the extremely poor, people with disabilities, women and youth will be excluded. Only the usual opinion shapers, many of them in leadership positions, will be consulted. The poor are sometimes excluded because they cannot afford to participate; at other times it is because their opinion is not sought. Poor people are often the ones at the receiving end of the violence or those inflicting violence on each other. Not involving them in a structured peace process will result in the unsustainability of whatever decisions are arrived at.

## 5. ***Relationship with the organisation that has hired you as an employee or consultant-mediator***

This only relates to those who are hired, as many community women mediators do not mediate on behalf of an organisation. I have worked as a community mediator, an employee and, as a consultant mediating armed conflict. Be aware of the following.

- (a) Ensure you get a good briefing on the situation from the organisation hiring you, with clear expectations agreed upon.

- (b) A consultant is not an employee with benefits, and nobody is responsible for your life if anything untoward happens.
- (c) Make sure you read carefully through the contract binding you. Share it with a lawyer before you sign it. Raise questions on expectations. If any issues arise in the course of your work, share the concerns with the lawyer who looked at the contract.
- (d) It is important as a consultant-mediator to take out a medical and life insurance cover for yourself because you will be living within a reality where absolutely anything can happen to you. The contracting organisation is not responsible for your circumstances or plight while mediating because you are not their employee. You could even lose your life, and your family could be left without a breadwinner. You could be physically injured. Arising from the atrocities by the parties in confrontation between whom you mediate, you might become emotionally and psychologically scarred for life.

You will often face danger, such as at roadblocks manned by marauding gangs; and sometimes, if you are perceived as biased, militia members could come for you. You will see wounded or dead people whose images will never exit your mind. You may suffer Post Traumatic Stress Disorder (PTSD). Create your own support network of people who are knowledgeable in the mediation of armed conflict. Friends and family can also support you emotionally and psychologically. Do not rely on the organisation that has hired you to take care of you if in such situations. Take care of yourself. And try to exercise and eat healthy.

(e) In most cases, the hiring organisation will assign you an administrator for a supervisor, most probably someone conversant in conflict theories, but who has probably never been to a war zone. The administrator will demand the same results donors ask for. They may not understand the circumstances under which you work. Nevertheless, they will want details of the process you are working on so they can speak authoritatively to their audiences about the peace process you are engaged in.

## 6. ***Relationship with other women in the peace process***

(a) As a woman mediator, you have the privilege of selecting the members of your team. You have the power to decide whom to include. Inclusion however, should not be limited only to women as a disadvantaged group. It means including other neglected groups in society such as the poorest of the poor, to whom nobody usually listens, and to minorities, people with disabilities, youth, professional organisations, and civil society. A successful mediated peace process that leads to sustainable peace takes on board the views of all stakeholders among the conflicting parties. It requires integrating diverse perspectives. The women's perspective is very important, but it is only one among many.

(b) Inclusion of everyone does not necessarily mean direct participation of everyone in the dialogue process or in formal negotiations. It means representation, in a structured way, of all the parties to the conflict.

(c) The party within the conflict who is excluded from the peace process will, in most cases, become the reason the conflict begins once again.

- (d) There are several entry points in any violent conflict cycle where a woman mediator of armed conflict can intervene. Also, there are many ways to ensure the inclusion and participation – through representation – of everyone.
- (e) Inclusivity becomes a problem if you as a mediator allow for the definition of negotiators to mean only those who bear arms. This may well mean that many women and youth will be left out.
- (f) When women and young girls see a fellow woman mediating, they are encouraged to form a positive self-perception. They begin to relate to themselves as being in a position to solve the violence too, in whatever spaces they occupy. It is validating to see a person who looks like you in charge of a mediation process. The converse is also true: not seeing women working as mediators may make women believe that they do not have the capacity or the status to do so. A mediator offers a window into a conflict, its root causes, its actors and into how to transform it. Seeing a woman mediating armed conflict helps other women to build confidence in seeking solutions to end the violence.
- (g) Promote a dialogue within the peace process to bridge the gulf between the following parties: women directly affected by the conflict; women representing different parties in the peace process; and women in the peace process and policy makers.
- (h) Provide research on why women's participation matters and guidance on how women can be most useful, by including peace-making models from other contexts.

- (i) Encourage the development of strategies that women can use to combat the polarisation of their communities or religious groups. Such strategies can include creating the space for moderate and/or interfaith and inter-ethnic dialogue, and consulting with political, ethnic and religious leaders.
- (j) As a woman mediator, it is difficult for you to mediate armed conflict and at the same time address the need to constructively engage parties in a conflict on why a woman is mediating their process. If challenged, it is important to point out to them that identity is a fluid and social construct. A woman can hold a decision-making role as a mediator in the same way that women are judges, pilots or teachers. If not challenged, do not raise the issue.
- (k) Different opinions exist on women mediators. There are people who believe that the mediating of armed conflict is traditionally men's business, just as war has traditionally been seen to be the business of men. Likewise, there are those who believe that women are already doing a good job in decision-making roles such as judges and doctors and can therefore also be mediators. To succeed, you must be aware of such varied views so that while mediating, you can tweak them to your advantage.

## 7. ***Relationship with male allies in mediation***

- (a) While mediating, it is extremely important to create and develop partnerships with male allies.
- (b) Work with male allies on coalition building to contribute to the peace process in all areas, including conflict analysis, negotiation and mediation skills and addressing the specific needs of women affected by the armed conflict.

- (c) Encourage male allies already working as mediators or leaders to understand that they constitute a very important component in supporting women in mediation roles.

## 8. ***Other lessons learnt as a woman mediator of armed conflict***

In mediating ethnic-related violent conflicts, experience has taught me to do the following to ensure a sustainable peace process:

- (a) Manage expectations: Being the only woman mediator of armed conflict that most people have ever seen, managing expectations is incredibly difficult, but it must be addressed. The challenge however is that, if I fail, a woman has failed. If I do not fail, a mediator succeeded, without reference to their gender.
- (b) Define success: Keep in mind that the success of the peace process depends on how you and the parties in the conflict define success. Sometimes, that success is getting a school in a “no-go area” reopened, or seeing a person surrender a weapon. Do not put pressure on yourself to deliver perfection. Go for small gains, for quick and easy victories; they will lead you to bigger successes.
- (c) Define and focus on the issues that need to be addressed to end the violence. Voice the issues often and to as many people and institutions as possible. These should include traditional leaders, government bodies, donors, the media, women and the youth. Use as many media as possible through which to achieve buy-in.
- (d) Involve key protagonist communities in the conflict in finding solutions

in a systemic way, and within clear rules such as respect for differences and dignity for everyone. This is the essence of a pluralistic approach to mediation.

- (e) When working on ethnic conflicts, begin all elements of the mediated dialogue by taking time to explore historical issues of ethnic relations at the personal and community levels. This helps not just me as a mediator, but the parties in conflict to understand how ethnicism operates and evolves within systems and institutions; how it has influenced the violent conflict at hand; and how, through pluralism, we can find solutions that everyone respects.
- (f) Peace processes work best when the negotiators representing the parties in conflict attend the mediated dialogues consistently, and also where, interaction is promoted amongst the actual parties in conflict. It is also very important that the negotiators have time for informal relationship building. This means finding a fine balance between the informal relationship activities and participation in the mediated structured dialogue sessions.
- (g) A mediated dialogue within a structured peace process exists not only for seeking solutions to end the violence. It is also a skill-developing and a tool-building forum that prepares parties to the conflict in ways that will enable them to change their approach to a more positive one, one that ends the violence.
- (h) Ensure buy-in before, during and after the peace process, from well-respected community leaders such as elders (in the Kenyan context) or Chiefs and Emirs (in the case of Nigeria). This paves the way for broader participation by communities, and boosts the visibility and appeal of the process. Many of the successful mediations I have led have benefited



from the support, guidance and involvement of respected leaders.

## **Guiding principles**

I worked for a long time as a human rights educator. And as I increasingly negotiated the linkages between human rights, conflict prevention, peace-building and mediation, the principles espoused in the human rights-based approach became the foundation of the work I do in mediation. These include universality and inalienability (every person is entitled to enjoy his or her human rights by virtue of being human); indivisibility (all rights have equal status); interdependency and interrelatedness (the realisation of one right often depends on the realisation of other rights); equality and non-discrimination; and participation, inclusion, accountability and the rule of law. These principles are still the foundation of the work I do in mediation.

When I begin a mediation process, I always ask the following question of the communities in conflict: what does peace look like to you? The answers I get point to perspectives that stem from personal experiences based on identities such as gender, ethnic or religious. But very importantly, the answers always give me the pluralism lens from which to engage the communities. Everyone in some way speaks to the need for dignity, the need to be respected as they are, for whom they are. This for me is the core of mediation of armed conflict: *respecting the dignity of the communities in conflict and their differences* is pluralism. Pluralism is the common bond communities in conflict find solutions towards peaceful co-existence share. It opens the way for a discussion on what else they have in common.

As a mediator, it is important to set clear pluralism goals in regard to the character of each of the mediation processes. This helps to grow a culture of respect for everyone throughout the session. It includes, for example,

allowing parties to the conflict to identify themselves and speak about their experiences precisely as they wish to. They should also identify their interests, positions and needs as parties to the conflict. In a nutshell, they should state what they care most about so as to identify commonalities between them: What brings them together, and who has the power to influence events within and beyond the room.

It is important to use a pluralism lens to know the perceptions the people in conflict have of each other (including stereotypes and biases), and the patterns of interaction among them. This will help the team establish an ethic of respect for difference. In this way, everyone can work together. In the end, even confrontational and violent behaviour can be prevented and addressed in a non-threatening and restorative way.

In the violent conflicts I have mediated, one thing I know is that a clear and definite way of sustaining the peace is building or rebuilding relationships. I have also realised that most violent conflicts happen because a relationship broke down or a relationship did not exist in the first place. Building or reconstructing a relationship gives space for alternative ideas on the value of mediation and on what peaceful co-existence can achieve. Sustainability is strengthened when communities see the fruits of a relationship as being maintained through regular dialogue and collaboration on joint activities, which in turn create new ideas for development.

This is my personal *theory of change*: IF I am able to influence enforcement of an agenda amidst an armed ethnic conflict in which dialogue and women's inclusion is part of peace processes; and, IF that is carried out consistently and pluralistically over an extended period of time with an ever-expanding group of people; THEN I will, as a woman and a human being, have

contributed to preventing violent conflict and genocide (because I will have ensured that.../ I will have built on.../ I will have promoted....)

To ensure the sustainability of women as mediators of armed conflict, there is need to:

- (a) Ensure women's roles as mediators of armed conflict are included in laws, policies and curricula at the sub-national, country, regional and international levels.
- (b) Ensure that the practical application of concepts such as negotiation, mediation and conflict resolution, with women playing key decision-making roles as mediators, are developed, assessed, taught and examined in schools.
- (c) Undertake capacity building for curriculum developers and those who will facilitate the development of women mediators to equip them with skills to spread the knowledge, skills and attitudes relevant to the roles to be played by such women.

## **Conclusion**

Mediating armed conflict is complex, uncertain and unpredictable. Mediators need to make agile decisions on situations as they arise from the ground and not from what is written in books on how to mediate. Therefore, the ideas in this *Companion* merely serve as guidelines shaped by my personal experience.

In 2016, while I was having a difficult time mediating violence between 56 ethnic communities in Shendam, Nigeria referred to earlier, I wrote an email to

Professor John Paul Lederach, known for his skills in conflict transformation. I was following up on ideas in his book the *Moral imagination*, exploring the question of how local communities in war zones found ways to break cycles of violence whilst still living in the conditions that created them. I sent him the conflict analysis questions I had used to design the dialogue process.

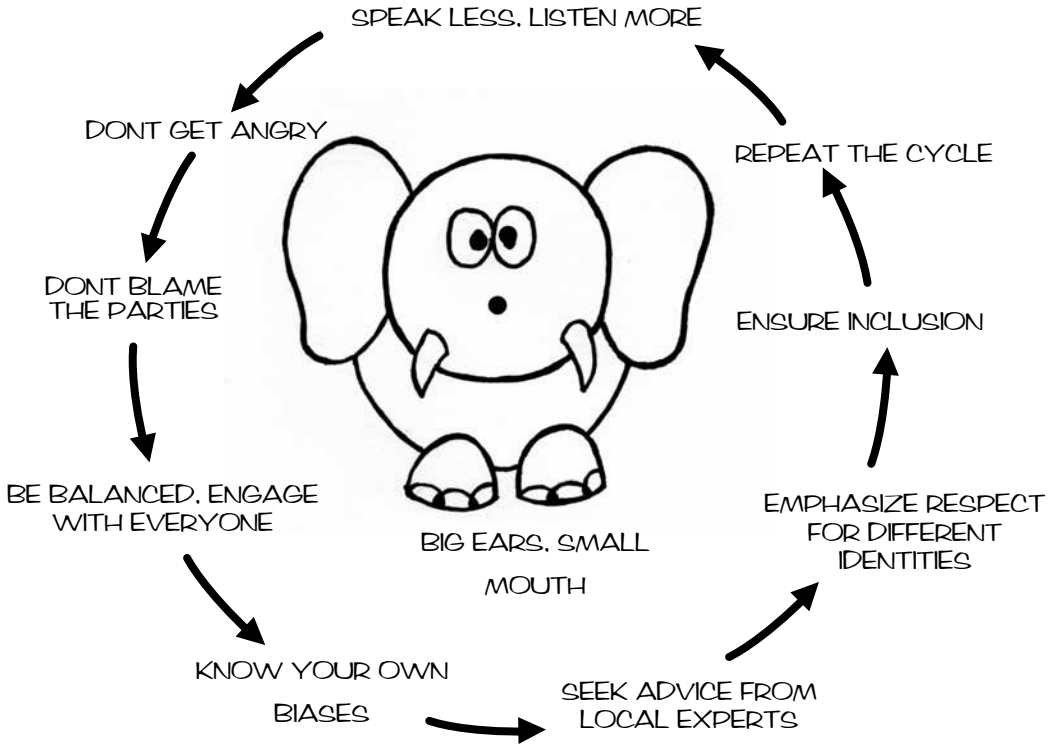
In his response, he said and I quote, “There are elements that are critical to conflict transformation that are easily overlooked. We tend to concentrate more on the capacity for analysis of content/issues, understanding of key stakeholders, and design of process; but we underestimate what we may need in the visionary, emotional and core characteristics and qualities of leaders that show up in our ability to know a problem, but have not prepared the human ecology of leadership needed to change it.” You women mediating armed conflict in the communities are the *human* ecology of leadership Professor Lederach wrote to me about.

I learnt a very useful Hausa Proverb in Nigeria from one of my leadership advisors, Al Haj Baba Bala Muhammed: *Ba a yi ciki don abinchi kawai ba* (Stomach is not for food alone). Al Haj Baba Bala would tell me that a woman mediator has to swallow a lot, not just food, to survive in what has always been a man’s world. We have to swallow criticism and praise, learning and unlearning. In doing so, we shall become effective mediators of armed conflict, practicing peace through pluralism by dignifying and respecting the differences of parties in armed conflict.

*Sincerely,*

*Alice Wairimu Nderitu*

# MEDIATION



# Acronyms & Abbreviations

ABC	– Attitude, Behaviour and Contradiction
CEDAW	– Convention on the Elimination of All Forms of Discrimination against Women
GCP	– Global Centre for Pluralism
ICC	– International Criminal Court
ICTR	– International Criminal Tribunal for Rwanda
ICTY	– International Criminal Tribunal for the former Yugoslavia
IDP(s)	– Internally Displaced Person(s)
IGAD	– Inter-governmental Authority on Development
LPI	– Life and Peace Institute
NGO(s)	– Non-Governmental Organisation(s)
PTSD	– Post-Traumatic Stress Disorder
UNSCR	– United Nations Security Council Resolution
UNSR	– United Nations Special Representative







PART I:  
THE  
COMPANION



# SECTION 1

## Peace through Pluralism

**Faced with each new instance of violent conflict, new solutions must be devised that are appropriate to the particular context, history and culture in question.**

– Archbishop Desmond Tutu

I wonder what method  
of mediation will solve  
the violent conflicts  
between us



I just want a mediator who  
will ensure that people  
respect, not fear or look  
down upon the fact that  
we are different



## **1.0 Introduction**

This *Companion* is based on my work with ethnic communities in violent conflict. I have found Pluralism to be a key component of the many approaches I have worked with in order to find solutions to ending the violence.

### **1.1 What is Pluralism?**

There are many definitions of Pluralism, which include:

- (a) Pluralism denotes a diversity of views or stands rather than a single approach or method.<sup>1</sup>
- (a) Pluralism is the existence of different types of people who have different beliefs and opinions, within the same society; and the belief that the existence of different types of people within the same society is a good thing.<sup>2</sup>
- (a) Pluralism is a state in which members of diverse ethnic, racial, religious, or social groups maintain and develop their traditional cultures or special interests within the confines of a common civilisation. It also means a concept, doctrine or policy advocating this state.<sup>3</sup>
- (a) Pluralism is a deliberate choice to respect and value diversity.<sup>4</sup>

A Pluralism Approach moves conflicting parties away from seeing each other as a problem. Instead, they begin to understand that respect for differences is crucial to finding solutions. They begin to see that structural factors such as injustices, inequalities and inequities that exist across both parties present a bigger problem than the differences they have been mostly misled to believe are the cause of their woes.

The parties to a conflict begin to blame each other less and work together more to construct or reconstruct destroyed relationships. They start creating new ways to connect across ethnic or religious divides. These relationships, grounded in respect for an ethical approach to differences, create the healthy human interactions required for communities to thrive and for peace to be sustainable. They also realise that it is not differences that divide us; it is our judgments about each other that do.<sup>5</sup>

Other approaches that can be used to resolve armed conflict among communities include:

- (a) *Multi-culturalism* – all the different groups in a society have equal rights and opportunities, and none is ignored or regarded as unimportant.<sup>6</sup>
- (a) *Inter-culturalism* – engagement between cultures or derived from different cultures.<sup>7</sup>
- (a) *Cross-culturalism* – involves two or more different cultures.<sup>8</sup>

In some conflicts, one approach might suffice. In other conflicts, a combination of approaches – to various degrees and in various measures – may be necessary to successfully resolve the armed conflict.

It is important to register at the outset that this *Companion* emphasises the *Peace through Pluralism Approach* towards mediation and dialogue facilitation. The purpose of this *Companion* is not to offer a comprehensive account of all approaches, but to offer an entry point. It is a framework for understanding mediation in the context of divided societies.

To achieve this in a satisfactory manner, it is necessary to elaborate on why the *Peace through Pluralism Approach* works. The next paragraphs address this issue.

## **1.2 The Peace through Pluralism Approach**

The *Peace through Pluralism Approach* emphasises respect for differences and for building relationships across communities in conflict. These, in turn, significantly reduce biases or prejudices and create the positive interactions necessary for peaceful co-existence.

Often, people in violent conflicts or those living within inter-ethnic tension areas, gravitate towards people who share their identity, as they feel safer with them. This may be their families or ethnic communities. *The Peace through Pluralism Approach* works with communities in conflict to tackle the fear they have of each other's differences and replace that fear with respect. The approach allows the parties to address the biases, stereotypes and discrimination, and finally to stop the actual violence.

Africa is composed of a wide range of ethnic, cultural, linguistic and religious pluralistic identities. This remains one of Africa's greatest strengths. Multiple identities keep shaping and forming, as identity is flexible and adaptable. Many African countries have repeatedly grappled with the challenges of ethnic divisions and have tried creative ways to transform violent conflict through a variety of administrative, political, socio-cultural and legal-constitutional means...with various levels of success. What has become increasingly clear is that unitary ethnic or religious identities cannot be enforced. It is in recognising the flexibility of identity, addressing structural issues that lead to inequities and inequalities, and appreciating the attraction of difference as a good thing that societies begin to co-exist.

It is generally recognised that communities in armed conflict have a common bond or interdependency, such as shared values. However, the commitment to a common goal may not be feasible. Having some common values does not necessarily mean that they share *all* values. A good mediator will establish what the common bonds are. In my experience, the need for pluralistic solutions always resonates with communities in conflict, because they want to feel respected and dignified. Pluralism is the common bond that I work with to reassure communities in conflict that they will be heard and that their views will be respected.

Mediation of armed conflict is recognised internationally as an alternative dispute resolution tool, and is well-established in many African cultures. Mediation runs concurrently alongside litigation. In places where the rule of law has broken down, it provides alternatives to ending the violence through dialogue between parties in conflict.

When working with peacebuilders, I often find combining the “Peace through Pluralism” approach and the “Elicitive” approach very useful in explaining how to handle mediation in armed conflict situations.

Women can play the role of mediators of such armed conflict,<sup>9</sup> where dialogue can be an immediate and visible conflict resolution tool. It can also provide an invisible, behind the scenes, in-depth process of building trust. Entry points to opening a dialogue include: providing a space in which to share information; inviting parties in conflict for joint decision-making; confirming a desire to share common areas such as markets; encouraging learning from one another; and creating buy-in and a problem-solving mindset. One of the ways this works is through an elicitive approach.

The elicitive approach is described by peacebuilders such as John Paul Lederach<sup>10</sup> as one that “assumes a culture and its participants will provide the foundation for any conflict transformation model or strategy.” The elicitive response supports the recognition of culturally appropriate responses, ones that are owned by communities, as opposed to the imposition of foreign models that disregard the cultural context in which they are implemented. The elicitive approach acknowledges, solicits, affirms and builds upon the knowledge, experience and creativity of those working to transform or end the conflict, while living within it. In most cases, it is the people with the problem who know what needs to be done to resolve it.<sup>11</sup>

When working with peacebuilders, I often find combining the “Peace through Pluralism” approach and the “Elicitive” approach very useful in explaining how to handle mediation in armed conflict situations. An elicitive approach assumes that sustainable solutions must come from the parties in the mediation.<sup>12</sup> Pluralism then enriches the elicitive approach because it allows communities in conflict to relate across differences. In order to find



a compromise acceptable to both parties, the mediator needs to guide the parties to:

1. Tell the truth.
2. Express emotions such as frustration, hurt or anger.
3. See and hear each other – they should listen to understand and not merely to respond to what others have said when they speak.
4. Accept responsibility for the consequences of their actions or the parties that they represent.

The basic principle of bringing people together in mediation or dialogue is that generally, better decisions are made if there is input from everyone. Inclusion and respect for everyone is very important. In the African context, proverbs and short stories can be used to emphasise, express or explain a point without offending the parties. Peace through pluralism has always existed as a practice of assisting people in arriving at solutions or ensuring peaceful co-existence.

Many African languages have folk tales, proverbs and songs that support pluralism. Below are examples of proverbs from various parts of the continent.

**Box 1.1: Examples of proverbs (with an English translation) that convey and support the concept of pluralism:**

**Kiswahili proverbs that express the concept of pluralism**

1. *Hauwezi kupanda upesi, mti usio na panda* (A tree without branches is difficult to climb).
2. *Jito likinenepa ni sababu ya mito mingine* (If a river has a large amount of water, it is because other rivers have joined it).
3. *Jiwe moja halishiki nyungu* (One stone will not support a cooking pot...it needs three stones).
4. *Juu ufike mzinga, sharti uvutwe kwa kamba* (You cannot reach a beehive without being pulled up by a rope).
5. *Kamba haipandi bila mti* (A creeper needs a tree to grow).
6. *Kazi ya kugawanywa haziishi katikati* (Shared work is not stopped half way).
7. *Kidole kimoja hakiuwi chawa* (One finger cannot kill a louse).
8. *Kijiti kimoja hakisimamishi jengo* (One pole cannot hold a house up).
9. *Kiraka cha mkeka ni kamba* (The patch on the floor mat is cut from the basket).
10. *Kusaidiana ni mali* (Mutual help is wealth).

11. *Kwenye makaa bila moto hakukauki nyama* (Coals without fire cannot cook meat).
12. *Leo mimi, kesho wewe* (Today it is me, tomorrow it is you).
13. *Macho mawili huona zaidi kuliko jicho moja* (Two eyes see better than one eye).
14. *Majirani husaidiana* (Neighbours help one another).
15. *Mfanya na mfanyiwa* (Craftsman and customer – the maker needs the consumer to tell him what he wants. The latter needs the skilled craftsman).
16. *Mikono mingi kazi haba* (Many hands make light work).
17. *Mikono miwili ni kuoshana* (Two hands wash each other).
18. *Mkono mmoja haubebi mtoto* (One hand cannot carry a baby).
19. *Mkono mmoja haulei mwana* (One hand cannot bring up a child).
20. *Mkono moja hauchinji ng'ombe* (One hand cannot slaughter a cow).
21. *Mnazi mpata vyote, ila chujio iliukosa* (The coconut palm has everything, except the sieve. The coconut palm has many uses: branches and leaves for building houses and making mats; the nuts to make oil; its flowers are salty; and the sap becomes wine. However, to make wine, one needs a strainer, which the tree does not have).
22. *Nguvu ni kusaidiana* (Strength is helping each other).

23. *Nguzo moja haijengi nyumba* (One single pillar is not sufficient to build a house).
24. *Nia zikiwa moja, kilicho mbali huja* (When minds are one, what is far comes near).
25. *Njia za umande wanatembea wawili* (On a dew-wet path, people walk two-together to support each from sliding, side by side. The inconveniences of life are best shared).
26. *Shikaneni mikono mvukapo mto* (Hold hands when crossing a river. When faced with a problem, cooperate in solving it).
27. *Ukuti kukazana ni kumbi* (The branches of a coconut tree squeezed together make a roof. Many branches are needed to make a roof).
28. *Umvushapo mwenzio nawe unavuka* (When you row your friend across the river, you also cross. When you row someone across the river, you, too, will cross).
29. *Watu waliambiwa kaeni, hawakuambiwa kashindaneni* (People are advised to come and live together, not to come and compete with each other).

**Zulu or IsiZulu proverbs<sup>17</sup> which also convey the meaning of pluralism:<sup>18</sup>**

1. *Enethunga ayisengeli phansi* (He who has a milking-pail should not be obliged to milk on the ground).
2. *Ikhotha eyikhothayo engayikhothi iyayikhahlela* (The cow licks one that licks her).

3. *Izandla ziyagezana* (Hands wash one another).
4. *Kuhlonishwa kabili* (Respect is two-way).
5. *Umuntu ngumuntu ngabantu* (A person is a person through other persons).

**Hausa proverbs<sup>19</sup> that express the concept of pluralism:<sup>20</sup>**

1. *Ba don "riga'n domin" ba, da mutum ya mutu masiachi* (If it were not for someone else's influence, a person would die poor).
2. *Babu maqiyi na dindindin haka babu masoyi na dindindin* (There are no permanent friends, and neither are there permanent enemies).
3. *Da albarkar wani, wani yakan tsira* (With someone's blessing, someone else escapes).
4. *Duqa wa wada ba ya hana ka tashi da tsawonka* (Bending down to a dwarf does not prevent you from rising afterwards to your full height).
5. *Hannunka ba ya ruvewa ka yanke ka yar ba* (You cannot cut off your rotten hands).
6. *Hanu daya bai daukan jinka* (One hand cannot lift a roof).
7. *Harshe da haqori ma ana savawa* (A tongue and tooth also have disagreements).
8. *Idan gamba tana da dadi a nono, nono ma yana da dadi a wuri'n gamba* (If gamba is pleasant (to drink) with sour milk, sour milk is

pleasant to drink with gamba. Gamba is the flour of the millet, to which water has been added).

9. *Idan gemun xan uwanka ya kama da wuta shafawa naka ruwa* (If your brother's beard catches fire, pour water on yours).
10. *In rana ta fito tadin hannu ba ya kare ta* (If the sun rises, the palm cannot block its rays).
11. *Inda yake da qasa ba a gardamar kokawa* (Where there is sand, one should not refuse to wrestle).
12. *Wanda bai ci arzikin wani ba, sai ya mutu matsiyaci* (Whoever does not share in the prosperity of another person will die in poverty).
13. *Xan"uwa rigar qaya* (A brother is a coat of thorns).
14. *Zo mu zauna zo mu saba* (Let us live together: let us have disagreement).

### **Task 1.1**

Write down five other proverbs in your language that explain the concept of pluralism as well as the need for dialogue between warring parties.

\* \* \*

The essence of pluralism is promotion of diversity as a value, creating a common sense of belonging while respecting what makes individuals and communities different.

In all peace processes involving the *Peace through Pluralism Approach* that I have worked in, I have seen relationships develop between people from divided communities. The relationships develop when fears of each other are explained. Participants join in each other's social events. Life experiences are shared; misconceptions are addressed; and an understanding of the multiple identities each individual carries allows differences to be understood in a rational way. These factors lay the foundation for addressing structural causes of the violent conflict, such as inequities and inequalities.

*Peace through Pluralism* generates good results with regard to peaceful co-existence; but it is also very challenging. Through different methods, such as the proverbs above, pluralism challenges negative views on differences and provides a compelling reason for respecting those differences.

One of the most rewarding experiences of mediating armed conflict using a *Peace through Pluralism Approach* is watching people divided by ethnic conflict get to know each other and begin the pluralistic experience of respecting each other. They begin to appreciate each other's circumstances and the nature of their differences. In time, they begin to build trust and attend each other's social activities. They marvel at the ignorance and fear they had of each other. They also wonder why it took them so long to realise the need to build mutual trust.

With time, they quickly come to realise that the *Peace through Pluralism Approach* is the right process for building that trust. The approach addresses

biases, prejudices and discrimination, breaks down physical and emotional barriers, and promotes interaction and understanding of differences.

The parties previously in conflict instinctively want to bring as many people as possible to an understanding of the Peace through Pluralism Approach.

They begin to identify those among them who thrive on divisions based on the fear of differences in order to stir up hatred.

It is in this kind of space that people in inter-communal dialogues can have honest and often raw conversations on the reasons why they fight. They are also able to recognise why the fear of differences is used to misinform and stir up ethnic hatred. They understand the need for dialogue as an essential component in exploring contradictions and finding solutions for why there is violence. They also understand better their role in the dialogue, as representatives of their own ethnic communities.

In a *Peace through Pluralism Approach*, dialogue participants know when to recognise commonalities. Such commonalities of values exist across many cultures in Africa, and examples range from respect for older people and parents to engaging in dialogue as a solution to problems. Many of these are expressed through our beloved proverbs. The *Peace through Pluralism Approach* creates the space to find these complementary commonalities while still respecting multiple identities.

### **1.3 A sense of belonging in a pluralistic society**

The vision of a pluralistic society needs to be carried by everyone involved in a peace process. This is an idea that needs to be developed very early in the dialogue process or peace mediation. It needs to be developed by the communities themselves, with the help of a mediator.



It is well documented that group-based differences and inequalities can create grievances, which increase the risk of violent conflict. Deep-rooted grievances and narratives related to group-identities are at the root of many present-day conflicts. Resolving such conflicts requires the ability to recognise, confront and address these differences through a Pluralism approach. The failure by people to respect and co-exist peacefully with other ethnic, religious or regional groups, or people with other forms of diversity, is at the root of the many violent conflicts we see today<sup>21</sup>.<sup>1</sup> A pluralism approach led by women offers a new opportunity for conflict mediation, whereby paying attention to and showing respect for diversity and group-based differences is taken into account in the analysis and resolution of conflicts.

Most negative perceptions of people come from a foundation of historical grievances, trauma, fear and ignorance. The process of thinking together on how an appreciation of different identities can be developed will foster greater trust and respect between the communities. It will also foster an understanding of the mediation/dialogue process. This will in turn create the space required for fruitful discussion on the structural causes of the violence between the communities.

### ***Community activities***

Examples of activities in which communities can be involved to improve their relationships and enhance pluralism at the same time are:

1. Inter-religious and inter-ethnic celebrations such as Diwali, Idd-UI-Fitr and Christmas.
2. Peace through Pluralism committees consisting of people from all the conflicting parties and government representatives, who can work together to generate a list of indicators that reflect tensions and manifestations

of social exclusion based on identity. Apart from addressing the issues identified, they can also work together to end the tensions before they escalate into violence.

3. Peace through Pluralism clubs in schools.
4. Women's economic empowerment groups that also discuss developing peace through promoting pluralism.
5. Groups working together across ethnic or religious communities on projects such as building roads, drilling water boreholes or constructing classrooms.
6. Welcoming committees for new members of a community, such as a new teacher or nurse, to help them settle in and encourage them to get involved in pluralistic activities in the local community.
7. Continuous dialogues between communities to address issues related to alleviation of poverty and economic development.
8. Continuous dialogues facilitated by leaders on how young people from across ethnic communities can together achieve their full potential. (Bearing in mind that in inter-ethnic conflict, young people are the ones mostly used to perpetrate violence.)
9. Continuous engagement with the media by providing a lot of information on Peace through Pluralism; and working specifically to counteract negative messages that may reinforce misconceptions and aggravate tensions and violence. The role of social media is essential in promoting harmony.

\* \* \*

The Global Centre for Pluralism (GCP) in its official policy approach states that in a pluralist society, every person is valued and treated as an equal member, regardless of ethnic, religious, gender, socio-cultural or other differences. GCP posits that most modern societies are diverse. However, rather than a valued resource, diversity is often viewed more as a liability. The world urgently...

*“...needs to change the conversation about diversity. Human differences need not produce division. When valued, diversity can be an asset. Defined simply as an ethic of respect for human differences, pluralism offers a different path. Pluralist societies are diverse societies that value and accommodate human differences. In pluralist societies, each person is able to realise his or her potential as a full member of the state without jettisoning distinct identities. National identity widens beyond narrow ethno-cultural markers to include peoples of different ethnicities, religions and national origins.”<sup>22</sup>*

GCP further states that, “the inability or unwillingness of societies to positively engage with their ethnic, cultural and religious diversity is at the core of many contemporary armed conflicts and the failure to embed pluralism in mediation efforts can sow the seeds of renewed conflict in the future.” This is a fact I am familiar with as a mediator. Any peace agreement that excludes more than it includes is in many cases the reason for a new bout of fighting.

## ***Why pluralism matters***

The statements below describe why pluralism matters:<sup>23</sup>

1. Pluralism values differences as well as equality.
2. A pluralist society chooses to invest in advancing inclusion in the economy, politics, government, civil society and education.
3. Lack of pluralism can lead to exclusion and instability.

Pluralism is not erasing differences, or cultural assimilation, or a synonym for diversity, or preventing or avoiding dialogue, or forgetting the past and history...or a challenge faced only by developing countries. Pluralism includes, but is not limited to, tolerance and reconciliation. Pluralism goes beyond just allowing different opinions or policies. Pluralism is a process that is difficult, evolving, contextual, complex, fragile and reversible. It requires making important choices.

The institutions and covenants that protect and promote pluralism – such as constitutions, laws, and judicial systems – are its *hardware*. The attitudes towards diversity are the *software* of pluralism. And both the hardware and the software are essential to advancing pluralism.<sup>24</sup>

Pluralism does not mean the total absence of tension or even conflict in diverse societies. Rather, what pluralism provides for is the ability to engage with and address those tensions and conflicts in a peaceful and constructive way. This occurs through different channels and mechanisms, including through formal and informal institutions that facilitate dialogue and bring about compromises in order to defuse tensions and prevent recourse to violent conflict.<sup>25</sup>

## **1.4 Conclusion**

Mediating *Peace through Pluralism* has often been neglected in the field of armed conflict mediation. Getting more women involved as mediators of Peace through Pluralism will have an immediate impact, because women play a key but often uncelebrated role. Women represent a component of pluralism, and their engagement in mediation reflects the importance of their contribution. This *Companion* aims at contributing to building the professional mediation competencies of women to prevent, interrupt and resolve violent conflict through a range of pluralism tools. Hopefully, this will in turn inspire the next generation of women mediators.



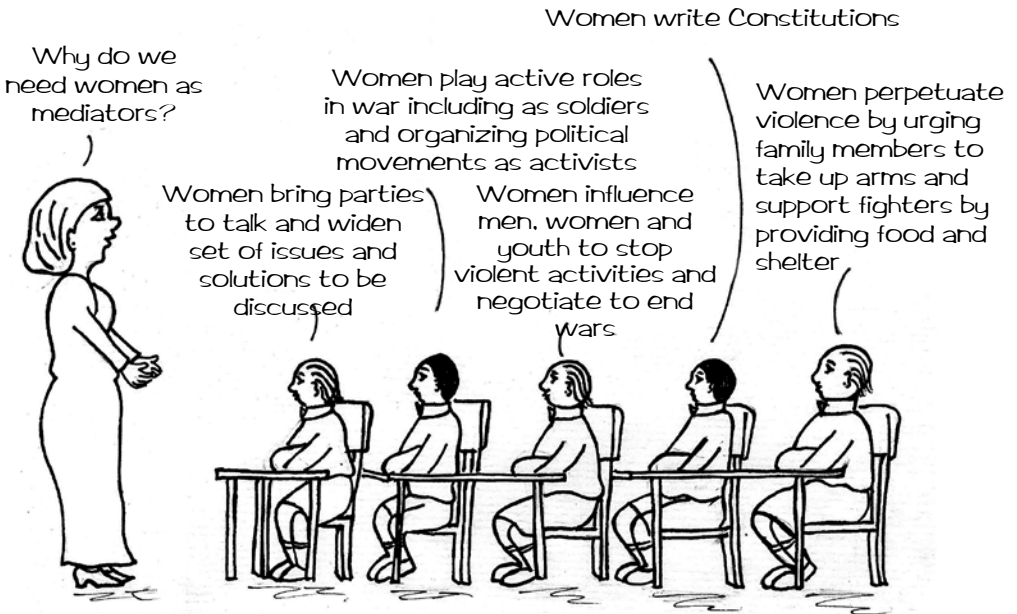
## SECTION 2

Why do we need  
this *Companion*?

**How important it is for us to recognise and celebrate  
our heroes and she-roes!**

– Maya Angelou

## WHY DO WE NEED WOMEN MEDIATORS?



## 2.0 Introduction

This *Companion* is written for women mediators living in communities where violence or armed conflict between communities is a predominant feature. Community conflicts may occur between different groups, such as racial, ethnic or religious. The conflicts this *Companion* addresses are not those that occur within families or between co-workers. It also does not deal with conflicts caused by common criminals that police deal with on a day-to-day basis. This *Companion* addresses ethnic or religious community conflicts in which community members take direct actions that lead to violent confrontations or tensions.

Many people feel they are not equipped with enough capacity to end identity-based armed conflict. Understandably, they often feel pessimistic about the possibility of eliminating armed conflict. Having observed such situations of armed conflict around the world, we know these worries are significant. However, I must add that there are many women who are drawn to thinking about and becoming involved in how to end armed conflict between communities. These women understand the situation first-hand, and possess the personal qualities to take action and find solutions. Some know how to guide people in conflict towards solutions, and some are uniquely placed near or within the conflict to find such solutions. This *Companion* therefore reviews conflicts in which women who mediate armed conflict at the community level feel they can make a difference. The *Companion* should help build their belief in themselves as women mediators, and hence boost their confidence and their boldness.

In addition to helping women mediators handle and respond to violent conflict, this *Companion* also emphasises the need to take care of women who are, or may be, targets of discrimination. Likewise, it includes advice on how to help people who are or have been perpetrators of violence.



*The Companion* will assist women mediators of community-armed conflict by developing their pluralism-specific mediation-intervention skills. It will assist women to mentor younger people involved in conflict, by providing them with support and training. You will find that violent conflict happens mainly in places where relationships between the warring parties either do not exist or, if they once existed, they have since broken down. When people are involved in meaningful dialogue, issues that would otherwise have caused violent conflict are addressed in the nick of time. It is especially important that women mediators of armed conflict learn how to develop and maintain respectful relationships through inter- and intra-cultural communication. Mapping existing relationships works well as an entry point in mitigating a potential violent conflict.

## **2.1 Objectives**

The objectives of this *Companion* are to:

1. Support women mediating armed conflict within communities to cultivate knowledge, skills and attitudes through dialogue and a *Peace through Pluralism Approach*.
2. Encourage women to adopt an inclusive pluralistic-mediated dialogues' framework.

## **2.2 Vision of *The Companion***

In many of Africa's violent conflicts, mediators (who are usually male) are not highly-trained professional mediation practitioners. They are community and traditional leaders, religious leaders, business people, sports icons, musicians and suchlike. The women community mediators for whom this *Companion* has been written are possibly drawn to or already belong to one of these groups.

## mes for women

*The Companion* is written mainly for women who live in the communities affected by armed conflict.

The conflict could take many forms: it could be the state clashing with rebels; it might be ethnic or religious groups fighting over resources, or struggling for dominance and recognition; or it could be provoked by the activities of violent criminals and militias. In many of these situations, one finds systematic sexual abuse, killings and destruction of property. Many of the women who will benefit from this book live in places where violence has risen to the level of being labelled as “atrocities”. Often the people fight because the root causes of the violence go unaddressed. In many cases the state is unable to provide security to its citizens. With the proliferation of small arms and light weapons, an increasing number of people who profit from war undermine the ability to resolve what otherwise may have been uncomplicated disagreements become violent conflicts.

The book is also written for women interested in broadening their skills with respect to armed-conflict resolution who may not currently be in an armed conflict situation. It is part of a project intended to provide community mediators of armed conflict with the self-awareness, knowledge and tools necessary to understand and address the root causes of the disagreements that lead to violent conflict inherent in our communities.

It can be argued that most violent conflicts have their roots in the failure to develop effective frameworks for managing conflicts at the community level. A key factor for this failure is the absence of resource materials to guide women working for Peace through Pluralism. This is a practical *Companion*, written for women mediating peace through pluralism by a woman who has mediated violent conflicts at the community level for decades. In addition, the book also provides a list of other resources for mediators; and it provides

an evaluation tool that can be used by women mediating armed conflict to examine current resources through a gender lens.

Therefore, the *Companion* has been consciously prepared as a tool that is sensitive to the fact that very often, women exist in the society who decide to step in and end the violence. To do this, such women mediators require a tool that creates a deeper understanding of how and why atrocities occur, and how they can be prevented through a pluralistic approach. Although in the past men have dominated the public sphere, the world is changing. More and more women are moving into roles they had not played before. In all this, it is vital that both men and women come together to end violent conflict. This *Companion* provides women mediating in communities with insights they can draw on in making a constructive contribution to ending the violence for everyone, even in cases where the cruellest atrocities have been perpetrated.

### **2.3 Learner outcomes for women mediators**

*The Companion* is composed of different sections, and the selected readings, including those in the annex, will provide deeper theoretical knowledge and exposure to global models of peace through pluralism. Case studies and activities are also included in *The Companion*, so as to enhance the learning experience.

### **2.4 Women mediators of armed conflict**

Most community women mediators are referred to as “insider mediators”. They are mainly grandmothers or women in professional positions of authority such as teachers and judges. Such women are considered credible, and as they live within the community in conflict, they are therefore able to use their influence and credibility.

They may do this either directly or indirectly, with or without a mandate from anyone, and often behind the scenes. They benefit from long-standing relationships with individuals and communities in conflict, and they can therefore establish legitimacy and exercise influence in a way that no mediator coming from outside could. Their efforts are usually constructive and aimed at building consensus, drawing in other insiders, mainly grassroots actors, to resolve the conflict. Their work very much includes facilitating dialogues.

Much of the engagement of a community woman mediator is contradictory in that it is often at odds with, or lies outside, the legal and institutionalised frameworks. Peace is often seen as something that governments or male elders can mediate, with the expectation that the communities, including women and youth, will then implement the resulting agreements. So women are usually asked to play a big role in reconciliation, even when they were not involved in the dialogue that led up to the peace agreement. It is important to note that local women-led mediation processes can and do influence national and international processes and shape policy.

Our work as women community mediators has not been studied as widely as studies on formal processes and negotiations. Very little attention has been paid to the impact of our work. Often, national, regional and international organisations do not know of our work because we intervene to get immediate solutions to violent conflict, and without any media coverage.

In many parts of the world, governments and male elders in communities have been trying to solve conflicts while excluding many groups such as women. Contrary to what many people think, it is not just in your community that women are excluded. In many parts of the world where there is violent conflict, women are not only kept away from the peace table but are also excluded from other aspects of public activity, especially ones that involve decision-making. Both religion and culture reinforce this male-dominated status quo.

Women mediators of armed community conflict can be and are influential at all levels of a peace process including before, during and after the life of a conflict. Many know or are in direct contact with the perpetrators. Therefore, women can contribute directly and indirectly to both violence and peace. In most cases of community mediation, women tie sustainable peace to improvement in the economic situation. Women ask for micro-credit as a way of starting income-generating activities across communities in conflict. This in turn is likely to help stabilise the whole community.

Women are in touch with the issues that cause violence as well as with the social structures of their communities, ones that could create entry points through which to solve the violent conflict.

Many women seem naturally good at making people feel at ease and at calming down situations. This is often because it is a role they often play at home in their families. However, a number of sometimes unhelpful, sometimes helpful perceptions of women mediators of armed conflict exist... including that women mediators:

1. are a foreign and imposed idea.
2. can only be created through NGOs or governments, traditional or

religious institutions, and therefore suffer from lack of community acceptance or outright rejection.

3. are donor driven, therefore lack domestic legitimacy.
4. put unrealistic inclusion demands on communities in conflict, therefore risking to provoke negative responses.
5. are about men ceding their space and teaching women their mediation tactics and approaches.
6. are good, since women were designed by nature to be nurturers.

## **Task 2.1**

Name five other perceptions about women mediators of armed conflict.

## **2.5 Why women?**

Women can be, and have been, mediators in armed conflict situations. Mediation provides the space in which to protect basic freedoms, because skilled and effective mediators uphold respect for human dignity. In many cases, when women have been included in peace processes they are given the role of dealing with gender-based violence but are not allocated substantive roles as mediators and negotiators. The Institute for Inclusive Security developed some excellent points, outlined in Box 2.1, on why we need women to contribute to peace processes. The main point they bring out is that exclusion fosters conflict.

### **Box 2.1: Why Women?<sup>26</sup>**

We need women in peace processes because they: negotiate to end wars, bring parties to talks, mediate, write constitutions, design political reform, ensure justice, reform police and militaries, disarm, demobilise and reintegrate armed groups and rebuild communities. Women also maintain communities by running schools and hospitals; keep families together as heads of households during wars; and, build peace by urging dialogue and compelling parties to end the use of violence. Women also play active roles in conflict. They fight as soldiers, organise political movements as activists; urge family members to take up arms; and provide food and shelter to fighters.

*War is changing:* More than ever, mediators need access to representative voices with authentic constituencies. They need to engage with those who have a stake in lasting peace and the corresponding courage to build it. Ultimately, the exclusion of peaceful civil society actors reinforces negative incentives. If you want a seat at the table, bear arms. As respected former Mozambican and later South African First Lady Graça Machel notes, “When you give prominence to the warring parties at the expense of consulting and involving the majority of people, you are giving them rights to decide on behalf of the others, in essence rewarding them for having taken up arms...mediation actors, generally speaking, put much more emphasis on the warring parties at the expense of consulting and involving the majority...”

*And yet ....*

*Since 1992, fewer than 3% of signatories to peace agreements have been women.* Despite increasing international attention and resources spent on ending violence, since 2000, one in every three peace agreements fails within five years. This is the case because important voices are excluded from dialogue at the peace table. Research shows there is a link between the participation of civil society in formal processes and the sustainability of the agreement. Yet, most efforts to resolve and rebuild involve only the best-armed actors and leave out diverse voices interested not simply in stopping violence to share the spoils of war, but in building lasting peace. Only one third of peace negotiations involve civil society actors.

Women, in particular, are largely excluded from peace processes. In the last two decades, women were less than 8% of participants and less than 3% of signatories in more than a dozen key negotiations.

Yet, women are excluded from decision-making that often privileges a small, unrepresentative sample of leaders in closed-door processes. Exclusion can lead to frustration, alienation and conditions ripe for violence as seen from South Sudan to Sri Lanka and to Syria. Without broad representation in public institutions, from peace negotiations to parliaments, populations become disenfranchised and instability grows.

Women can wield their influence to support radicalised elements or reject a peace deal that is not inclusive.

They can promote extremist narratives of conflicts and can resort to using violence, from participating in riots to suicide bombings. A different approach is needed to ensure inclusivity and thereby promote stability.



### ***So why women?***

Because women make a difference between processes and outcomes, and they:

1. increase sustainability.
2. widen the set of issues and solutions to be discussed.
3. increase dialogue between warring parties.
4. bring legitimacy to the processes.
5. influence men to stop activities which lead to violence.
6. inspire the next generation.

## **2.6 What is the policy context?**

In 1993, the Kampala Action Plan on Women and Peace recommended the creation of a mechanism to facilitate the involvement of African women leaders in the prevention, management and resolution of conflict at the highest levels. It was incorporated into the African Platform of Action guiding African participation in the Fourth World Conference on Women, famously known as the Beijing conference. In 1998, the African Women's Committee on Peace and Development (AWCPD) was established.

AWCPD began discussions on establishing a network of women's peace organisations in Africa and strengthening links with national associations of women. AWCPD, advocated for legal frameworks for the protection and promotion of women; the lifting of the embargo on Burundi and the involvement of Burundian women in their peace processes and creation of the Congolese Women's Caucus that included armed groups, succeeding in incorporating their peace agenda within the framework of national negotiations. It was also through AWCPD that Somali women participated in their peace processes as the "sixth clan". The all-male clan system comprised of four clans, and a fifth of minorities.

AWCPD also created the Mano River Women's Peace Network MARWOPNET. The UN General Assembly awarded the prestigious UN Prize in the field of Human Rights to MARWOPNET for their work. In July 2017, Femwise, a Network of African Women in Conflict Prevention and Mediation was created and situated under the umbrella of the Panel of the Wise.

Below is a list of selected documents, many from the United Nations that provide the international framework for women mediators of armed conflict:

The United Nations Security Council (UNSC) has adopted eight resolutions on "Women, Peace and Security". These resolutions are: 1325 (2000); 1820 (2009); 1888 (2009); 1889 (2010); 1960 (2011); 2106 (2013); 2122 (2013) and 2242 (2015). The eight resolutions make up the Women, Peace and Security Agenda, guiding work to promote gender equality and strengthen women's participation across peace processes.<sup>27</sup>

(a) ***UN Security Council Resolution (UNSCR) 1325***

This is the most prominent international source for women mediators of armed conflict. It states that, "it is the women's fundamental right to be included in mediation and peace processes." UNSCR 1325 also outlines

the importance of participation by women-led civil society groups and the requirement to address the different needs of women and men in relief, recovery and post-conflict efforts. UN Resolution 1325 is a very important document for women mediators of armed conflict. However, awareness of it is extremely low, particularly among women in grassroots communities. The assumption, especially by international and regional actors, that everyone knows about UN Resolution 1325 is, conversely, very high!

The follow-up UNSC resolutions on women, peace, and security include:

- (i) UNSCR 1820 on conflict-related sexual violence.
- (ii) UNSCR 1888 to strengthen the monitoring and accountability of SCR 1820.
- (iii) UNSCR 1889 to build on reporting potential of SCR 1325.
- (iv) UNSCR 1960 to further reinforce monitoring and reporting of SCRs 1820 and 1888.
- (v) UNSCR 2106 operationalises current obligations and supports recourse to avenues of justice
- (vi) UNSCR 2122 affirms an integrated approach to sustainable peace and sets out concrete methods for combating women's participation deficit.
- (vii) UNSCR 2242 encourages assessment of strategies and resources in regards to the implementation of the women peace and security agenda.

(b) ***UN Charter, Article 33 (1)***

The UN Charter, Article 33 (1), calls upon parties in conflict to seek a solution to any dispute which might endanger the continuance of international peace

and security. The solution is to be sought through peaceful means such as mediation, conciliation, negotiation, and judicial settlement. This process may involve a third party assisting two or more other parties, with their consent, to prevent, manage or resolve a conflict, by helping them to develop mutually acceptable agreements.

(c) ***The Convention on the Elimination of all forms of Discrimination Against Women (CEDAW)***

CEDAW was adopted in 1979 by the UN General Assembly. It is often described as an international Bill of Rights for women. It defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination.

(d) ***World Conferences on Women***

The Commission on the Status of Women has been responsible for organising and following up on the world conferences on women. These include Mexico (1975), Copenhagen, (1980), Nairobi (1990) and Beijing (1995).

## **Task 2.2**

So far, we have cited international documents relating to the entire world. Now list any five regional or national policy documents, declarations or conventions relating to women mediating armed conflict at the community level.

## **2.7 Stress, burnout and Post-Traumatic Stress Disorder for the woman mediator**

Exposure to violent conflict situations may lead to stress, burnout or Post-Traumatic Stress Disorder (PTSD). As a woman mediator, you will listen to people's stories of pain for days, months and sometimes years. Sometimes, you will be in situations of violent conflict, with wounded and dying people around you. You will be affected emotionally. But you will still find it difficult to walk away from mediating armed conflict.

All people working in peace processes are exposed to traumatic-stress experiences, including responders saving people from violent situations. Even those who view photographs of injured or dead people experience second-hand trauma. It is worse for women mediating armed conflict in communities, as in most cases, they will not have any organisational support available and may suffer not just trauma but also experience depression. They deal with violent situations normal human beings stay away from. Psychological symptoms may manifest through nightmares, flashbacks, insomnia, panic attacks and anxiety.

We prevent so many acts of violence, so many armed conflicts, but there is no way of measuring what has been prevented.



Why do we need this *Companion*?







## **Box 2.2: How to protect yourself and those around you from harm**

Always keep in mind that dealing with parties in armed conflict means acknowledging the presence of violence. Have your personal safety in mind at all times. Always seek to stay away from incidents of physical violence. If it is occurring, immediately contact the local leadership advisory team you work with or the police. Do not aggravate the situation.

Physical violence is not the only kind of violence in a conflict. Much more commonly you will be confronted with verbal or emotional violence. This occurs when:

1. Because of someone's words or actions, another person feels or is made to feel diminished or abused.
2. A person experiences gender, racial, ethnic or other types of harassment.
3. A person feels bullied or unable to defend themselves.
4. A person feels lessened or discriminated against, whether or not others think those feelings are justified.

We all have different tolerance levels. Each one of us largely determines for the self where forthright and robust debate ends and verbal abuse begins. Appreciating that our views may hurt or diminish others is not an excuse for avoiding robust debates; neither is it an excuse to ignore the importance of positive conflict in mediating within our communities. But avoiding emotional violence, ensuring procedures for dealing with

it are in place, and recognising the claims of victims, are all essential in building a strong and inclusive community that can deal positively with conflict.

When dealing with the immediate threat of aggressive behaviour, avoid lecturing, threatening, arguing, shaming, blaming, labelling, using negative body language such as moving into personal space, using body size or height to intimidate, crossing your arms, staging unrelenting eye contact, shaking or clenching your fist, and finger pointing or shaking. Use positive body language: keep yourself at a comfortable physical distance, move into a sideways stance, step back, keep intermittent eye contact (not glaring), relax your body posture and keep your palms open. (By the way all this involves emotional intelligence.)

Reduce anxiety or avoid provoking it, by employing the following “de-escalating scripts”:

1. Say the person’s name (if known).
2. “I can see you are angry at... (identify the immediate problem or name the person or describe the situation).
3. “I am here to help.”
4. “Talk and I promise to listen.”
5. “Let’s go and... (offer an alternative to the situation).”

*Source: Community Conflict, A Resource Pack. Home Office. Office of the Deputy Prime Minister, Creating sustainable communities. United Kingdom.*

# SECTION 3

## Voices of Women Mediating Armed Conflict

**An egg, like peace, is delicate and fragile, but given the right conditions, it gives life.**

– Dekha Ibrahim Abdi



### **3.0 Introduction**

Women living in communities affected by conflicts play a critical role in mediation because they already command respect from the people around them. Often they work as social workers, teachers, nurses, traders or in other professions, delivering services that are essential to the community experiencing violent conflict.

The voices of the women cited below are a reflection of how peace works through pluralism. They illustrate how positive change from violence to peace happens; how it can be sustained; who are the agents of the pluralism change we seek; what interests impede or facilitate this change; and how the impeding factors might be overcome.

#### **3.1 The Violence Interrupter: Jane Anyango**

*I come from Kibera in Nairobi, Kenya. Kibera is a cosmopolitan informal urban settlement. It is a place where many people live. It is a place where you don't have your own private space. Every space is shared including your roof. If you are talking in your house, the person living in the next room can hear you. We share washing space; we share places where we fetch water; we just live with each other. We have no option: no one can live in isolation in Kibera. That is why it becomes very tough when we are fighting, because the people you are fighting with are the very same people you've gotten something from, in one way or another.*

*We come from different communities and we have different beliefs. But I always say your beliefs are your best and my beliefs are my best; I have a right to hold on to mine, just as you have a right to hold onto yours. This is what I say when I am*

*interceding between parties in conflict to stop violence.*

*The moment people understand that we can't all be the same, and that we have all these divisions which shouldn't even matter to us, then we will have peace; we are one. We will be able to live peacefully because nobody is more special than the other.*

*After people understand this, they feel very free. In the slums we have no option but to co-exist. We have learnt that we can only co-exist in this kind of condition by respecting each other's differences. I have learnt that this is called pluralism.*

### **3.2 Connecting Local Peace Builders to Policy Makers: Regina Muli Mutiru**

*I work for the Kenya National Cohesion and Integration Commission (NCIC) as a Peace and Reconciliation Officer. I build the capacities of local communities to promote peace and cohesion, and link them up to policies and to those who make them.*

*I led a community in Bungoma County to sign the Abir Peace Resolution in 2015. With other colleagues, I facilitated peace forums for the Cheptais and Mount Elgon communities who had been fighting for a long time. In May 2015, they signed a peace accord.*

*While facilitating these peace accords, there were a few challenges. First, I am a woman. Second, I am young. Third, I am small in stature, so people always assumed I was a secretary or clerical officer, there to give out notebooks and assist the old people.*

*Sometimes, I am not even invited to sit at the table. It happens often. I then have to put my foot down. I am not forceful, but I calmly take a seat at the head of the table and proceed to lead the discussion.*

### **3.3 The Legal Power behind International Peace Agreements: Pauline Akello Onunga Adero**

*I work for the UN. Women are involved in peace processes, but a lot of times we have men at the forefront, men with a certain stature who carry certain clout. So you find that most women working with these men are not in the limelight.*

*I have been one of these women. I worked with IGAD in the Somalia peace process that took place in Kenya from 2002 to 2005 and helped in drafting the legal framework for the Somalia Federal Government, the Transitional Federal Constitution.*

*During the Sudan and South Sudan peace process, I worked with the African Union High Level Implementation Panel chaired by former South African President Thabo Mbeki, as part of the legal team. I drafted agreements that dealt with border, nationality and oil issues for seven years.*

*I also worked on cessation of hostilities agreements with rebel movements in Darfur, Blue Nile and the Southern Kordofan states in Sudan. The involvement of women in conflicts as mediators is growing.*

### **3.4 The Dialogue Facilitator: Leonie Abela**

*I am a consultant. My mom was born in Rwanda and my dad in the Democratic Republic of Congo (DRC), but they met in Uganda. I was born in Uganda, but I grew up in Goma in the*



*DRC. I am married to a Rwandese who is a survivor of the 1994 genocide.*

*In 2007, Kenya had a crisis after the elections and I began to work with two communities, the Kisii and the Kipsigis, as a dialogue facilitator. I was driven to prevent violence because I had witnessed the Rwanda genocide. We analysed the root causes of the violence and found solutions from within the communities on how to build peace. In our peace processes, we differentiated between the practical solutions from the affected communities and the intervention required from the Local or National Government. Our efforts led to the signing of a peace agreement.*

*Based on that success, we were invited to support another peace process between three communities spread across Bungoma and Trans Nzoia counties: the Sabaot, Bukusu and Teso. There were conflicts within and between the three communities. After three years of mediation, the communities signed the Mabanga Peace Agreement. The signing was witnessed by then Vice President Kalonzo Musyoka. I facilitated the entire dialogue.*

### **3.5 The Dialogue Sustainer: Hannah Tsadik**

*I work for the Life and Peace Institute (LPI), as the Director of Global Policy.*

*LPI is an organisation that is well known for its peace-building approach, in particular sustained dialogues. I was born in the former Soviet Union to Ethiopian parents who were forced to leave Ethiopia because at the time, there was a kind of governance that was not suitable for them. I was raised in*

*Sweden but as soon as I could, I went back home to Ethiopia as a young adult.*

*Sustained Dialogue in Ethiopia began with a group of university students reaching out to me via email. I had just arrived in Ethiopia in early spring, 2008. There had been conflict on university campuses between young people from different ethnic groups. There were broader issues causing the divisions between ethnic groups which had been transferred into our campus.*

*Universities are usually the microcosms of the society in which they sit. So an issue causing division in the society gets into the campus. Sometimes, it really blows up because it is a confined space where you are forced to live together in shared dormitories, attend lectures together, and even eat together. Yet you have this suspicion about this other group. When the university students wrote to me, they said, "We are tired of the ethnic divisions. We are young people but we are few. Can you help us bring diverse university students together?"*

*We started holding structured sessions of sustained dialogue at Addis Ababa University with 150 students from different ethnic backgrounds. We then spread out across many other universities in Ethiopia. The numbers kept on increasing, and in the following year we received between 3,000 and 5,000 applicants from universities across Ethiopia.*

*When people ask me, what exactly sustained dialogue is, I always ask them: "If you had a chance to talk to someone you've always been told was your enemy, what would you talk*

*about?" This is what sustained dialogue begins. Sustained dialogue begins a conversation with people from different ethnic backgrounds that serve to not only prevent conflict but also to build relationships that lead to respect for difference.*

**3.6 Inclusive Peace Committee model:** A group of professional women from rival clans launched a peace initiative and organised mediation between Kenyan-Somali warring clans in Wajir, Kenya, after 1,500 people were killed. This was the first time women had led such a process. They created the now famously researched model of the inclusive peace committee that was replicated all over sub-Saharan Africa. Their stories are represented here by:

1. Fatuma Sheik Abdi Kadir – a principal/headmistress of a girls' secondary school
2. Halima Shuria – an NGO employee.
3. Ore Aden Hussein – a teacher
4. Nuria Abdullahi – a civil servant in the veterinary department
5. Dekha Ibrahim Abdi <sup>28</sup> (deceased) – a headmistress of a primary school

**1. Fatuma:** *Initially, there was ethnic animosity and as always in pastoralist communities, there was friction. Sometimes, it was about resources like water and grazing land, or politics (which clan won more political seats and which clan lost, which clan has more power, and so forth).*

*When it is political, it escalates to other things like people not sharing resources, people not interacting with each other, or people fighting with each other. We decided as professionals to figure out what to do. We began a dialogue.*

*Everybody had to abide with the declaration; and if they didn't, there were penalties.*

**2. Halima:** *There are three major clans in Wajir. There were “no-go areas” that each of them could not pass at certain times. There was a self-imposed curfew. People could not attend their friends’ weddings. Somali weddings are in the evening. You could not go into the “no-go area” because you come from this clan or the other clan. The international organisations left because of fear. We began meeting to find solutions towards peaceful co-existence within this tension.*

**3. Ore:** *The conflict was continuous; after every ten years, there were clashes between clans and people were killed in the mayhem. We began to negotiate individually with leaders of rival clans, with a view to bring them to a peace dialogue. We became mediators of armed conflict without having trained or planned to do so.*

**4. Nuria:** *One of the cycles of conflict coincided with the drought of 1992 in Kenya. That was also an election year. Things were made worse by the collapse of the Somalia government. We lived very close to the Kenya/Somalia border. Mercenaries came in and weapons began to flow in. We organised meetings that brought together women, religious leaders and the council of elders, for the first time ever, to discuss the continuous violence. We insisted that for the first time, women had to sit with the elders, and we led by example. Things started working when government officers came in and the communities sat together and signed a peace declaration based on our leadership. The declaration stated that all clans must co-exist peacefully on*

*the basis of respect for each other.*

*That included the government. Even the government had to abide. Women are connectors. They are able to connect everyone in the society.*

### **3.7 Bridging the legal gap: Ladi Agyer Madaki**

*I am a lawyer and Chief Magistrate in Plateau State, Nigeria Public Service. In 2001, there was an outbreak of civil violence in Jos North of Plateau State, Nigeria that divided settlements along religious inclinations as Christians and Muslims. As a Christian, I came very close to losing my life but a Muslim friend saved me. Thereafter, several other violent conflicts occurred between Muslims and Christians. Several other clashes between Muslims and Christians have since occurred, widening gaps in relationships even amongst professional colleagues. So I asked myself, how do I bridge this gap?*

*I was proposed and became the leader of the International Federation of Women Lawyers (FIDA) Plateau State Chapter. I then began linking up with other women and organisations to find a solution to the violence.*

*I became part of a steering committee with members drawn from professional women's groups. We began leading dialogues between ethnic and religious communities in conflict. Eventually, we signed a peace agreement. My contribution led me to work on the policy document, together with others, on UNSCR 1325 Plateau State and the Gender and Equal Opportunities Law, Plateau State.*

*I documented and followed up cases of Gender Based Violence in Jos North and later in Plateau State. We represented and gave the position of Women on Violence from 2001-2015 before the Justice Niki Tobi-Led Commission of Inquiry into the Civil Disturbances in Jos and its environs.*

*Dr Emmanuel Ivorgbs of New Era encouraged me to set up a local NGO, For the Good Reasons Foundation (4GRF) to work on the issues of violence against women, policy work, and peace. Since then, I have several received awards from communities and the Islamic Counselling Initiatives of Nigeria (ICIN) with whom we often collaborate with on finding solutions to issues concerning women. I will continue to mentor and work in this space to see a better society.*

### **3.8 Promoting inter-faith social cohesion and community peace-building: Fatima Suleiman**

*I am a Muslim. However, my grandmother who was a Catholic-Christian was killed in the violent conflict between Muslims and Christians that engulfed my home in Jos North, Plateau State of Nigeria in 2001. I lived in a complex community of both Muslims and Christians. After the violent conflict, the Christians and Muslims self segregated – each moving to areas where they felt safe. Trust between our people was severed. My grandparents had moved to Plateau State to work as miners. My paternal family are Muslims while my maternal family are Catholic-Christian. I had always wanted to find a way to bridge my two identities.*

*I began an interfaith organisation in 2006 called the Islamic Counselling Initiatives of Nigeria (ICIN) to bridge the gap of stereotypes, misconceptions and perceptions of Christians of Muslims as terrorists and suicide bombers.*

*I started by running seminars on religious intolerance, cultural acceptance, promotion of cultural values through trauma healing, capacity building of women and youth in educational development, women rights and better livelihood through health initiatives and humanitarian services. Our target groups were mostly displaced women of different ethnic groups and religions.*

*Our main goal was to promote inter-faith community peace-building and build bridges. I lived in a society where women were not expected to speak. We began with meetings with women in small groups on market days. We shared peace-building commonalities and goals. I was then selected among ten women to be part of a dialogue process in Jos. Our role was to mobilise and mentor grassroots women for broader participation in the process.*

*I then became part of the dialogue process itself as one of the representatives of my ethnic community, the first time this had happened. The men kept us in the background and hardly allowed us to speak. We had to learn ways of asserting ourselves. Through our efforts, we managed to solve some violent conflicts in the rural areas of Riyom, Barkin Ladi, Jos North and Jos South – and even drafted a women's peace agreement.*

*We made history as women from different ethnic groups that had been in conflict for over a decade by sitting down together and signing a peace agreement.*

*My organisation was recognised by Peace Direct, a UK charity organisation on the International Human Rights Day in 2017. It received an award for negotiating inter-faith peace-building and promoting inter-faith social cohesion and community peace-building. It is humbling for me that I presently have Muslim and Christian staff working together in local communities in Northern Nigeria to resolve violent conflict.*

*We now work actively as negotiators with the Christian Aid in Nigeria, Peace Direct-UK, Nexus Fund and Justice, Peace and Development Commission (JPDC), an organisation under the Catholic Archbishop. Our work includes building peace structures in local communities, analysing conflict and facilitating dialogues in conflict communities in Plateau State, building the skills of women in inclusive governance, advocating religious tolerance, resolving hate speech issues that may ignite mass atrocities and providing humanitarian relief agency to internally displaced groups.*

### **3.9 Bridging the ‘no-go areas’’: Monica A. Tete**

*I am a teacher. I come from the Kaninkon chiefdom in Jemaa’a Local government of Kaduna State in Nigeria, about 200 kilometres from Kaduna City. The inhabitants of this chiefdom are mostly the Kaninkon people who occupy 95% of the villages in this chiefdom. They speak Kaninkon language and are predominantly farmers and Christians.*



*Within the Kaninkon chiefdom, the settled Fulani occupy part of Dangoma. They are also farmers and are all Muslims, but are not cattle herders. There are also Fulani herdsmen who live in all the villages of this chiefdom. We lived together in peace for decades until late 2016 and early 2017 when a crisis erupted as a result of destruction of farm crops by cattle and herders and blockage of cattle routes by farmers. This conflict became violent when suspected Fulani gunmen attacked two villages Goska and Bakinkogi, which is my village. Violence led to loss of lives and property by both parties. Houses, food in granaries, vehicles, and furniture were burnt down. The cattle of the herders were also killed. During this crisis, my uncle and nephew were killed.*

*Silent killings (which means the attacks against villages had ended but people would be waylaid while alone and killed) continued however. This meant that people could not go to their farms because each time they went; unknown gunmen would waylay and shoot them to death. I was not in my village the day it was attacked, but I was psychologically affected because of the shock. My house was not burnt down but it became a refugee camp as I hosted more than 30 women and children for about four weeks – sharing food together, clothes and sleeping places with them.*

*I had participated in the peace dialogue as a negotiator. So I used my experience and the Christian religion to preach to those who took refuge in my house and encourage them to accept what happened to them as the will of God and forget their losses. Since that incident, the Kaninkon people*

*lost confidence in the Dangoma people because they believed that they were the perpetrators of the violence. They also believed that Dangoma was the hiding place for the attackers. This resulted to a breakdown in relations, as we could not visit one another since all the villages became no-go areas for all the parties. There was a high sense of hatred amongst everyone.*

*As a peace builder, I was seriously disturbed by the breakdown in relationships. So, I started a move towards reconciliation. I did this by talking to traditional rulers, women and youths. When they began to calm down, we worked together to make arrangements on how to meet with the Fulani and the Dangoma people. At first it was not easy to bring the communities together, but after a series of meetings and visits, we agreed to hear, understand and forgive each other. And now there is normalcy in Kaninkon chieftdom.*

### **3.10 Sustaining community development: Amina Hassan Ahmed**

*I am the Executive Director of Women Initiative for Sustainable Community Development (WISCOD), a community-based non-governmental organisation.*

*On 7 September 2001, in Jos City, I saw firsthand for the first time what violent conflict is. The Christians and Muslims were fighting each other. I am a Muslim. The source of our family income, our shop at Gada biu, Jos was burnt to ashes. My brother and uncle were killed.*

*The only thing we were able to recover was my uncle's finger! It was found near the fence of his house, which had been burnt down to ashes. His family, my aunt and cousins ran and took refuge in our house.*

*My brother was also killed near Hausa Road behind Nigerian Standard Newspaper Building. By the time we found his body, he was unrecognisable. His body and those of others killed with him had almost decomposed. Their bodies were taken to the Jos Central Mosque and a mass burial was held for them. My entire family was traumatised. We were languishing in pain and poverty because trading as the family source of economy was now destroyed.*

*I was then invited to attend a conflict resolution and peace-building workshop organised by the Justice, Development and Peace Caritas of the Catholic Archdioceses of Jos (JDPC). Initially, I was hesitant about attending the training because I did not trust the process. The Christians organised the workshop and the venue where the programme took place was at Barkin Ladi, which for a Muslim is a no-go area. It is especially dangerous for a Muslim woman who cannot hide her identity because of the way we dress.*

*I told my father about the workshop and he surprisingly encouraged me to attend. In a family meeting, I raised the issue again and sought advice but my father conclusively convinced me to attend. We prayed about it as a family and I went to attend the workshop.*

*This workshop held in 2003 became my turning and entry point in peace engagement, dialogue and mediation work. We were trained and shared experiences of the violent conflict. From this I learnt how the Christians were as deeply affected by the conflict as I was. I also learnt that Christians and Muslims have one common enemy, the politician. We all signed an agreement form at the end of the training, which was a commitment to peace.*

*I felt privileged to have attended the training and back home; I shared what I had learnt with family members. They were amazed that Christians were suffering in the same way as we were. The peace commitment form I signed at the workshop is something that I hold very dearly because, according to my belief, when you enter a commitment and you append your signature, it means that commitment is no longer just between you and those with whom you entered into agreement. It becomes something between you and your God.*

*I have shared my experiences with many people in any convenient medium: groups, ceremonies, meeting spaces and schools. I want people to understand that both the Muslims and the Christians are suffering and the beneficiaries are those engineering the conflict.*

*I set up WISCOD through which I work across many communities in conflict in Plateau State. Our activities include establishing informal peace clubs for girls and boys across communities, addressing issues of violence against women and girls, mediating conflicts among children in*

*informal settings, peer education programmes for female sex workers, addressing gender-based violence, drug addiction and, establishing teenage girls' teams.*

### **3.11. The women's coordinator: Zainab Yakubu**

*I am a civil servant by profession. I come from Jos North in Plateau State. We have several ethnic groups living there such as the Hausa, Fulani, and Yoruba. Many people are either Christian or Muslim. My husband is the traditional King of the Anaguta community who are Christian. I have been working with several NGOs to hold several peace-building meetings between communities because there has been violence – on and off – over the years claiming many lives.*

*This violence affected me directly. On the 30 September 2018, Muslims who speak the Fulani language attacked us. It happened very fast. At around 6.30 pm, we heard gunshots. They were shooting at the door. Within seconds, around 50 people surrounded our house. My family was in the house. We quickly found places for the children and ourselves to hide.*

*There was a Muslim man from the Yoruba ethnic community we had been hiding in the house so that the Christians would not kill him. The attackers found him and as we hid, we heard him beg for mercy as they killed him. The attackers then found my son. I heard my son pleading too as they killed him. They then set the house on fire and left. My husband was hiding in the ceiling. When the fire became unbearable, he tore the iron sheets with his bare hands then jumped*

*from the roof to the ground, dislocating his legs, which have never healed. But we managed to escape.*

*We held a meeting in the community with everyone, Muslims and Christians under a tree and talked at length – trying to understand why the violence was going on. It was unheard of that a King's house could be burnt down and his son killed. To the Anaguta nation, this was an unimaginable taboo.*

*I have channelled my anger and hurt into peace-building between Christians and Muslims. I have worked in peace-building for many years. I coordinate peace-building activities of more than 300 women in Southern Plateau. There is still a huge communication gap between the Hausa Fulanis and the Yoruba, yet they are all Muslims, which means that the problem is also ethnic. There is always tension in my area and when our youth look at the remnants of our house, they "say sai mu rama", we must revenge, but my husband and I consistently tell them "mu bari wa, Allah," leave it to God.*

*I live with my parents and my husband lives somewhere else. We are rebuilding. Our community – the Anaguta – held a prayer day in which we spoke about the danger and consequence of disunity. At the commissioning of a new school by the Catholic Church, the Muslim leaders all came and we all – as Christians and Muslims – vowed to work together for peace.*

### **3.12 The Muslim dialogue facilitator: Maimuna. S. Abdullahi**

*I work as a Muslim woman leader at the Federation of Muslim Women Association in Nigeria (FOMWAN), and a member of staff of the Jema'a Local Government.*

*I am from the Hausa community in Kafanchan, Jema'a Local Government in Kaduna State, Nigeria. Jema'a is a place that has seen so much violence. Many ethnic communities – both Muslim and Christian – live there. I remember a time when all ethnic communities peacefully co-existed, shopped at the same market and government agencies served everyone. In 1998, the Emir of Jema'a Isa Muhamadu died and violence began.*

*The Kaninkon, Bajju, Fantswam and Ngwong ethnic communities who are mainly Christian said it was their turn to rule the Emirate or to be given their own chiefdoms. Soon it turned violent and many lives were lost and property destroyed. It was the first violent crisis between Christians and Muslims I ever witnessed, but after many peace dialogues, chiefdoms were created for all the ethnic communities.*

*In 2011, post-election violence, which turned to a religious crisis, happened. The sounds of gunshots were terrifying. I remember how afraid I was. I ran out from my house with my three children. I began running into neighbours' houses seeking protection. All my three children were crying "mummy, mummy carry me". I would run into someone's*

*house and then hear the announcement from the Mosque that the Christians were coming to attack. The owners of the home and I would then flee. I entered 16 houses this way, seeking refuge and ended up at the police station.*

*Thousands of people – both Christian and Muslim – died. The main market was burnt down. We all lost as Nigerians. This was the beginning of the ‘no- go areas”, places where only those who belonged could go. To date, there are places where Muslims cannot go and Christians cannot go.*

*Again, peace returned through dialogues led mostly by NGOs. As a Muslim woman leader, I played a vital role through dialogue and preaching peace in Islamic schools, communities and at social events. I also mobilised the women in Purdah (this are women who are not allowed to go out by their husbands). I believe it is our responsibility to respect one another’s opinion by avoiding hate speech and incitement and believe that one day we shall have lasting peace in our communities.*

### **3.13 The teacher connector: Mairo Sani Yop**

*I am an educator who served the Plateau State government teaching for 35 years. I am from Jos North Local Government Area, Plateau State. I was born in a Christian family. My father is Daniel Rwang Dung and my mother’s name is Vou Justinasha. Before I got married, my name was Mary Theresa Yop. My parents are from the Berom ethnic*



*community. My marriage to a Muslim marked the beginning of conflicts with my brother.*

*When I gave birth to my first son, I went home to see my parents. My brother said he did not want to see a Muslim in our house. So, he set upon me and my child with blows – shouting that he was going to kill us. Someone called my husband who came and took us away to Our Lady of Fatima hospital. There, we were admitted and our injuries treated. For both our sakes, I decided to forgive him and forget.*

*In 2001, rumours began in Jos North that people were being killed. People began moving out. In September 2001, a Christian girl was walking home while the Friday prayers were going on. She was beaten up and this sparked violence between Christians and Muslims. Many people were killed and properties were destroyed.*

*In our house, there were eight young men – Christian – from the Igbo community who had come from Abuja. To save their lives, I hid them for nine days. On the ninth day, my son took them to Abuja and they told their parents that they had found a mother in me in Jos.*

*I then began working as a peacemaker. I wanted the two identities associated with me, my Christian and Muslim relatives to know that the differences in their religions should not make them fight. I started working as a peacemaker. After the 2001 crisis, I was the head teacher of Kaboug Primary School. One man came to my office and said the Muslim Hausas were killing Christians and therefore he had come to kill me. God was so kind that my staff came and*

*saved me. Much later, I met the man and told him I had forgiven him. I often remind him of his statement so that he does not do it to anyone again.*

*In 2004, one Muhammad was given a position as a chairman to oversee federal government activities in Plateau State. This in turn started another violent crisis because he was Muslim and again many people lost their lives. In 2006, another violent crisis began again and many people were killed. Some people left Plateau State as IDPs to neighbouring States. The Plateau Government set up a mediating committee to which I was appointed as a member. We went to Bauchi, Gombe and Nasarawa States where most of our people had run to for reconciliation meetings.*

*I then attended a workshop to build my capacity on peace-building, reconciliation, mediation and trauma healing. I am well respected by both Christians and Muslims in the community. I was the chairperson of head teachers in Jos North for seven years before my retirement. I set up a team of women headmistresses called Jos North women head teachers working for peace. The group is still active, holding meetings every month discussing ways of preventing violence with teachers and students. The female head teachers are now 26 from different ethnic and religious communities. Sometimes they call emergency meetings.*

*I joined a dialogue process of different ethnic groups and religious bodies as one of the decision makers. We had a women's steering committee that held dialogues in the rural communities in Jos North, Jos South, Barkin Iadi and Riyom.*

*We were able to hold dialogues with 500 women from Jos South, 500 from Barkin Ladi, 500 from Jos North and 500 from Riyom. We then signed a peace agreement. I am now a trained mediator.*

### **3.14 Seeker of peaceful co-existence: Halima Yoman**

*I come from Southern Kaduna of Kaduna State Nigeria where we are identified as settled Fulanis from KukumGidaKagoro. During the 2011 Presidential election, peace was interrupted by a conflict between the Fulani and their neighbouring communities. Many Fulani, including two of my younger brothers were killed. Their houses and food in granaries were burnt to ashes. The Fulani moved to a place where they felt more secure in Sanga Local Government Area. The other communities regarded the Fulani as foreigners yet they were on their own land.*

*Before the crisis all the ethnic communities co-existed peacefully, attend marriages and religious festivities together. During the crisis, I mediated between those fighting, telling people that God created us different, to give us an opportunity to respect and accommodate one another's religion and opinion.*

*I also spoke to people about the danger of depriving their children of western education, which makes them a problem to the society. Since then, I have not stopped. I am still mediating because people respond positively to me. I want the Kaduna we grew up in to come back.*

## **Male Allies:**

### **3.15 Building the capacities of women as peace builders: Hassan Sheikh Mohammed**

*I am the Chief Executive Officer of the National Cohesion and Integration Commission (NCIC) in Kenya. Initially, issues of mediation involved only male elders. The commission now devotes a lot of time and resources to building the capacities of women as mediators.*

*Women have a lot of potential, yes, but their confidence has often been diminished by cultural approaches that make them feel inferior. Many years ago, we used to say that women are just like children: to be seen and not to be heard. That was just, I think, male chauvinism. We have to take that kind of thinking out of people's minds.*

*Women have always been involved in peace-building work in the society, but the elders had somehow elbowed them out. I think that gradually women are being accepted. There was a story that women were assigned only three roles in the Constituency Development Fund (CDF) committees, when they began about ten years ago. First, when they came in they were asked to pray for the gathering. Second was to serve tea, and finally to pray at the end.*

*Women are coming out of that cocoon where they were being side-lined. They are ready now to take the role of mediators. You know women are mothers and sisters, and they have a lot of influence on men and young people. They can use that influence to bring peace in our societies.*

### **3.16 Building capacities of women in peace-building: Salim Musa Umar**

*I am the founder of Farmers and Herders Initiative for Peace and Development – Africa (FHIPD). I am a mediator and a peacemaker. My mother seemed uncomfortable on 9 September 2001 as the early morning sun rose from the eastern side of the hamlet we lived in as grazers. She said – looking away from me that – there was a crisis in Jos City, between Muslims and Christians, which was likely to affect us. Remember, this is the Plateau State administrative headquarters located close to us.*

*She said, “You are aware we Muslims are in the minority and 95% of our neighbours are Christians.” I couldn’t speak. I was afraid and anxious. At around 5:00 pm, we found young Christian men and women discussing conspiratorially in small groups in the village. We also noticed that they – including our closest friends – were avoiding Muslims like a plague. I rushed to the riverside and called my younger brothers to come back home with our cows. We couldn’t sleep. We kept tuned to the radio, listening to news of the horrors unfolding in Jos City as Muslims and Christians butchered each other, despite the dusk to dawn curfew imposed earlier by the government in the city.*

*We made frantic efforts to reach out to our neighbours to forestall any ugly confrontation. My father took us all, his family, to the palace of the village head of Wereng for protection. All other Muslim Fulani hamlets had already been attacked as reprisals for Christians killed in Jos. The*

*village head was hostile – having clearly taken sides. He asked us why Muslims were killing Christians in Jos. On our way home, an organised ethnic militia wielding weapons blocked our way.*

*The leader of the group told us to leave their land, as they could not live with Muslims anymore. He said – had it not been that we were good neighbours; they would have killed us instantly. I knew him; we grew up together sharing everything, attended same public school, hospitals and shared meals. We speak their language and they speak ours too. I told him we had nowhere to go. My grandfather had settled there in 1904. He gave the order for our house to be torched and said if we did not leave, they would kill us.*

*Our house was burnt to ashes. We lost everything but escaped with our lives. From 9 to 15 September 2001, over 265 Fulani were massacred in three Local Government Areas of Riyom, Jos South and Barikin Ladi.*

*My family sought refuge with the Third Armoured Division of the Nigerian Army in Rukuba. The army escorted us to bury the dead, which was horrible, as the bodies had decomposed. This was the beginning of the security challenges that Plateau State is faced with. The Federal and State Governments set up many committees to resolve the crisis. Criminals thrived – especially cattle rustlers, kidnappers for ransom as well as robbers.*

*A Peace Committee headed by the Emir of Zazzau convinced us to go back and rebuild our homes. My family – including seven of my younger brothers – relocated back to Wereng*

*village with our herd of cattle. Our neighbours frequently taunted us and we knew the Fulani attacked in the villages. In 2007, there was an election and the elected Governor was from the same ethnic group with our neighbours. No action was taken on anything our neighbours had done. The Fulani were attacked severally and people killed. The Fulani in turn responded with reprisal attacks and relationships between Muslims and Christians soured.*

*I had become involved in the negotiations aimed at resolving the crisis from 2001. In 2000, I had been elected as the Secretary General, Miyetti Allah Cattle Breeders Association of Nigeria (MACBAN), the umbrella organisation of the herders, a position I held for 12 years. The Governor won a second term and the crisis increased.*

*On 10 January 2010, violence erupted in Jos City again and quickly spread like wildfire – continuing unabated until 19 January 2010. The government and security agencies were overwhelmed. I watched helplessly from a hiding place as my seven siblings – Haruna Ya’u Umar, Sa’idu Ya’u Umar, Suleiman Y. Umar, Abubakar Likita, Musa Aliyu, Ma’aji Shu’aibu and Jamilu Auwal Ya’u were pursued, lynched and their bodies dumped inside an old mining pit and heavy stones thrown in thereafter. Our neighbours cheered as they killed them. I watched as a detachment of soldiers appeared – but too late for my brothers!*

*For two years, I plotted, but did not actualize, ways to avenge the brutal killing of my siblings. I was working for a multinational corporation as a manager in charge of*

*customer service in seven states of North and Central Nigeria. I resigned and came back home. I was still Secretary General of MACBAN in Plateau State; so I was involved in the many efforts to end the tensions.*

*In 2013, I finally made a deliberate decision to leave vengeance for the Almighty God. When I told my 76-year old father about my decision, he was shocked that I had wanted to revenge. He quietly talked me out of it and since then I have never allowed myself to think of revenge. When I meet the people who killed my brothers, they now say, forgive us, it was the devil.*

*I became a full-time peace builder. One day, when my female colleague was away, I was asked to take charge of dialogue forums for women. It was difficult at first but now I have worked with hundreds of women building their capacities to mediate in conflict situations.*

### **3.17 Conclusion**

The successful efforts by women and male allies outlined above include a key common component: they all used a pluralistic approach without necessarily knowing it by that name. The women knew that recognition of the parties' differences, inclusion of all parties, and neutrality of the leader were core to finding lasting solutions to the violent conflict. They made it mandatory that all clans, ethnic or religious groups involved in the violent conflict should be included. They worked fully aware that mediated or dialogue processes need time and a long-term commitment.

In many parts of the world, there has been a proliferation of mechanisms to address the rise of ethnic violence. Mediators – usually male – have in



most cases kept women out of decision-making roles in peace-making, in spite of their (women) capabilities<sup>29</sup>. Women have especially been absent as mediators and negotiators; all this, despite evidence backed by research on the importance of women's full participation in all peace efforts.

Such efforts include the mediation to resolve violent conflicts and to sustain peace in order to deepen the effectiveness of peace-building.<sup>30</sup> Despite several commitments at the national and international levels to increase women's participation, women continue to be side-lined from peace-building and most importantly from mediation and negotiation. Globally, in peace processes between 1992 and 2011, women made up only 2% of chief mediators, 4% of witnesses and signatories, and 9% of negotiators.<sup>31</sup>



## SECTION 4

# The Nature of Conflict<sup>32</sup>

**Vita huzidisha vita  
(War increases war)**

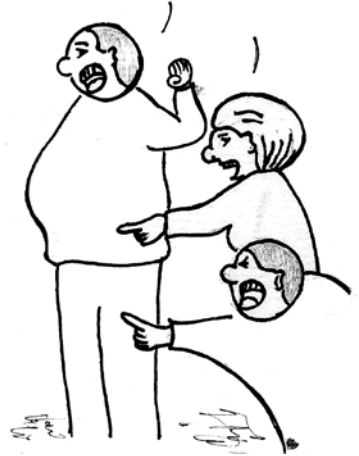
-Kiswahili proverb

What's the problem?

They are!!



They are!!



## 4.0 Introduction

Conflict situations arise both at home within our families and at the work place with colleagues. At times, it needs a third party, like you as mediator, to resolve it. Conflict is normal. Violence is avoidable. These two statements will be explained as we continue.

In many cases, women are unable to see themselves in the role of mediators or working in conflict situations, since male leadership of peace processes is so ingrained in the norms, values, customs and approaches to peace-building. They find it unsettling to assume a role that is seen as “not for women”. However, as the creators of the world’s first Inclusive Peace Committee Model: The Wajir Women (quoted in Section 3 above: Voices of Women Mediating Armed Conflict) show, women mediators could mobilise as professionals, social workers, doctors and teachers. They can create inclusive pluralistic teams of people that include women, men and youth, and jointly diagnose and find solutions to the violence through a Peace through Pluralism Approach.

At the pilot training of this Companion in Nigeria, the participants suggested that most conflicts ferment into violence in situations of poverty, unemployment, drug and alcohol abuse, inequality, and contexts in which men are expected to be brave and macho.

They also suggested that women mediators could:

- create a rapid response team for incidences of violence
- diffuse tensions
- stop reprisal attacks
- research traditional methods of ending violence

- support those with Post-Traumatic Stress Disorder and link them to treatment
- nurture, at an early age, the teaching of peace through pluralism and the accommodation to widen their world so as to see differences as a good thing in school curricula
- offer support to those who leave prison to integrate into society and avoid recidivism, by exposing the violent offenders to peaceful societies
- expose the violent offenders through travel, the to other conflict areas that have found peaceful solutions
- when local women fear, for cultural reasons, being seen talking to men who are strangers, the women mediators as professionals (nurses, teachers, magistrates...) may step in and find out information such as on unusual movements.

To do all the above the women mediators first need to understand conflict and its nature.

## **4.1 What do you understand by conflict?**

### ***Task 4.1***

- (a) How would you describe conflict if you were to use a proverb?
- (b) End a sentence that begins with the words: *Conflict is like...*
- (c) Reflect on your description. Is your view negative or positive?
- (d) Conflict is not necessarily negative. Can you highlight a positive conflict?

## 4.2 What do you understand by violence?

Violence is one of the ways in which conflict can manifest itself. But violence is not the same as conflict.

### **Task 4.2**

- (a) How would you describe violence if you were to use a proverb?
- (e) End a sentence that begins with the words: *Violence is like...*
- (b) Reflect on your description. What assumptions or beliefs about violence underlie your words?

### **Task 4.3**

Try the following, using any language except English.

- (a) What word(s) would you use for the word “conflict” in that language?
- (b) What word(s) would you use for “violence” in that language?

### **Meaning of violence**

In Task 4.3, did you notice that the words or terms used to describe “conflict” and “violence” differ? In thinking about defining the term “conflict”, remember that violence is not a necessary part of conflict.

Box 4.1: Physical violence involves direct physical injury; it involves a perpetrator and a victim.

In 1969, a leading scholar in peace studies, Johann Galtung,<sup>1</sup> introduced the use of the term “structural violence”. This term refers to situations where injustice, repression and exploitation are built into the fundamental structures in society. It means that individuals and groups

are hurt due to differential access to the social resources that had been built into the social system. As a result, they never have the opportunity to develop to their full potential.<sup>2</sup>

In structural violence, the damage done is not necessarily of a physical or psychological nature. Sometimes though, it may have physical and/or psychological ramifications down the line. Violence is caused by structures or systems – some of them legal – rather than by the behaviour of specific individuals or groups. The apartheid system that was practised in South Africa and slavery are good examples of such structural violence. Because there is no direct relationship between perpetrator and victim, structural violence is also sometimes called “indirect violence”. So structural violence reveals that violence is actually built into the structures and systems of society and the state.

Johann Galtung also identified another form of violence, “cultural violence”. This type of violence involves beliefs and attitudes, stereotypes and prejudices that enable violent behaviour by individuals, groups or structures. Cultural violence ways such as religion and ideology, art and science, media and education, to justify itself. In doing so, cultural violence legitimises structural violence to suppress the response of the victims. Like structural violence, cultural violence is hardly visible. It becomes visible when attitudes, prejudices or beliefs are verbalised or acted upon. Structural violence also includes laws that negate rights and create economic marginalisation. Political systems that exclude people from decision-making and power distribution in a society are therefore ways in which discrimination is maintained.

Of the three forms of violence, physical violence tends to be the most visible.

As a mediator, it is important to remember that the causes of direct physical violence between ethnic and religious groups are often related to structural violence and justified by cultural violence.

### **Example of structural violence through the story of Amani**

*Amani grew up in a remote part of her country, far away from the capital city, bordering a neighbouring country. No schools had been built, so although in other parts of the country children went to school, she did not. She took care of her siblings and worked beside her mother, busy with household chores. Neither of her parents had benefitted from a formal education or from any professional training, beyond that given to them on housekeeping, farming and livestock-rearing by their own parents. If any white-collar jobs had been available Amani's parents would not have qualified. However, they would have been eligible for blue-collar jobs as labourers, porters or trench diggers. But these jobs were also not available.*

*Amani's home area has consistently suffered from insecurity, despite the fact that the military guards the border. One day, armed robbers from a neighbouring country stole her family's only cow and kidnapped Amani. She was finally found lying in the bush with a broken leg. Amani's distraught parents wondered what to do. There was no hospital nearby, and no way to communicate. Electronic communication was not available. The mobile phone network was extremely poor; the only signal was when on top of a hill that was three hours' walk away. Sending people on foot was the only way to establish contact with the police. In any case, even the people sent did not see the urgency, since they were concerned about what they termed as "bigger issues". Four people had been murdered elsewhere.*



*Amani was taken home and her leg treated traditionally in wooden splinters, but she did not fully recover. Amani's opportunity to develop to her full potential was curtailed by these conditions that were beyond her control.*

*The structural division of power, and the resources available to Amani's community, thanks to their geographical location, compromised her potential as a human being. The situation would have been different had she had access to the education, security and health facilities in ways from which many of her countrywomen and men benefitted.*

*In Amani's case, it is difficult to identify a clear "perpetrator". The violence was caused by structures, policies and systems such as the state, or society, rather than by individuals (the robbers). The lack of clear lines of responsibility between the perceived perpetrator (the state, institutions or society) and the victim (Amani) means that Amani is a victim of structural violence that is also referred to as indirect violence.*

### **4.3 Conflict as a positive**

Conflict is in very many cases negative or destructive. But to better understand conflict, it is important to also see it from a positive perspective.

As a mediator, how you view a conflict generally influences your attitude towards it and towards your behaviour in relation to conflict situations more broadly. If you think of a conflict as "a danger", you probably want to avoid it or get rid of it. If you see conflict as a situation that can be transformed for the better, your approach will be different. In this case, you will want to engage the parties in the conflict and find out whether you can transform it or not. As a mediator, this positive attitude increases the chances of reaching constructive outcomes of the conflict.

## **4.4 Manifestation of a conflict**

A range of factors such as the issues, the parties involved and the current context, influence how a conflict manifests itself.

At times, a conflict is visible. Sometimes though, it is not – or not readily visible. Such conflict exists below the surface. People may be unhappy about certain injustices or inequalities, but they may not act on them. At this point, there is not much interaction between the parties with differences. In such a situation, people will tend to see differences in terms of opposition to each other. They define it in terms such as “good and bad”, or “superior and inferior”. This is a key reason why a pluralistic approach for communities in conflict is important. So long as the existence of human differences implies that some people are inferior, then recognition of differences will always be burdened with blame and threat, which then becomes the core of not just starting a war but sustaining it.

If a conflict is open and visible, we call it “manifest” or “overt” conflict. A conflict that exists below the surface is called a “latent” conflict.

### ***Task 4.4***

- (a) Describe two examples of an overt conflict in your community.
- (b) Describe two examples of a latent conflict in your community.
- (c) Did you think that overt and latent conflicts were the same before reading the above? Now that you know, explain the differences.

## 4.5 Peace

“Negative peace” is the absence of direct, physical violence. “Positive peace” is the presence of conditions that support social justice and political equality. Such conditions allow for constructive inter-group relationships. In the midst of armed conflict, *ending* violence is important and urgent. For peace to *last*, nurturing a pluralistic approach in which people have confidence, trust and respect each other’s differences is crucial.

## 4.6 Levels of conflict

A conflict can take place at different levels. These levels are at the personal, community, national, regional and international levels.

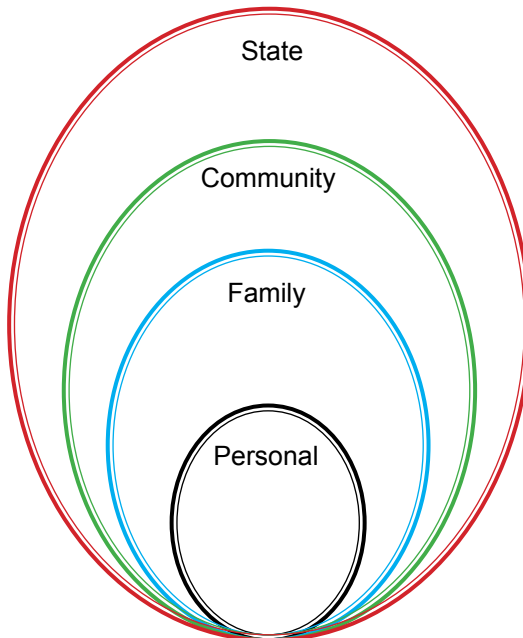


Figure 4.1: Co-existence of conflict in concentric circles

As a mediator of armed conflict, you will be concerned with all levels of conflict and with how interlinked they may be. For example, personal conflict may become linked to family and community conflicts. Sometimes, two conflicting ethnic communities may bring other communities into the conflict. In time, these conflicts may come together and blend. As a mediator, keep in mind that the boundaries between these levels are not solid – the levels flow into each other. The important point to recognise is that conflict takes place at different levels and that these levels are generally connected in some way.

## **4.7 Handling of conflict**

(a) Individuals, groups, and societies have different ways of handling conflict. They may favour aggression, deference, avoidance, dialogue or mediation. Similar to the manifestation of conflict, some conflict-handling styles are more constructive while others are more destructive. For example, a *Peace through Pluralism Approach* of engaging in respectful dialogue with an opponent is generally more constructive than forcing the feuding parties to get out of each other's way.

The way mediators handle conflict depends on, for instance, their personality and character, as well as on past experiences regarding how conflict was dealt with in their own families. Each conflict situation is unique. Therefore, a mediator must decide the most appropriate way of handling it. But of course, non-violent ways of handling conflict are generally preferable rather than violent ones.

There are different ways of describing stages or development of a conflict. Two are outlined below.

## I. ***Stages/ development of a conflict***

What you do about conflict depends a lot on what stage it is in. Community conflicts generally go through many stages, although not necessarily in the same way or order. The stages are as follows:

- (a) *Pre-violent conflict stage* – there is usually a pre-violent conflict stage, where tensions are rising due to often – unexpressed differences. At this stage, people often avoid each other.
- (b) *Confrontation stage* – here groups will confront each other openly, displaying anger.
- (c) *Crisis stage* – this is the time of peak confrontation, with clashes and open hostility.
- (d) *Outcome stage* – the time when an outcome to the crisis emerges. One side may win or lose; there may be some negotiation and perhaps mediation; and the levels of confrontation will decrease.
- (e) *Post-conflict stage* – this occurs when actions are taken to build relations between those who were in conflict, in order to return the situation to one of normal

Individuals, groups, and societies have different ways of handling conflict. They may favour aggression, deference, avoidance, dialogue or mediation.

relationships. Where this does not happen, conflict can escalate once more.<sup>3</sup>

## I. ***Stages/development of a conflict***

### *(a) Latent formation*

In latent formation, there appears to be stability but issues are actually festering. There is a gradual emergence of a manifestation of the differences, as the goals of feuding groups are increasingly perceived as being incompatible and group identities become more pronounced – “us versus them”. Over time, the conflict worsens from being latent to being manifest where there is direct public confrontation, though not yet with violence.<sup>4</sup>

### *(b) Escalation of violent conflict*

When existing conflict resolution mechanisms fail to respond constructively to the situation, the possibility of violence increases steadily. The parties in conflict begin to openly express hostility to each other through hate speech. The “us versus them” mentality intensifies. With time, their relations, such as people of the same community living in the diaspora or arms dealers, develop an interest in the conflict or are directly drawn in to it. The people involved refuse to listen to mediators like yourself, and acts of violence begin, moving from spontaneous sporadic acts to coordinated, well-planned acts of aggression. This leads to an “escalation” of the violence.

### *(c) Low intensity violent conflict*

As the open hostility and violent conflict continue to escalate, people take up arms. There is increased demonisation of “the other” as the enemy. People begin to move out of the areas affected. Societal divisions across various sectors – social, cultural, political and economic – deepen.

(d) *High intensity violent conflict*

Open warfare begins with killings, destruction of property, collapse of economic infrastructure and displacements. Each side in the conflict blames the other for the deaths and destruction, and rationalises their use of violence. The people fighting do not consider mediation as necessary to ending the conflict. They see it as a fight to the death, hoping to win through violence, at the expense of their foes. If the rule of law breaks down, these individuals and communities hope to impose a settlement on the losers based on their own terms. If one party wins over another using violence, the situation returns to the latent stage with the potential of flaring up again in the future... as the losers seek to reverse their losses.

(e) *De-escalation*

Sometimes, circumstances allow for the fighting to decrease or even end, and the situation then goes back to the low intensity stage. As a mediator, it is important to note that de-escalation does not mean the conflict has ended. Sometimes, people stop fighting because of fatigue, or to source for more food and other supplies, to regroup and get more arms, or to lobby for support from external allies. Sometimes, the conflict can swing several times between the low- and high-intensity stages. All the fighting parties are trapped by the conflict, unable to decide on whether to stop fighting or not. The parties will usually tell mediators trying to intervene that they are unwilling to compromise and they will make unreasonable demands of the other side.

Assisted by a mediator, the parties can slowly start redefining the conflict as a joint problem warranting a negotiated solution involving compromises on all sides.

(f) *Mutually hurting stalemate*

Over time, the parties in the conflict gradually become exhausted. Each side knows that it can still inflict damage on its opponent(s). Yet the parties also come to realise that they are unable to win on their own and that the hostilities may continue indefinitely. This is what is called a “mutually hurting stalemate” that leads to “ripeness” in a conflict, where the parties themselves want and seek mediation.

Mutually hurting stalemates and ripeness scenarios are not necessarily entry points to mediation. Sometimes, only the communities in conflict are at a mutually hurting stage, but not the fighters themselves. In such circumstances, the fighters may create conditions that appear as if they are ready for peace. But this could merely be a strategy of taking a break from the fighting so as to regroup, recruit new fighters and restock arms.

(g) *Pre-negotiations*

When a mediator steps in, the conflict enters the pre-negotiation stage, popularly referred to as holding “talks about talks”. Here, the first challenge is the acceptability of the mediator to the parties in the conflict. Once the person is acceptable to all sides, then the discussions centre on questions of who will participate in the talks (representation); setting the ground rules for talks; the size and composition of the negotiating delegations; and which individual or body will facilitate the talks. Pre-negotiations generally bring about changes in parties’ attitudes, perceptions and ideas on resolving the conflict, as they are stimulated to consider new issues and perspectives.

(h) *Ceasefires*



Through the efforts of a mediator, a ceasefire agreement may be reached in order to end the violence, stabilise the situation and give the peace talks a chance.

Here are some examples of how a conflict should be handled:

1. The causes of conflict should be discussed and resolved. The parties should not deny, avoid, fight over or ignore the issues at hand.
2. The parties in conflict can approach a third party (like yourself, as a mediator) when they cannot resolve a conflict on their own.
3. Leaders have a responsibility to provide community members with solutions to end conflict.
4. Instead of referring to it as a “conflict”, just speak about it as “a problem” or “differences” that can be solved.

Figure 4.2:  
The general sequence of armed conflict and peace operations (adapted from GiZ)

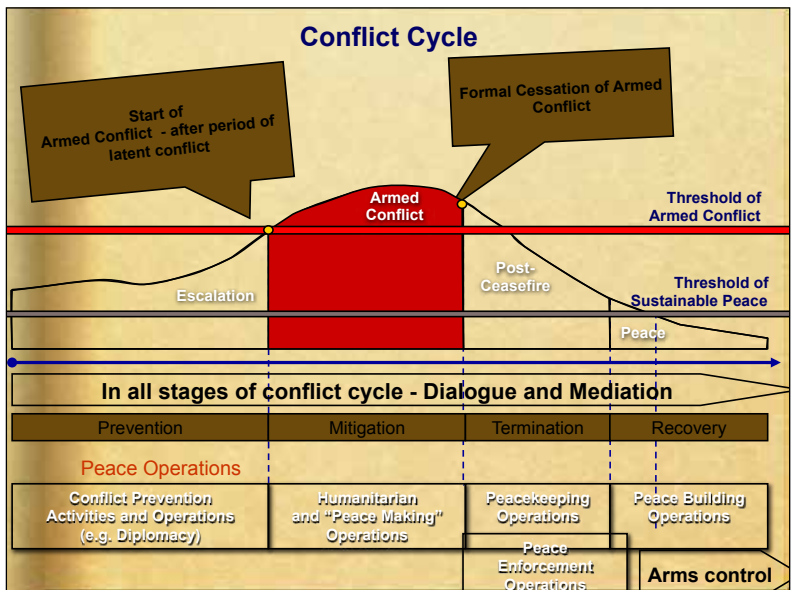


Figure 4.2 shows the conflict cycle. It helps visualise the activities that may take place before, during and after conflict, so one can position the need for dialogue facilitation and mediation throughout the cycle.

The various phases of a conflict (relative stability, escalation, open war, de-escalation and reconstruction) often do not flow logically and place different demands on women mediating armed conflict through a *Peace through Pluralism Approach*. The possibilities of exerting influence are sometimes greatest in the early stages of a conflict, when people are disagreeing but not yet violent and there is still space for dialogue and even reform on all sides.

In cases where conflicts become violent, the woman mediator may have to step back for diplomatic and law enforcement agencies to intervene, although there would still be room for supporting different forms of conflict transformation. After violent conflict, the mediator could work with the parties in conflict to create structures that promote peaceful co-existence between the parties. Do not however put your life in danger unnecessarily.

### **Task 4.5**

Societies have different norms and values on how conflict should be handled. They may relate to cultural traditions or religious beliefs. The norms and values are sometimes expressed through proverbs or wise sayings. Write down five proverbs or sayings that exist in your community that relate to conflict handling.

The wider context in which a conflict occurs also influences how it is handled. As a mediator, it is important to know which norms and mechanisms exist in the relationship, community or society affected by conflict. This will help you to understand which norms or values emphasise or facilitate non-violent

ways of dealing with conflict. With this knowledge, you are more likely to handle the conflict constructively rather than destructively.

“Norms” relate to acceptable principles and standards of behaviour about how things should be done. “Mechanisms” refer to processes or institutions that are available for doing things in a way that is acceptable. For example, the Gacaca Courts<sup>5</sup> in Rwanda were established as a community mechanism to deal with difficult issues through dialogue.

### ***Conflict-handling mechanisms***

Here are some mechanisms of handling conflict:

1. Form a peace-building commission.
2. Institute a judicial or legal system in which a judge or jury decide on a person’s guilt or innocence based on the evidence available.
3. Involve community elders (women and men).
4. A third party can intervene as a neutral mediator.
5. Develop an electoral process in which the parties compete for votes and where the winner is therefore acceptable to all.

A problem arises in situations where no such mechanisms for handling conflict (formal or informal) exist or do not function properly or the community considers them illegitimate. In such circumstances, it is possible for a mediator to work with the community to develop constructive and effective handling mechanisms.

Well-developed and accepted processes and institutions designed to handle societal tensions leading to a state of sustainable peace are means of “constructive conflict transformation”. When conflict transformation

mechanisms exist but do not function properly, societal tensions, differences and disagreements continue to develop and with time start festering once more.

\* \* \*

Both positive and negative differences between people are social constructs that are created and perpetuated mostly through religion, culture and tradition. In these circumstances, the fact that your neighbour's religion or ethnicity is different from yours becomes very important to you – in a negative way. In this situation, differences are used to dehumanise fellow human beings. This is the opposite of pluralism.

In a pluralistic society, there are very real differences between people, in terms of ethnicity, age or religion. However, looking at life through a pluralism lens enables us to refuse to buy into the biases that arise from the negativity associated with our differences. We begin to understand that neither do we have to accept the negativity simply because of differences created by society, nor allow the differences to define us.

It is also important to understand that – it is not the differences between us that cause violent conflict and destroy what we have in common. A *Peace through Pluralism Approach* allows us to accept our differences and to define them in a positive manner and therefore prevent violent conflict.

## **4.8 Key principles of conflict**

(a) *Conflict is a fact of life*

Conflict is a fact of life and is natural to human existence. The challenge therefore is to deal with it in a constructive way. This means allowing the

expression of discord and legitimate struggle between communities to proceed without violence. Pluralism provides the space in which communities can do so, so that when they interact, it is on the basis of shared experiences – yet not necessarily through being similar. It is by respecting and understanding differences that trust is built.

*(b) Conflict and violence are not the same*

Conflict situations arise both at home within our families and at the work place with colleagues. All the above information provided so far builds up to the two statements asserted at the beginning of the chapter. Conflict is normal. But violence is avoidable. Conflict is not necessarily negative. It has the potential to be either good or bad. It can be destructive or constructive. Violence is one of the ways in which conflict can manifest itself. But it is not the same as conflict. Conflict involves social interaction between individuals and groups and occurs in situations of interdependence. Physical violence involves direct physical injury: it involves a perpetrator and a victim. Structural or indirect violence refers to situations where injustice, repression and exploitation are built into the fundamental structures in society. Cultural violence is implemented through beliefs and attitudes, stereotypes and prejudices that sanction violent behaviour.

*(c) Identify the choices*

One of the most important things a mediator can do up front is to identify the choices (including the involvement of other actors who may help) available to those directly involved in a particular violent conflict situation. The parties in the conflict may not be aware that they can make choices that can either lead to more violence or end it.

As mentioned before, how you as a mediator view conflict generally influences your attitude and behaviour towards it and how you handle it. These factors in turn have an impact on the outcomes of the conflict.

#### 4.9 The conflict triangle or ABC model of conflict

A conflict triangle is a conflict model developed by Galtung. Galtung suggests that conflict can be viewed as a triangle, with A – for *attitude*, B – for *behaviour* and C – for *contradiction*, at the three corner points.

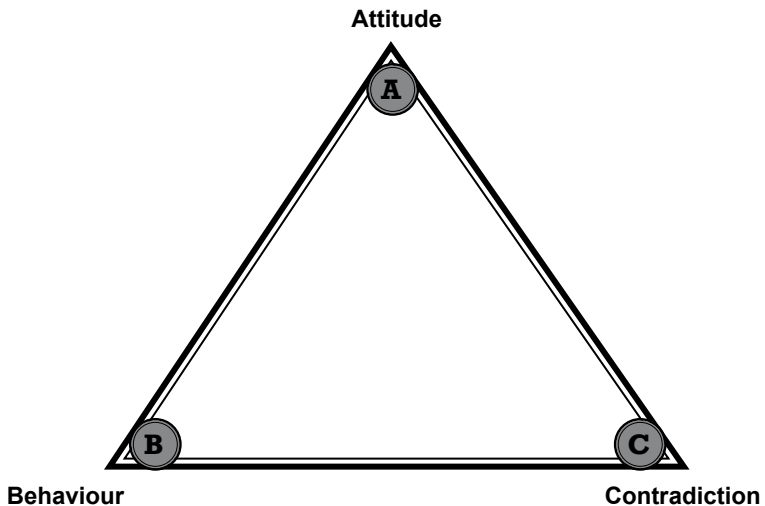


Figure 4.3: The Conflict Triangle or ABC model of conflict: Attitude, Behaviour and Contradiction.

### *A–Attitude*

Attitude refers to the emotions and feelings that feed the beliefs, assumptions, perceptions and misperceptions of the parties – about each other and of themselves. Attitudes can be positive or negative. In destructive conflict situations, parties tend to develop negative stereotypes of each another but positive images of themselves. It can be described as an “I’m OK – You’re not OK” attitude or mind-set, and it defines the subjective dynamics of conflict.

### *B–Behaviour*

Behaviour is how parties directly interact with each another and can reflect attitudes of either cooperation or hostility. Behaviour also explains how players perform in the conflict situation when not directly interacting with each another.

### *C–Contradiction*

Contradictions are the real or perceived irreconcilable differences between the parties in conflict. They constitute the underlying root causes of the conflict. Contradictions are central to the definition of conflict in terms of material and symbolic characteristics such as power, resources, values and status.

In a fully overt conflict, all three of the ABC components are present. For effective resolution of such a conflict, dynamic changes are required in all of them.

## **4.10 Conflict prevention: Linking early warnings to early responses**

The systematic observations of early warnings of a latent conflict are vital for predicting the likelihood of violent escalation. People often know when open

community conflict is likely to occur. In places where it has happened in the past, people usually expect it to recur. They know the triggers. For example, election campaigns in many African countries often set off ethnic tensions. Therefore, it is possible to analyse the messages sent out during election campaigns so as to understand and reduce the threat of conflict recurring after each election cycle.

If you pay attention to campaigning rhetoric, you can recognise the indicators that point at underlying, invisible or visible possible causes of conflict. It is also important to have the tools, skills and networks to analyse the information (called early warnings) and link it to early responses that prevent violence.

A way of establishing early warnings is to use a checklist with qualitative and quantitative crisis and conflict indicators. The indicators relate to the structural causes of the conflict; factors precipitating the conflict (accelerators and triggers); and the intensity of the conflict. They examine topics such as contextual conditions, structures, institutions, actors, relationships and attitudes. Indicators detect potential crises and high priority areas for conflict prevention, violence deterrence, and capacities for peace and stability.

The indicators measure conflict risk, intensity or the significance of different conflict causes. In early warning assessments, they assist in the detection of the potential for conflict and the risks of violence, revealing connections and trends.

Here are some examples of early warning indicators pointing to a situation requiring an early response:

- An unusual migration of women, older people and children has taken place. (This could mean the men have been left behind to fight).



- Communities are now segregated along different settlements, religions and ethnicities, and they no longer attend common schools, hospitals, markets or social events jointly.
- There are instances of hate speech, name calling, with clear ethnic and religious intolerance, stereotyping and prejudices among the communities.
- In the market, people only buy from their own ethnic or religious community.
- Illegal roadblocks exist, manned by people asking those passing through to identify themselves by their ethnic or religious community.

These early warning indicators point to a situation that is stable:

- One or more inter-religious/inter-ethnic marriages took place.
- An increase of cross-community/cross-border trade was evident.
- An increase in the number of women and youth seeking leadership positions has been evident.
- Government established panels, committees and commissions that investigated violent incidences. Recommendations were made and acted upon with local and traditional governance, including law enforcement and judicial systems, operating effectively without interruption.
- Dialogue or mediation was utilised for conflict resolution.

Some people use generic indicators for every conflict, but when using the mediation for *Peace through Pluralism Approach*, it is advisable to first carry out careful research. Only then can you build indicators specific to the community conflict on which you are working. Generic indicators cannot

be sensitive to the full nuances and complexities that must be captured for dignifying and respecting differences that the *Peace through Pluralism Approach* emphasises. Generic indicators used in other conflicts would provide insufficient information and guidance pertinent to the relationships between the parties to the conflict.

**Box 4.2: A case study of the linking of early warning to early response: Uwiano Platform for Peace**

Launched in Kenya in July 2010 by PeaceNet Kenya, the National Cohesion and Integration Commission (NCIC), and the National Steering Committee on Peace-Building and Conflict Management, with support from the United Nations Development Programme (UNDP), the Uwiano Platform for Peace was an SMS-based information gathering and action programme. Uwiano was designed to ensure that the Kenyan referendum on a new constitution that was held on 4 August 2010, and the elections of March 2013 were violence-free.

The 2007/08 elections in Kenya had been violent, with an estimated 1,500 people killed and 600,000 displaced. This was not the first time there had been violence in Kenya after elections. There was violence in the 1992, 1997 and 2002 elections, though not of the 2007/08 magnitude. But a culture of electoral violence had been created.

*Uwiano* – a Kiswahili word for “cohesion” – worked on conflict analysis throughout the country. It was carried out jointly with grassroots people, identifying possible conflict hotspots. Uwiano also established peace committees to improve relations between rival communities.

The Uwiano Platform for Peace included online tools and specific features for tracking, reporting, and retrieving evidence of hate speech, incitement and other forms of instigation of violence in text messages (SMSs), images, voice or video communication. People were able to send alerts of possible or occurring violence related to the referendum or to the election. They did this through a toll-free SMS Short Code (6397 for the referendum and 108 for the elections), or by email.

When Uwiano received messages, they were placed into one of six categories: informative, threats, positive message, hate speech, coded message or incitement to violence. To help in data collection, a pool of monitors was spread across the country, with a particular focus on identified hotspots.

In order to verify claims of hate speech or violence, or anything that might require action by the relevant government authorities, team members contacted the sender(s) of the message(s), monitors, as well as government officials in charge of the area.

In addition, to enable as many Kenyans as possible to report incidents of violence or tension build-up, a media campaign carrying messages of national cohesion and how to report possible violence incidents and best peace practices was rolled out in the print and electronic media. The project also used T-shirts and other publicity materials with the slogan *Chagua Kenya, Chagua Amani* (Choose Kenya, Choose Peace), and the Short Messaging Service (SMS) for reporting.

The partners implementing the programme also convened weekly meetings and media briefing sessions where new developments and emerging trends were shared with the public. The weekly meetings consolidated reports, reviewed the project progress and highlighted best cohesion practices.

The objectives of the media briefing sessions were to celebrate national cohesion and integration milestones, while at the same time highlighting reported challenges. They were also meant to share information on the corrective actions either already taken or being taken to correct any transgressions.

In cases where instigators of violence were summoned by NCIC to record statements on account of hate speech, incitement or other forms of violence instigation, the summonses were issued publicly. The purpose was to send a strong message to all that there was a commitment to bringing an end to the culture of impunity, hatred and using ethnicism as a means of advancing political persuasions.

By March 2013, a non-violent culture had been created as related to the elections. Every Kenyan with a cell phone had become a participant in linking early warning to early response. A culture of neighbours watching over each other irrespective of political leanings, and Kenyans scolding the utterances of political leaders that they considered hate speech, had been born.

From Kenya: Bridging Ethnic Divides, *A Commissioner's experience on Cohesion and Integration* by Alice Wairimu Nderitu – co-founder and first co-chair of Uwiano Platform for Peace





## SECTION 5

# To Whom Does the Peace Belong?

**Ndovu wakigombana ziumiazo ni nyasi  
(When elephants fight it is the grass that suffers)**

-Kiswahili proverb



## 5.0 Introduction

The case study presented below will help you to analyse the dynamics of a peace process from the perspective of a person living within the conflict area.

### 5.1 A Case study

*A peace agreement had just been signed between the Soko and Maji ethnic communities at the Hodi Hodi village. Subira's mother joined the throng of celebrating people. She feared that if she did not join them, people would say she did not support the peace agreement. She thought of her daughter, Subira, the memory of her (Subira's) eyes gouged out, toes and fingers chopped off, a testimony of her having been tortured before being killed.*

*Subira's mother remembered the nonchalant looks of her daughter's murderers, all from the Soko community, as she picked up the body of her dead daughter. Their machetes glistened with her daughter's blood.*

*Subira had gone to graze the family's goats in the fields the Maji had previously shared with the Soko. This was land the Soko now claimed belonged rightfully to them. The Soko had drunk milk from her goats, which she exchanged for the potatoes they grew.*

*She had first heard it from the politicians during their campaign rallies: "The Maji people do not belong here. They have stolen the land of the Soko. They should go back to where they came from." Initially, she laughed off the claims, telling Subira that*



*the election madness would soon end, and that nothing would happen to them because they had not stolen anyone's land. Now Subira was dead. Her murderers may have been bad people, but not all the Soko people were bad, she thought.*

*Stumbling towards the gate, she saw Matata, a young man from the Soko community passing by.*

*"Matata! Matata!" she called out to him, "they killed Subira."*

*Matata paused, veins throbbing on his forehead as he struggled to say something.*

*"He is bitter like me," she thought. Matata had, just two months earlier, asked her for Subira's hand in marriage. When he finally spoke, Matata sounded like a person who was speaking from a distance, his voice a mere sigh.*

*"My people, the Soko, said you and your daughter are squatters on our land." he told her, continuing; "The politicians enlightened us. We now know it is true. You came here and took our land. That is why they killed her. Maybe you should leave too! You are a trespasser here," he said with finality.*

*Her finger shaking with emotion, she pointed out her family's graves to him: six generations of graves. "Have we been squatting for six generations?" she asked. The only grave missing was that of her husband, Subira's father. He had never come back from the war, after fighting for the independence of the country. She liked Matata's family partly because Matata's father had fought in the independence war too. He had told*

*Subira's mother, over and over again, how brave her husband was in the war.*

*In the independence war, the Soko and Maji had fought shoulder-to-shoulder against a common enemy, the coloniser. "Where would I go?" she mumbled to herself. "Matata, where should I go?" she cried out aloud. What a betrayal! His eyes, once tender with love for her daughter, were now red with hatred for the mother.*

*"Go back to where you came from!" Matata shouted. "I loved your daughter, but what is a man without loyalty to his community? My community says she was an intruder. She did not belong here."*

*Three weeks after this incident, the Maji people took revenge. Six people from the Soko were killed, including Matata. Matata's father had lost one leg fighting for the independence of the country occupied by both the Maji and the Soko. In the retaliation mission, he was dragged along for a mile while tied to a moving car. His attackers demanded that he show them where the fighting Soko youth were hiding. They accused him of having organised and trained the youth to fight by applying the skills he had learnt in the independence war.*

*But he survived. The police came, took charge and started shooting at anything that moved. Soon, all the Soko were seeking the support of the police officers from their ethnic community, while all the Maji were doing the same. The police openly took sides. If anyone saw a police car, they would hide*

*until they could tell whether he was from the Soko or Maji ethnic community.*

*Thereafter, the Soko and Maji politicians agreed and signed a peace deal. The peace-building NGO people had come and told the Soko and Maji people that the peace deal was the only way to end the violent conflict. Finally, the peace-building NGO had managed to broker peace between the Soko and Maji politicians. Those who had fought, they said, needed an incentive to stop fighting. Peace was the incentive necessary for them to resume their daily business of farming and herding.*

*To achieve this peace, some justice would have to be dispensed. The peace-building NGO people had said that there was a difference between what the people wanted and what was possible in order to ensure the transitioning from violence to peace. They could choose between peace and justice. But the peace-building NGO people could only guarantee peace. It was the government's work to ensure justice.*

*The police in turn said they could not do much about justice. Too many people had been killed on both sides. But there were no witnesses for many of the killings. People like Subira's mother, who knew her daughter's killers, would not come forward as witnesses. Subira's mother was afraid of being victimised. However, the police supported the peace deal.*

*The international community was there too. Their air-conditioned, four-wheel-drive vehicles signalled their tenacity and determination to get to the killing fields and stop the*

violence. The four-wheel-drive vehicles also gave them an added sense of security. After the signing of the peace deal, the big cars would ferry them to the capital, a city far away from Hodi Hodi village, to celebrate the peace deal in hotels.

Rushing to the venue, Subira's mother averted her eyes when she saw Matata's father, hobbling along the narrow path, like her to celebrate the signing of the peace deal. He too was afraid of being accused of not supporting the peace deal.

"We want reconciliation," the politicians said, meaning, "they did not want to be held accountable for inciting people to violence," Subira's mother thought inwardly. Matata's father sensed rather than saw her avert her eyes. Just the other day, they were talking about a wedding between their children. Matata's father had sent three elders in advance to Subira's mother, to declare the intentions that his son would soon pay dowry and marry her gracious daughter.

Now his wife – Matata's mother – sat at home, afraid and not talking to any suspicious person. When he had told her that he was coming to join the peace deal celebrations, she had wiped the sores on his back with viciousness. And uncharacteristic of her, her welling salty tears stung his wounds.

"What are you going to do with this thing the politicians call peace, yet it was not peace?" she had asked him. She was right. He was not at peace. His heart ached; the pain sweeping inside in waves more painful than the sores on his back. Memories of him being dragged on the road were still fresh. Would he ever get justice for the killing of his son Matata?

*At the venue, the Soko and Maji politicians were laughing and dancing on the raised podium. Their children were still alive. Yet the children of the common villagers were hungry and wounded, if not very dead. Looking sideways at Mama Subira, Baba Matata wondered if he could in reality shake her hand as boisterously as the politicians from the Soko and Maji communities were doing. These were politicians who, just the other day, had been declared enemies. No, he thought, a feeling of revulsion sweeping over him. Mama Subira saw Baba Matata's hate-laden gaze fixed on her. Turning her back to him, she spat. Her saliva hit the ground with the finality of the irretrievable; she wished him dead.*

*Somebody on the podium – one of those people from the peace-building NGO – was giving a speech: “You can go to court to seek justice if your relatives were killed in the conflict.” Mama Subira was able to pick these last words as the speech ended. She thought about it. Maybe she could actually go to court and have the murderers of her daughter charged. She knew them all very well. But there were other problems. The court was located 170 kilometres away. She would need money to regularly travel to and fro, and maybe also hire a lawyer. She would have to sell all her goats to get the estimated amount. Then what would she eat?*

*As if that was not all, she still did not trust the Soko. Where would she get a Maji police officer to help with investigations? She could not trust a Soko police officer. Nevertheless, she was not going to leave Hodi Hodi village, of that she was sure. Her people, the Maji, had buried several guns near her house. She*

*had to ensure the safety of the guns. They could be used to avenge Subira's death.*

*If the Soko came for her because of hiding the guns, she knew she would not die in vain. Her death too would be avenged. And in death, she would be praised for her heroic act. On her way home after the ceremony, she admired the potatoes in the fields of the Soko. Given that they could not exchange commodities as had been the norm, she wondered how she would survive on goat milk alone.*

*Matata's father took longer to get home. "I wish I had died in the independence war and not sired Matata," he thought to himself. The politicians' cars drove at high speed past him, enveloping him in waves of dust and leaving him thirsty. His throat was parched, as he thought longingly of the goat milk he could no longer fetch from the Maji.*

*His back straightened when he suddenly saw ten young Soko men – youth from his own community – emerging from the thicket near to his house. The young men were walking in a bowed position under the heavy load of arms and ammunition they had been sent to buy across the border. Although he had just come from celebrating a peace agreement, still, these arms would deliver justice for Matata.*

*(This case study is based on true events of a dialogue I mediated)*

## **Task 5.2**

Read the above case study in plenary and then discuss the narrative in groups. Each group will pick one statement from the ones given below and prepare a presentation. The responses must be based on the case study as presented. The group can decide either to agree or disagree with the sentiments expressed in the statement chosen.

1. The failure to prosecute perpetrators of violence creates a culture of impunity that might lead to further violations and lack of deterrence to committing future offences.
2. The failure to arrest the perpetrators, including the inciters to violence, will undermine the rule of law and affect the consolidation of democratic governance.
3. The arrest of perpetrators, including the inciters, will compromise the rule of law and beget more violence.
4. The failure to prosecute perpetrators means that there can be no meaningful peace-building and societal reconciliation. There can be no peace without justice.
5. Prosecuting the perpetrators means that the fractures in the society will deepen. The wounds will be re-opened afresh. There can be peace without justice.
6. Women and men experience violent conflict differently.



## SECTION 6

# Preventing Violent Conflict

**Daraja ukilibomoa, ujue kuogelea**  
**( If you destroy a bridge, be sure you can swim)**

-Kiswahili proverb



Armed conflict is very costly in terms of destruction of crops and infrastructure, killing of livestock, interrupted health and education services, internally displaced persons, disabilities and deaths

Mother has gone for a meeting to plan for violence against our neighbors because they are from a different ethnic and religious community



## 6.0 Introduction

Focusing on how the parties in conflict behave towards one another helps to prevent conflict. As a mediator, it is important to understand the techniques of conflict prevention and decide where mediation is appropriate in the life-cycle of a conflict.

### 6.1 Moderators and aggravators

In the context of preventing violent conflict, there are certain factors and conditions that contribute to its escalation. These are sometimes called “aggravators” because they heighten the intensity of the conflict and push it towards the destructive zone. In the same vein, certain factors and conditions also exist that help to moderate conflict. These are called “moderators”. Such factors offer strong mechanisms for constructive conflict-handling or are influential actors that contribute to de-escalating tensions.

Mediators like you are moderators. The aim of mediation is to keep a conflict within the constructive zone and prevent it from moving into the destructive zone. Mediation seeks to enhance the moderators and reduce the impact of aggravators.

#### ***Task 6.1 Why violence is not an option***

As a mediator, list five reasons that you would put before communities about to engage in violence to dissuade them from fighting.

Your answers in Task 6.1 could include the following:

1. Ask the parties in conflict to look around the room or area in which the mediation is taking place. Ask them to imagine how long it took to, for example, construct the building the mediation process is being held in. Ask them to imagine how many people were involved in the project and

how much money was spent. Then ask them to imagine how fast it would take to demolish the building using a bomb or fire. Explain how costly armed conflict is in terms of human and financial resources.

You can use the same example of destruction but cite damage to crops and infrastructure, killing of livestock, or interrupted health and education services. Ask the parties in conflict to discuss the toll it takes on communities in conflict in terms of the resources required to rebuild.

2. Ask the parties in conflict to imagine how the careers of the people killed would have flourished if there had been peace. Could the conflict have led to the death of future teachers, doctors, engineers or pilots?
3. Peace-building costs money that could otherwise be directed into education, health and other development programmes.
4. Address the sources of pride: many communities do not want to be seen as violent. Therefore, emphasise that early interventions are useful and more effective in providing feedback that can be acted upon before the conflict becomes violent.
5. Violence brings many problems that later prove difficult to control, such as the proliferation of small arms and light weapons. Even if peace were to return, such arms would still be used for common crimes such as robbery with violence.
6. Violence produces internally displaced persons (IDPs) and refugees, meaning the suffering of huge populations – especially women and children.

## **6.2 Gender roles in violent conflict**

If we do not look at crisis and conflict from a gender perspective, we are likely to miss a great deal. Traditionally, we have tended to look at societies at war as a homogenous group; all affected in the same way, with similar interests, needs, desires and opportunities. Typically, people in decision-making positions, usually men, who have not differentiated between the male and female experience of conflict, are the ones who have constructed this interpretation. We need to take into account different experiences, vulnerabilities and capacities to recover of each gender separately. We are used to typical, or traditional, gender roles. We find it normal to see a woman carrying a child, whereas we find it unusual to see a man with a baby. When we think about military or ethnic militia, we think far more about men than women.<sup>37</sup>

In many different societies and cultures, we have professions that are seen as typical of a certain gender. Nurses and those caring for children on a day-to-day basis are, in many societies, expected to be women; whereas carpenters and truck drivers are expected to be men. This can vary according to the cultural context, the country and the region. Religious and legal frameworks may support these variations. Women and children are usually seen as being subordinate in the decision-making processes.

War changes all this. Basic supplies such as food become scarce. Men, and sometimes children and women, leave to join the fighting. There are security threats. There is increased pressure on the women to protect and care for children and households, and to take charge of their own security. According to the different gender roles and learnt behaviour patterns, men and women, boys and girls, react in different ways to violence. In order to survive, each gender and age group develops mechanisms of coping; each group has

a different capacity for managing trauma. The disruption of the social network during conflict also affects all groups in a society. It can change their roles, leading to the development of a coping strategy.

### Task 6.2

1. List any five examples where conflict has led to changes in gender roles.
2. Name five tasks that women took over from men because of war, which they would otherwise not practice in peacetime.

Violence against women increases during war. Did you note in your answers that in the complexities of war, women can be both victims and perpetrators?

Gender-related role expectations in wartime may include:

1. Both women and men begin to talk about topics such as politics. Both begin to attend political rallies previously seen to be the domain of men.
2. In peacetime, boy-child education is prioritised. In war, boys are prioritised in taking on fighting roles as soldiers.

If we do not look at crisis and conflict from a gender perspective, we are likely to miss a great deal.

3. In some societies, there is a kind of gender ranking, based on the importance society attaches to the different gender roles. For example, sometimes the role of the father is considered the most important; the role of the mother comes second; while the children are ranked according to their gender and age. There may be clear gender roles in carrying out tasks. Sometimes, the work of the children is ranked according to the role they play in getting work done. For example, young boys would herd goats while young girls accompany their mothers to fetch water. Herding goats is considered more important than the water fetched by the young girls.

In a war situation however, this gender ranking becomes blurred. Sometimes, the role of the mother becomes the most important, for instance if she is able to feed her family. Sometimes the children are most important if they are able to defend the family property against invaders.

4. Legal frameworks that influence gender roles, such as whether a woman can own or inherit land, or whether she can vote or not, become blurred. The same influence is present in religious frameworks that clearly define gender roles. However, these roles can be ignored during war.

Therefore, it becomes important to note that war affects men and women differently. Mediation strategies that do not deal with the complexities of war, or target women and men separately, will not achieve good results for the whole society. The differences that exist in their experiences must be acknowledged and acted on. Promoting gender equality or equity in war time is not the same as doing so in peace time. In many cases, there is a profound change for both women and men in the socio-economic organisation of societies.

### 6.3 The hippo

Now we need to imagine the Attitudes, Behaviour and Contradiction (ABC) conflict triangle we discussed in Section 4 as a hippo with part of its head sticking above the water. The behaviour of parties in conflict is usually as visible as the hippo's head when it lies above the waterline. Behaviour is easily observable. However, how parties behave and act is generally a symptom of conflict issues that lie unseen, much deeper beneath the surface – just like the rest of the hippo's body. People in conflict behave in a certain way because they believe the goals they are pursuing are incompatible with those of their opponents.

The behaviour of people in conflict is also influenced by certain structural conditions, such as the absence of mechanisms to resolve the conflict peacefully. At some point, the people feuding come to perceive violence as the only effective means to decisively subdue their opponents and end the conflict. Therefore, so long as the contradiction remains and underlying conditions are not resolved, the potential for destructive behaviour continues to exist.

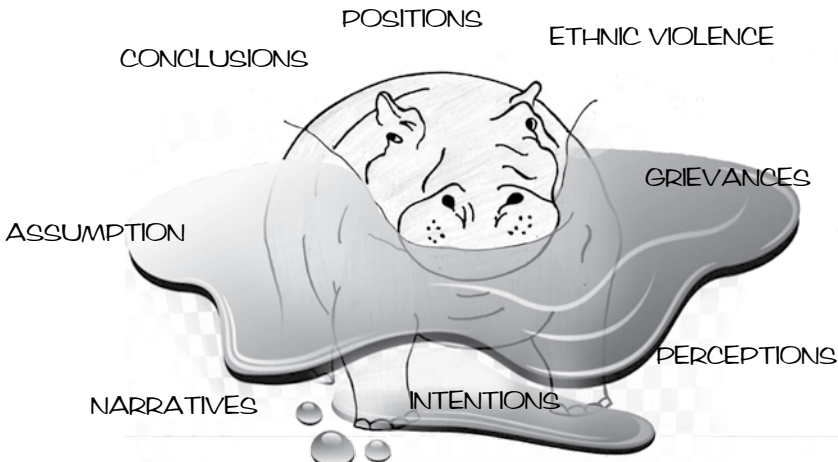


Figure 6.1: Illustration of the hippo

In order to mediate violent conflict in a meaningful way, it is vital to first focus on the underlying causes of the conflict. Then, focus on the structural conditions that make the society prone to violent conflict, and not on the parties' behaviour. Violence is the outward manifestation of a deeper underlying crisis. As long as destructive structural conditions remain in place in the society, the potential for violence remains.

Understanding and handling mediation in this manner does not negate the importance of the third component of conflict: attitude. It just recognises that without dealing with the root causes of the conflict, it is very hard to take concrete action and influence attitudes and beliefs so that the parties do not resort to violence once more.

Similar features across different conflict situations may include:

1. Involvement of many actors and groups, each with a strong identity (class, ethnic or religion).
2. Issues of power and access to political office or economic resources.
3. Violence, then periods of calm, before escalating once more.
4. Entrenchment of feelings of hostility, mistrust and fear.
5. While generally emerging in a local or national context, some conflicts are highly internationalised; regional dynamics impact on the internal conflict situation. A good example is the farmer/grazer-pastoral violence across the African continent. Neighbouring states get involved directly, behind the scenes or through what now become cross-border conflicts. Usually, there is a proliferation of small arms and light weapons from across the border.



A mediator working from a pluralism perspective will proactively champion a compelling vision of a future in which differences are valued, developing a sense of common belonging, while at the same time working on equity and equality.

The *Peace through Pluralism Approach* is a key component for not only challenging traditional attitudes and values that mitigate against understanding and respect, but also becomes a key factor in promoting inter-ethnic and inter-religious communal activities. This in turn reduces prejudice. People slowly stop seeing themselves as “we” and others as “they”.

The *Peace through Pluralism Approach* recommends an understanding and respect for “those who are not like us”. It goes further and suggests a regular interaction with “those who are not like us”. Regular interaction enables different people to get to know each other and find commonalities between them. Pluralism teaches us that “people who are like us” are therefore defined by social circumstance, by doing things together, and by building familiarity amongst us.

This explains why a football or athletics team made up of people from diverse ethnic and religious backgrounds becomes “people who are like us” with family bonds, indeed sometimes closer than a common ethnic or religious identity. Increasing the circle of our associations and respecting the differences of those “who are not like us” changes our ideas about “who is like us”. These relationships then create the space for discussing solutions to protracted social conflicts.

## **6.4 Conclusion**

You now have an idea of the key issues at the heart of many conflicts in the world today. This provides you with insights into the conditions you must address in order to prevent conflict using the *Peace through Pluralism* Approach perspective. It is by doing so that you will greatly increase the chances of your mediation being effective.





## SECTION 7

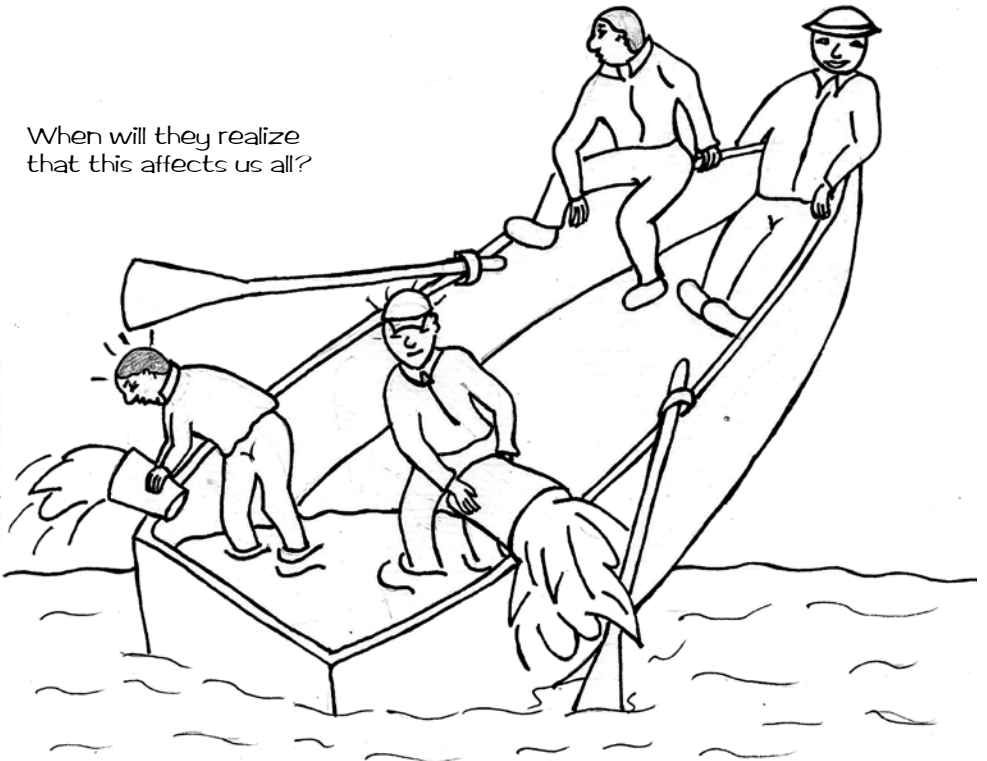
# Conflict Analysis Tools

**Kila ngoma kwa mchezo yake  
( Every drum has it's own dance)**

-Kiswahili proverb

I am glad the hole is not on  
our end

When will they realize  
that this affects us all?



## **7.0 Introduction**

Conflict analysis helps us to devise strategies and programmes that contribute to reducing and hopefully transforming conflict. It can be performed at the community level so as to develop long and short-term strategies that positively impact the conflict. Our focus in this *Companion* is on mediation of armed conflict within the community using a *Peace through Pluralism Approach*, as elaborated below.

Conflict analysis can assist mediators with assessing the risk of conflict and violence in the community and how to reduce it; assessing the scale of risks as regards the exacerbation of an already existing conflict; and, identifying starting points for constructive mediation using a *Peace through Pluralism Approach*.

Mediation for *Peace through Pluralism* processes usually begins with a conflict analysis conducted jointly by the mediator and the parties to the conflict. The parties to the conflict find it easier to arrive at realistic ways of transforming the conflict if they recognise the root causes of the conflict; their common interests; and how disrespect for differences escalates conflicts to actual violence. It is however important that conflict analysis of this nature be moderated by an experienced mediator. Personally, I prefer to weave the conflict analysis through position papers prepared by the communities themselves, as you will see in Section 8.

I consider conflict analysis as being critical to mediation. Mediation without conflict analysis is akin to diagnosing the disease of a patient without examining them or even seeing them. A *Peace through Pluralism* conflict analysis allows a mediator to examine in great detail the causes of the conflict; the different actors in the conflict; the points of view of the affected communities; and therefore the definition of the problem they want addressed

from among other perspectives, on differences and commonalities. This allows the mediator to gain a good understanding of ways to make a meaningful contribution to ending the violence. It often emerges that there is not just one conflict but a whole range of them, within the concentric circles previously described.

Conflict analysis comprises multiple key steps. However, this *Companion* only provides a brief introduction and an overview of four conflict analysis tools: conflict profiling, stakeholder analysis, cause analysis, and trends and opportunities.<sup>39</sup>

More information and tools are discussed in the Facilitators Guide in Part II of this Companion. Four key tools are discussed below.

## **7.1 Conflict profile**

Every conflict has a profile that is based on mapping its political, economic, social and cultural context. It is also important to know the history of the conflict; the number of people who live in the area affected by the conflict; and its geographical position. Answering the following four questions will help create the needed conflict profile.

### **Key questions**

(a) *What?*

What conflict are we actually referring to? What is the conflict about? What are the root causes of the violence? Are there underlying structural causes of the conflict, such as poor land adjudication methods, forced displacement, inequitable access to natural resources or lack of political participation?

Do we know what triggered the violence? Has it been ongoing for a long time? What is the extent of the conflict (number of armed groups, deaths,

injuries, displaced persons)? What are the political, economic and social consequences of the conflict? What do the parties consider to be their irreconcilable differences? What institutional capacities for peace are present? What commonalities exist between the parties in the conflict?

*(b) Who?*

Who are the main actors in the conflict? What are their main interests and relationships? Have there been previous mediation attempts to solve the conflict? Why did they fail or succeed? Have there been attempts to establish commonalities based on respect for difference?

*(c) When?*

In which phase is the conflict? When did it begin, and how has it developed over recent years? When did differences between the parties in conflict emerge?

*(d) Where?*

Where exactly is the conflict taking place? Where are the important sites of the conflict? Are borders involved?

## **7.2 Stakeholder analysis**

Stakeholder analysis (the who) clarifies the interests, positions and relationships of the groups involved in or affected by the conflict. In conflict analysis, stakeholders include all groups that are affected by the conflict in a similar way. These groups are also important actors in the peace process. Stakeholder analysis can be broken down into two stages:

*(a) Conflict mapping*

This is a graphical representation of relationships between the stakeholders



and the important conflict issues. It can also include power relationships between the feuding groups.

*(b) Needs, interests and positions' analysis*

This is a presentation of the most important needs, interests and positions of the stakeholders in relation to the conflict.

**Key questions**

- (i). What are the relationships between the parties to the conflict? Who is allied to whom? Who is influencing whom? Which party has relationships with either side, or with multiple parties?
- (ii). What are the positions, interests and needs of the parties to the conflict? Are they representative of all the communities in conflict? Who benefits from the conflict? Who loses?
- (iii). How does the conflict affect those targeted by it? How do these people react to the conflict in their everyday lives as they go about their economic activities? Why are they involved or not involved in the conflict? What do they say peace looks like to them?
- (iv). What are the capacities of the stakeholders for continuing the conflict, or for generating their commitment to resolving it?
- (v). What conclusions can be drawn from this information that can aid in identifying and selecting representatives from the groups involved for mediation? What institutions have the capacity to influence the groups, so that the peace-building measures can target them?

**7.3 Root cause analysis**

Root cause analysis enquires into the long-term structural factors which brought about the conflict and which contribute to making it difficult to

resolve. A mediator is likely to be able to achieve a sustainable impact if she succeeds in addressing the long-term structural causes of the conflict.

When analysing a conflict, it is important to remember that a conflict undergoes many transformations over time. People join violent activities at different times and therefore they may have different motives from those who initiated the violence. The longer a conflict lasts, the more it creates a “new normal”, in which the need for revenge, self-preservation and protection all prompt a war industry to emerge.

Even in instances where there is political will, economic interests may hamper your work as a mediator. It is therefore extremely important to differentiate between the causes of the conflict itself and the factors prolonging it. A mediator can make important contributions at both levels. At the same time, the mediator can support the parties in conflict to create conditions in which the desired change can be achieved without resorting to violent conflict.

In root cause analysis, you must identify and examine the two steps: first the causes of the conflict, and then the factors that prolong it. That is why it is essential to look at the history of the conflict and familiarise yourself with the situation on the ground. Here are examples of factors that prolong conflicts in communities:

- (a) *Relegation of the conflict* – a conflict may be ignored because of the remoteness of the geographical context. Sometimes, such conflicts are accepted as normal over time.
- (b) *Economic advantages* – when influential groups, such as arms dealers and illegal traders, benefit from the continuation of a war, it is often overlooked.

- (c) *Violence* – violence tends to lead to revenge and more violence, hence a cycle of retaliatory attacks, which means prolonged engagement.
- (d) *Failed peace efforts* – when peace efforts fail, they undermine mutual trust and exacerbate the conflict.
- (e) *Spoilers* – these may prolong wars just to prove their relevance in otherwise peaceful societies. Some look for recognition and fame.

## **7.4 Trends and opportunities**

The role of a mediator is to assess the present state of the conflict and identify entry points where peace-building measures can start. It is very important at this stage to distinguish between short-term and long-term peace-building measures. When identifying entry points, it is important to take into account both stakeholder analysis and root cause analysis. Listening and working closely with a local advisory team helps you to identify key issues in the conflict. It also helps to determine the appropriate time for intervening.

### **Key questions**

- (a) How is the conflict developing?
- (b) Which factors are encouraging the use of violence, and which ones are reducing it?
- (c) What mediation or other initiatives are being taken at various levels to bring about a peaceful solution?
- (d) How can the mediation initiative you are leading be designed so as to be effective at both the micro and macro levels?



## SECTION 8

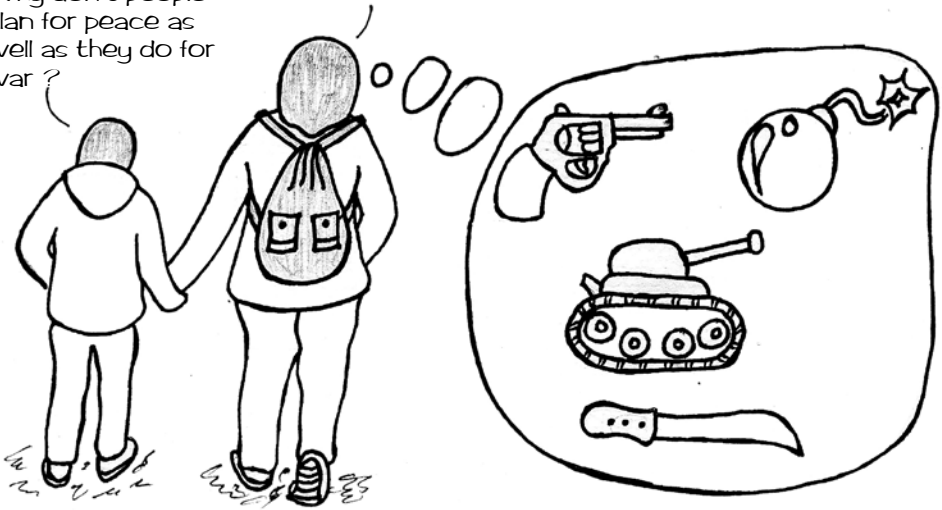
# Mediation Preparations and Planning

**Chui umkutapo kwako, umfanye rafiki yako.  
(If you find a leopard in your house, make it your  
companion).**

-Kiswahili proverb

Why don't people plan for peace as well as they do for war?

Good question



## 8.0 Introduction

This section looks at the differences between mediation and dialogue facilitation as important complementary approaches. The marked difference between the two approaches is highlighted; however the emphasis of the section is on showing how a mediator can also use the concepts of dialogue facilitation.

Mediation is the act of intervening between conflicting parties, aimed at reconciliation, settlement or compromise.<sup>40</sup> There are different types of mediation, for example, domestic and industrial mediation. This *Companion* is concerned with the mediation of armed conflicts, which, “works under very different conditions from micro conflicts, as the mediation is always constricted by elements that have nothing to do with the capacity and skills of the mediator. The techniques are more or less the same; but in mediating armed conflict peace processes, ultimate success also depends on factors that are external to the mediation process.”<sup>41</sup>

### ***Difference between mediation and dialogue facilitation***

Mediation and dialogue facilitation are not the same. Definitions of dialogue facilitation include: *a conversation between two or more persons; an exchange of ideas and opinions; a discussion between representatives of parties to a conflict that is aimed at resolution.*<sup>42</sup>

#### **Box 8.1: Meaning of dialogue**

Dialogue refers to conversations for the purpose of uncovering the shared meaning of problems and situations and improving the understanding of the “other”. It is a process where individuals, groups and organisations engage in listening, and exchanging ideas and experiences, with the

aim of understanding better the roots of problems and conflicts; finding common needs; finding common interest; discovering common values; and building a common vision for the future.

In a dialogue process, the intention is to *inquire* (and not to advocate), to *explore* (and not to argue), to *discover* (and not convince), to *find common ground* (and not to negotiate).

“Facilitated dialogue” is when an external or neutral person and/or institution is helping the parties to go through the dialogue process. The facilitator of a dialogue is *not* a mediator, negotiator or referee in an arbitration process, or a judge. A dialogue facilitator is a listener with “four ears”: the ear for *facts* (what are the objective facts behind a message?); the ear for *relationships* (what is the message saying about the way relationships are working?); the ear for *self-revelation* (what does the message reveal about the person speaking?); and the ear for *appeal* (what does the speaker want to see happen?). The goal of a dialogue facilitator is to transform the group dynamics from a conflict situation to a dialogue situation.

*Ref: Dialogue: More Than A Tool, Less Than A Magic Fix by Nansen Dialogue Network*

Mediation through a facilitated dialogue involves many different levels of knowledge and skills in order to prevent, transform or end armed conflict. This is because the causes of the conflict are usually unique and contextual. The first step is the ability to begin a conversation, however difficult that may be. The way to start a dialogue is to begin by “talking it over, discussing why we are doing it, what it means and so forth.” In a dialogue, nobody is trying to win. Everybody wins if anybody wins.<sup>43</sup>

When there is violence or tension in the community, the people who understand the situation first-hand and also have the personal qualities to take action are essential to finding a peaceful solution. A mediator or a dialogue facilitator possesses qualities such as appreciation of the value of pluralism, humility, firmness, openness, honesty and fairness, persistency, a consistency in action, ability to focus, active listening skills, accessibility, flexibility, assertiveness and enthusiasm. In addition, taking the initiative to play an active role in resolving a violent conflict takes courage. The mediator formulates the needed structure for interactions between parties in conflict to be effective, allowing them to focus on the content or substance of the issue to be resolved, together.

Both mediation and dialogue facilitation are skills, developed over time. Each experience teaches you something new. It imposes a rigorous discipline not only for you as a mediator, but also for the parties in conflict. It is said that when parties in conflict fail to observe this discipline, they gain the benefits of ordinary discussion but lose the benefits of successful dialogue.

What are the benefits of successful dialogue? “Long-standing stereotypes dissolve, mistrust is overcome, mutual understanding is achieved, visions are shaped and grounded in shared purpose, people previously at odds with one another become aligned on objectives and strategies, new common ground is discovered, new perspectives and insights are gained, new levels of creativity are stimulated, and bonds of community are strengthened.” Dialogue is a process of relationship building. Instead of saying “you or me”, you hear yourself say “you and me.”<sup>44</sup>



## **8.1 Mediators of armed conflict**

Mediators play a vital role in contributing to long-term policies that respect difference and rectify injustice, inequity, inequality and insecurity. Through engaging with warring parties, mediators are able to identify potential areas of conflict and provide warning of conflicts that risk escalating into violence. Mediators need to focus not only on the manifestations of violent conflict, but also on the underlying causes. Mediators are also uniquely placed to facilitate dialogue between parties such as government officers and civil society. The people who document the discussions support both the mediator to fulfil this role as well as aid the process.

During mediation, a good mediator allows the parties in conflict to suggest solutions. Quite often, the people with the problem know how it can be solved. The mediator assists the parties in conflict to find solutions and also to identify new levels of understanding the issues. A mediator will have an intuitive sense of when things are not going well in the meeting. She should be able to read their body language.

## **8.2 Dialogue facilitators**

Dialogue is not about persuading societies, communities or individuals to be “more like us”. It is a process that promotes discussion about inequality and difference rather than agreement.<sup>46</sup>

In a facilitated dialogue, the facilitator should not act as a mediator. She should not push for a kind of negotiation or bargain because it will interfere with the dialogue process itself. It may also cause one of the sides to withdraw from the process citing intimidation. Dialogue is not an alternative to mediation; but mediation benefits from a stronger dialogue component. For example, a solid process of dialogue will help greatly in creating common

ground that allows for economic cooperation and sustainable development.

Dialogue avoids debate on contentious issues, the polarisation and hardening of fixed positions, and the making of premature solutions. Dialogue invites, among other things, an understanding of pluralism, genuine inquiry, and the discipline to hear other perspectives that may at first appear to threaten one's own. Dialogue further develops a deepening respect for the ethic of human difference and relationships.<sup>47</sup>

### **8.3 Key questions**

Reflect on the meaning of mediation in armed conflict using the following questions.

1. Who is the most important person in a mediation process?
2. Do you think that mediation is important? Explain why or why not.
3. Is consideration of pluralism an important part of a mediator's work? Why or why not?
4. Do mediators have biases?

Discussion points

1. If your answer to Question 1 above is that the mediator is the most important person in the room, you are wrong! The most important people in the room are the parties to the conflict. The mediator is just someone to help them come up with solutions as part of a peace-building process.
2. On Question 2, mediation is obviously important and that is part of the reason why this *Companion* has been written. But did you know that mediation is not always necessary? Sometimes, the problem can be resolved without going through a mediation process. A mediator must,

however, have the skill to recognise when mediation or mediated dialogue processes are needed; and, if they are needed, she must have the ability to lead them.

3. On Question 3, a good mediator must know that the foundation of sustainable peace is dignifying human beings and respecting their differences in every single aspect of the peace process. When a human being feels respected and dignified, then they can contribute meaningfully to ensure the peace process succeeds.
4. For Question 4, the answer is yes. Mediators do have biases. What would you do if you were asked to mediate a conflict in which you feel you are biased towards one or more of the parties in the conflict? The mediator must spend time in thoughtful preparation to guarantee a successful dialogue session.

## **The seven deadly sins of mediation**

*“Each conflict is unique but at the same time, based on bitter personal experience in the management of several political processes and close observation of the work of others, there do appear to be certain recurrent traps that materialise in many different situations, across the spectrum of crisis response, and regardless if the mediator is operating with a small team or heading an operation comprised of thousands of personnel. Seven of the traps can be fatal to the ability of an SRSG or other international mediators (terms used interchangeably) to conduct the political role effectively. These are ignorance; arrogance; partiality; impotence; haste; inflexibility and false promises.”*

The quote above is from *In Pursuit of Sustainable Peace – the Seven Deadly Sins of Mediation* by Lakhdar Brahimi and Salman Ahmed.<sup>48</sup>

## **8.4 Mediation through dialogue facilitation**

Preparation is a key component of the work of a mediator. It is often said that she who fails to prepare, prepares to fail. In an ideal situation, a mediator will plan the mediation dialogue intervention alongside a planning team. In some situations however, a mediator may be asked to resolve a conflict that is happening away from her context. In this case, further preparation involves deciding what methods and tools to use. In either case, the mediator must rely on the local expertise of people who understand the conflict.

As a mediator, you should remember that communication is an art. There are not many women mediators of armed conflict. Therefore, you will stand out. You need to develop your communication skills. Below are some aspects of communication in mediation.

### *(a) Voice*

One of the first things that draw the parties' attention to you is your voice. Do not speak too fast, or in a low voice. Change your speed to fit your purpose and your audience. You should never put yourself in a position in which the parties in conflict ask you to speak up during mediation. Also, do not be monotonous, boring or come across as nervous. You will be a good mediator if you take the time to know the parties in conflict, identify your purpose, organise your thoughts, speak clearly, control nervousness and non-verbal behaviour (such as covering your mouth while speaking). Do not worry about your accent, particularly if you are speaking in a foreign language. Speaking clearly is a matter of clear articulation and pronunciation. Be consoled by the fact that that person who speaks with an accent does so because they can speak another language!

When speaking, adjust your pace according to the listeners' interest. For instance, I have noticed that people always enjoy my storytelling. I draw my stories from African folklore. Storytelling is natural and easy for many women, and is both entertaining and energising. Stories help us understand complexity. Stories can enhance or change perceptions. They bypass normal defence mechanisms and engage our feelings.<sup>49</sup>

I therefore tell my stories at a pace that matches the interest of the parties in conflict. When speaking, project your voice to reach the back of the room. Make your voice interesting. Utter some words louder than others, varying volume and the pace, and repeat important words. Pause often, as the participants need to internalise what you are saying. Look around the room and make easy eye contact. Always show enthusiasm.

*(b) Language*

Do not be too formal. Avoid jargon and long sentences. Use everyday language and make it interesting. Explain by analogy. Involve your audience by asking questions; and pause for responses and for effect.

*(c) Controlling non-verbal behaviour*

Be careful about your facial expressions, body movement and hand gestures. Smile, but not too often. Do not point at people, as this is very offensive in some cultures.

*(d) Dress code*

Always dress comfortably. My method is to dress to conform. As I said before, I want people to remember what I said, not what I was wearing. Do not dress in clothes that are too tight or too revealing.

*(e) Controlling nervousness*

To feel nervous is normal. The key thing is not to be anxious about it. Humour helps, so laugh at yourself. Always remember that your audience has accepted you as a mediator and so they truly want you to succeed in mediating the conflict.

*(f) Responding to questions*

Tell people to be as specific as possible when asking questions, and if necessary seek clarification. Your answers should be brief. Remember to direct answers to all parties in conflict, not just the questioner.

*(g) Summary*

Speak loudly and clearly. And unless there are still outstanding burning issues, complete the session on time. Try to keep the reading of statements or documents to a minimum.

*(h) Organising the opening and closing statements as a mediator*

Arrange for someone, especially a widely respected person, to introduce you at the start of the mediation session. The head of the advisory team working with you can undertake the introduction. Provide a profile that explains who you are and the work you have done that the parties can connect with. This should include your past work as a mediator. Greet people before you begin. The opening and closing statements of a mediator are some of the most important things she has to say.

*(i) Opening statement*

A key message in the opening statement is critical. The parties in conflict must know what you as a mediator propose as the purpose of the sitting. If you are poorly prepared to deliver the opening statement, it will reflect

very negatively on both the mediation process and on you as a mediator. The key rule in mediation is that the parties must accept the mediator. So be credible, be persuasive. If they have a negative perception of you, they will lose confidence in the mediation process.

A good method is to organise your opening statement to start and end with a attention-grabbing message. For example, you can offer a few details and some examples from the conflict. You must suggest the main action you seek from the participants, such as those that will bring an end to the deaths caused by the violence. Mentioning the participants shows you understand them and the issue you are mediating. You can single out an example of another mediation you worked on, or a similar violent conflict in another part of the world, and offer to elaborate on it later. From your opening statement, the participants must know why they have come. And the opening statement must have a call to action. To emphasise the point, repeat the message at the beginning and at the end of the opening statement.

After making your opening statement, the parties in conflict should ask themselves: why should I do or think that? Why is that the case? When

Mentioning the participants shows you understand them and the issue you are mediating. You can single out an example of another mediation you worked on

preparing your opening statement, think about why the parties in conflict should accept what you are saying. If you have a good opening statement, you will gain willing negotiators immediately, and not just combatants with strong entrenched positions on the conflict.

After stating your key message, you need to provide some evidence that what you have just proposed is doable. But you will only propose ideas, not concrete recommendations. This is usually a very powerful approach, especially if you can tell a story. Do not get into statistics at this point. Just tell a story to illustrate the key message in your opening statement.

## **8.5 Mediation interventions**

The development of violent conflict is a complex process. Conflicts differ, but many move back and forth among different stages and change constantly. It is possible to undertake mediation to prevent the escalation of the conflict, or to avoid the breakout of more violence at any and all stages in the life of the conflict.

As the conflict moves towards the high intensity stage, use preventive measures that are geared towards averting the crisis and focus mostly on containing the behaviour of the parties in the conflict. Mediation at this point is primarily aimed at limiting the destructive manifestation and impact of the conflict. At that point, there is generally little opportunity for addressing the underlying structural issues (the lower part of the hippo in the water) at stake for the parties. The impact is therefore primarily short-term.

However, there are opportunities for structural prevention at earlier stages in the conflict cycle. The best moments for structural prevention are when the parties in the conflict are not deeply divided. But structural prevention cannot



work when they are polarised and start defining themselves in terms of “us” versus” them”.

After succeeding in putting in place preventive measures, you can then deal with the real or perceived incompatibilities which exist among the parties that triggered the conflict. Such may include disrespect for differences, security concerns, or claims over land. Interventions in any of these structural issues (the lower part of the hippo in the water) will have a longer-term preventive impact.

### ***Closing statement***

Always try to finish on time. Be sincere, and avoid speaking about anything that does not contribute to summing up the session discussions. Summarise all the reactions and responses from the participants that follow from your opening statement. Speak in a neutral language and thank everyone for attending. Confirm a venue and time, and a purpose, for the next meeting.

## **8.6 Results of the mediated facilitated dialogue**

Dialogue within mediation not only raises the level of shared thinking, it impacts on how people act; and, in particular, how they all act together.<sup>50</sup> One misconception about mediated dialogue sessions is that getting people into a dialogue session will automatically produce an agreement. In real life, getting the conflicting parties to speak to each other is just the beginning of a difficult task. The mediator must assist them in finding a solution to the problem – together.

The communities at the dialogue gathering have been or are involved in armed conflict. Therefore, finding solutions together is not easy. The mediator helps the parties in conflict to find solutions together by providing the structure (process), while the parties remain focused on the content.

However, the decisions on what to do (content) must come from the parties in conflict themselves, not the mediator.

The mediator must at all times balance the *structure* of the process with the *content*. The structure includes the methods and tools used to help people interact with each other productively. It also includes such aspects as how decisions are made and the decision-making process itself, as well as making sure that everyone is heard. Content focuses on the topics or subjects under discussion. One of the most important tasks of the mediator is to create this balance between structure and content.

The mediator must also ensure that the poor get heard. In many communities around the world, the opinions of poor people are not sought.

Another thing both mediators and dialogue facilitators have to take into account is that the parties to the conflict may believe and state that they know everything that happened. But in most cases they do not, as the following statement reveals:

*They have heard from their side one-sided propaganda that in most cases stresses the victim mythology and that does not inform them properly about the repression or crimes committed by their own people. The perception of the other as perpetrator is often rooted in actual events: it is the perception of one's own deeds that is distorted. Even when an actual event can be known on both sides, long-term consequences of the same event are not shared. Dialogue helps to change the perception of things by listening to the stories of others.<sup>52</sup>*

### *Documenting*

When facilitating a dialogue on armed conflict, one of the key indicators of success is documenting accurately the views given by the parties to the conflict. The mediator needs to document what has been said to show the parties in conflict that what they have been saying is useful. The mediator can achieve this by making sure that a professional rapporteur takes official notes.

The notes are then prepared and presented as a report at the end of the week or as often as main milestones are achieved. The reports can also be discussed in thematic sessions. When the dialogue is over, the reports can then be compiled into an outcome document that the parties in conflict can sign to confirm that it accurately captures the deliberations and final decisions. The mediator must ensure everyone understands and hears what is presented and what is agreed upon, and that they affirm it to be accurate.

### *Outside the mediation or dialogue facilitation room*

Social interaction, contacts and dialogue between different communities not only enhance knowledge of each other but also counteract existing intolerances. Peace through Pluralism occurs more naturally when conflict transformation works within and between the communities in conflict themselves. For peace through pluralism to thrive, it is important for inclusive concepts of a secular society to be infused.

Such concepts include situations where as a society, religion and cultures of various ethnic and racial communities meet within the public space. Therefore, the discussions that happen outside of the mediation room are as important as the ones that happen within. During breaks outside the mediation room, across lunch tables or while praying together, the dialoguing

communities begin to see each other as normal human beings. They begin – sometimes unconsciously – to create a future together with people of different cultures. When the interdependence – sharing prayer mats, food or drink – becomes apparent they begin to build on both their commonalities as well as their differences.

The mediator should also informally interact with the parties in conflict during the session breaks and/or even over lunch, as a lot of information is shared casually and in smaller groups. Meal times are also useful for diffusing tensions. But this must happen across parties. The mediator needs to carefully keep a record of whom she has shared meals with, and balance between the parties. Otherwise she may as well be accused of bias.

However, outside the sessions, you must be very cautious not to accept invitations to the homes or to private functions of the parties in conflict. Perceptions are very important, and attending such functions may look like the mediator is biased towards that party.

### *The external mediator*

An external mediator has an advantage because in most cases she is seen to be a neutral arbiter. She can play many roles, such as initiating the peace process, advising from a distance, or actually engaging actively in all the stages of the mediation. External mediators need to be very careful not to impose solutions from their own contexts that may not be applicable to the current conflict. Such imposition can too easily threaten the sustainability of the peace process.

### *How to begin a difficult conversation with the parties in conflict*

A successful mediation relies on the capacity of the parties in conflict to deliberate together by speaking with, and not at each other. The aim is not to

prove to them that they are wrong and that you as the mediator are right. So, here are some pointers that will help you to begin a conversation between the conflicting parties.

1. Do not be afraid of airing “hot topics” like religion, politics, ethnic or racial differences with those likely to disagree with you.
2. Do not talk too much. The first rule of a mediator is to have big ears and a small mouth. In addition, be very observant. Watch out for gestures, facial expressions and body postures. These expressions communicate as many messages as the spoken word.
3. Try to find common ground between the issues in the conflict and the experiences you share, such as a health issue or the weather... plus their effects on those involved.
4. Make it personal. Ask for their experience of the conflict and share your story too. Ask them why they think the negative episodes they have described happened to them. Listen carefully, and constantly reassure them that you have heard what they have said.
5. If the issue at hand is about a divisive political or religious figure or a piece of land in dispute, do not talk about it immediately. Guide the conversation towards what affects both parties such as flooding, drought, health issues, good or poor school results, or policy decisions related to the issue dividing them. When rapport is created, introduce the issue in dispute.
6. If one of the parties starts blaming the other ethnic or religious community for the violence, ask them why they think the other party is responsible.

7. Do not ignore people who speak emotionally or ask them to keep quiet. Listen carefully to what they say. When people are emotional, that is when they are most likely to be telling the truth. Expressing emotions (but not by the mediator) are very important in a successful mediation. They are the key to opening many doors. Learn to identify emotional people and have helpful conversations with them on the side.
8. When parties in conflict speak to you, your responses should demonstrate that you have heard what they have said by briefly summarising the key points they made.
9. Parties in armed conflict are known for the strength they exhibit, through for example bearing arms. Instead of addressing the obvious power they bring to the room, address their fears. Talk to them about what concerns them and what they would not want to happen (like having their own children killed).
10. Meeting the conflicting parties separately at first helps. In these meetings, ask them to list down the worst things the other party is doing or has done to them. Talking about the outcomes of the violence (atrocities) allows for venting so that the real issues do not irritate the parties. When the time is right, tell each of the warring parties what the other said about them.
11. When the people are making submissions, do not push them to say yes. Avoid asking questions that push people into responding in such a way. For example, you can ask: "With the way the war is going, have you given up on schools re-opening in time as they should?" If the answer is "no" (as it should be), ask a follow-up question to find out the reason why they have not given up. On the other hand, if the answer is "yes", ask them what you as the mediator and they as the conflicting parties

can do to turn their answer into a “no”. Either way, by stating what needs to be done, the explanations should somehow begin offering solutions to the conflict.

12. When someone contributes respond positively. Your body language should communicate that you have heard the person and absorbed what they said. Be neutral and ensure that as a mediator, you do not affirm a biased opinion. If you disagree with what the parties say, do not discount them – unless you have facts.
13. The parties should know from the very beginning that the solution to the problem will come from them and not from you. However, you will be the one to lead them in finding their solutions. As a mediator, keep asking questions. Ask questions like “What happened?” “Why did it happen?” “What made it happen?” “How did it happen?” Then summarise what both parties agree on as answers to your questions.
14. Gradually turn the conversation into a discussion of power: who possesses power and who does not? Ask them about their own experience of living together as neighbours. How do they treat others and how do others treat them?
15. Ask them about the role of ethnic, political and religious leaders in the conflict. For instance, how is it that politicians who spew ethnic hatred during political campaigns get away with it? They are not arraigned in court, yet other citizens who utter similar words are charged for incitement and hatred. Why?
16. If the discussion is about Muslims and Christians blaming each other, lead it to how religions were organised historically. Discuss the history of Christian crusades and Muslim jihad conquests, pointing out the

dark centuries of unnecessary deaths caused by religious differences. Bring them together towards a point of commonality; tell them about the common beliefs in both – and indeed in all – faiths. How can adherents of both religions work together? They may not agree on which side is more to blame, but by talking, they will begin to listen to each other.

## **8.7 Prioritising peace or justice... or balancing the two?**

John Paul Lederach, the well-known peace builder, defines peace-building as a comprehensive concept that encompasses, generates and sustains the full array of processes, approaches and stages needed to transform conflict towards more sustainable, peaceful relationships. It involves a wide range of activities that both precede and follow formal peace accords. Peace is seen not merely as a stage in time or a condition. It is a dynamic social construct.

While mediating armed conflict, one of the key challenges you will face is what to prioritise first: peace or justice. Also referred to as “balancing” peace, there is often significant confusion in articulating the discourse for reconciliation, unity, peace and justice. In most cases, while there is consensus on the need for the violence to stop, the discourse on linking peace and bringing perpetrators to justice remains especially weak and sometimes contradictory. And it is even worse when some of the perpetrators are sitting at the peace table as negotiators.

As a mediator, you have to find a nexus between peace and justice. You will also need to ensure that the building of consensus on contentious issues can endorse both peace and justice as practical goals. With time, you will begin to realise that quite a number of people involved in violent conflict are willing to cooperate if they are sure that the people on the opposite side will



do the same. You have to build the trust required to help them work through the prevailing distrust that can undermine the potential for working together. At this point the *Peace through Pluralism Approach* is extremely important. When the parties feel that their differences are respected, they rely less on political, ethnic or other affiliations when seeking a solution to violent conflict, with peace and justice as the set goals.

### ***Conflicting rights in mediation***

The table below shows the conflicting rights of perpetrators and victims in any mediation process. Examples of possible actions are given in the first column; how they relate to two selected constitutional rights are stated in the second and third columns.

Action	One right...	...or another?
1. Perpetrators on both sides of the conflict agree to sit with a mediator, discuss an end to the violence and the return of the rule of law.	1. Victims' right to justice and their fear that by mediating, the perpetrators will only be made stronger as violators, because nobody will hold them accountable – if they are the ones making decisions at the peace table.	1. The power of the perpetrators to continue with the violence if the mediator does not step in, because the rule of law has broken down.
2. Perpetrators cause violence as a result of a coming-of-age cultural activity.	2. Individuals' right to practice their culture.	2. Victims' right to safety and security.
3. Suspension of fair trial in time of war.	3. Suspects' right to a fair trial.	3. Community's right to be protected.
4. Parties in conflict insist on a Pluralism approach in which their differences are respected.	4. The parties in conflict use the call by the mediator to respect differences as a tool to entrench their positions, citing culture. They refuse to compromise, with statements like, "We have always been enemies since time immemorial and this cannot change. It is in our culture to fight our enemies and you cannot change us."	4. The rights of all parties in conflict to co-exist under one Constitution despite their cultural differences.

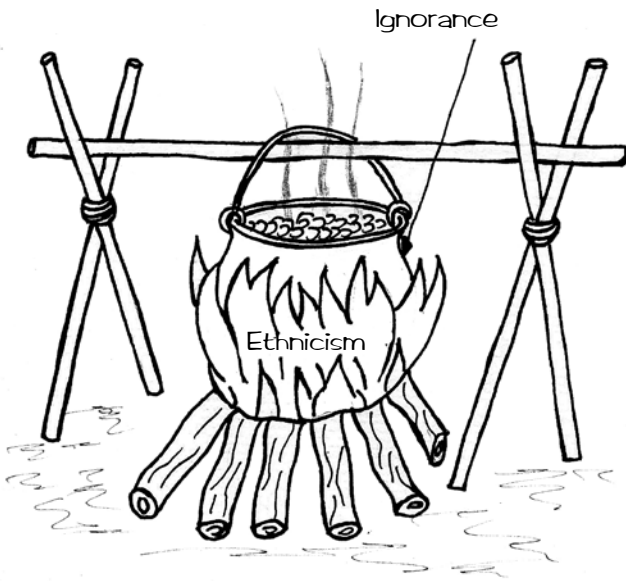
## **Task 8.1**

Name four ways in which the right to justice conflicts with the overall goal of peace-building.



## SECTION 9

Mediation Role-  
Play: Permission to  
enter a “no-go area”



## **9.0 An example of an armed conflict mediation process through role-play**

### **Step 1**

*The mediator will make the decision on whether to ask the parties in conflict or a group of actors to act out this role-play. Two volunteers will act the roles of Chui and the mediator.*

*Introductions: the lead mediator reads the background to the conflict, facilitates introductions, describes the purpose and process of the mediation, and gets the parties to agree on certain items such as how much time the parties expect to take.*

#### ***Background to the conflict***

Chui, a 26-year old man belonging to the Soko ethnic militia approaches a group of mediators. He lives with his mother. He wants to go into an area controlled by the Maji ethnic militia to visit his sick brother, Ndovu. The Soko and Maji consider and treat each other as enemies. Chui and Ndovu are brothers - they were born of the same father (now deceased) but different mothers. Chui's mother is Soko while Ndovu's mother is from the Maji ethnic community.

Before the war broke out, the two families lived happily together in one compound. However, Ndovu's mother had to flee with her son after they were branded as "foreigners". Even her marriage among the Soko could not save her. So Chui knows that it is extremely dangerous to try to visit his brother. He asks the mediators to help him out. The mediators reach out to the Maji ethnic militia, and after receiving the plea -the Maji agree to send a representative for mediation.

## *Characters*

### *1. Chui*

Chui is a committed member of the Soko ethnic militia. However, all he wants is to visit his brother, Ndovu. Their mothers have not been on talking terms since their husband died. Both Chui and the sick brother Ndovu were born in the same month and year. Chui considers Ndovu a twin.

Ndovu fights for the Maji community's ethnic militia. Therefore, as an actor, note that both of you fight for your ethnic militias, against each other. This is the first time that you are trying to get into Maji territory. Last year, the Maji killed your uncles, two of your mother's brothers.

### *2. Maji mediator*

Mlima is the elder who has been sent by the Maji to mediate the conflict. Although Ndovu has agreed that Mlima should go and hear what Chui wants, Mlima does not see why he should allow Chui to see his brother. He knows the treachery of the Soko people because they killed his best friend and two sons.

Why should he allow Chui in? Supposing it is a trick and Chui is a spy sent in to gauge how prepared the Maji are for a Soko attack? He fears that he may be killed trying to get into Soko territory. All the same, he is the first person from the Maji trying to come to Soko territory.

## 9.1 Role-play

MEDIATOR:

Greetings. Thank you, Mlima and Chui, for coming to see us. My name is -----. I come from -----With me are my two fellow mediators, Hekima and Neema. Who are from ----- Soma will help us in taking notes.

*(Establish the formality of greetings required. In African traditions, it is not polite to get straight to the point. Extended greetings are expected. Also, hospitality requires that you offer something to eat or drink. Even water is a sufficient drink, but you cannot begin a conversation without offering a visitor something to eat. You can use the proverb, "A hungry person is never asked for news," as you offer water or tea. Sharing a meal also helps in establishing rapport. In some cases, you may gauge if the conversation will conclude the matter to the satisfaction of the parties at this stage; but if not, proceed after the greetings and then the drink and/or the meal).*

MEDIATOR:

Let us begin by establishing how much time we have to work on this. For how long will you be available? (The Mediator allows Chui and Mlima to answer in turn). Let us also agree that we will speak the truth and listen to each other, even when we do not agree with the opinions expressed. This is the talking stick. The Maasai community of Kenya use it. When anyone is speaking, they hold this stick. When you finish speaking, hand the stick back to me. Holding the stick means nobody can interrupt you, except us, the mediators. (We assume that they will agree to the talking stick. However, the parties do not always agree, because they are suspicious of each other.

(MORE)



MEDIATOR: (cont'd)

At this point, they, especially  
Mlima, do not trust where all this will take them)

CHUI AND MLIMA:

*(in a joint response, with both complaining)* We have never  
heard of this talking stick. Why can't we just talk?

*(When they refuse to use the talking stick, the mediator asks them to try it out. As soon as they both realise how much power the talking stick gives to the one speaking, Chui and Mlima accept it).*

MEDIATOR:

Thank Chui and Mlima for accepting. Thanks for your help. We have agreed on three things: first, we shall take up to two hours if necessary; second, we shall speak the truth; and finally, we shall use the talking stick (Mediator sums up what they have agreed to).

## **Step 2**

*Story telling: the second step in mediation is called the story telling. Each party to the conflict is given a chance to explain her or his problem, giving historical information and identifying the problems in the conflict. Participants tell what has been done, or what has not been done, and what the consequences were.*

MEDIATOR:

Chui, thank you once more. As the person who approached us for help, you will speak first. Mlima, is that okay with you?

MLIMA:

I am the elder and so I should speak first.

MEDIATOR:

Please, allow Chui to speak first; then we can hear from you as our elder.

MLIMA:

Yes, but let him not tell any lies about my people.

MEDIATOR:

We have already agreed that we shall speak the truth. (He hands over the talking stick to Chui.)

CHUI:

I have come here because I would like to visit my sick brother, Ndovu. We were born in the same month of the same year. We share a father. Apart from my mother, Ndovu is the closest person to me. We have been fighting each other on different sides for two years, but now I hear he is very sick. I must go and see him. I cannot sleep at night thinking about him. However, I know I cannot do so because I live with my mother, among the Soko, and my brother lives with his mother, among the Maji. Our people are at war.

MEDIATOR:

Are you sure that is your only request?

CHUI:

Yes.

*(Mediator hands over the talking stick to Mlima.)*

MLIMA:

Ndovu, whom you call your brother, is not sick. Ndovu is one of our best fighters. He was wounded in the last attack as he led the revenge that your Soko people inflicted on us. Being wounded in war is not sickness. He is our wounded hero, not a sick man.

MEDIATOR:

*(Trying to bring Mlima back to the point raised, without following up on the line he has taken of whether Ndovu is sick or not.)*  
How can we make it possible for Chui to visit Ndovu?

MLIMA:

How can we prove that Ndovu knows this boy called Chui? This man may be an impostor sent to find out whether we are weak! Is he really your brother, you Soko Man? Maybe the bullet in Ndovu's body is from your gun! This Soko Man...

*(At this point, Chui jumps up and tries to take the talking stick away from Mlima, shouting, "Who are you to say my brother is not my brother?")*

MEDIATOR:

Sit down, both of you. *(They ignore her, both pulling at the talking stick as Mlima shouts, "Look at this disrespectful young man!" The Mediator closes her notebook; all other mediators stand up).*

MEDIATOR:

Both of you; let go off this talking stick now! *(The mediator says authoritatively. They let go. They are breathing heavily. Soma offers them water to drink. She reads them a summary of what they had earlier agreed on).*

MEDIATOR:

We promised to take two hours if necessary, to speak the truth, and to use the talking stick. We must respect each other's opinions. I will not speak to either of you individually. I ask you to calm down. I want both of you to know that I understand you have been living in very difficult circumstances. You are living through a war. You have lost your people by fighting each other. That has made you very angry. You are both very brave, not because you are good fighters but because you agreed to come here today.

MEDIATOR:

*(Mediator continues)* I want to tell you a story. There was once a hen that was hatching her eggs. Somebody put an eagle's egg together with the hen's eggs. The hen sat on all the eggs, and in

(MORE)

time a little eaglet was hatched alongside the hen's chicks. Now as time passed and the eaglet grew, she began to experience a longing to fly. So the eaglet would ask the only mother she knew (*the hen*), "Mother, when shall I learn to fly?" The poor Mother Hen knew very well that she herself could not fly.

She had watched in awe as other birds flew. But she had no idea how they did it, or what she could do to train her own considered offspring, who wanted to fly, on how to go about it. She was ashamed to say so. So, instead, she told her, "My child, you are not ready. I shall teach you when you are ready." The eaglet began to suspect that Mother Hen herself did not know how to fly. One year passed and there was a severe famine. The young eaglet had grown into a beautiful strong eagle that had the power in its wings to fly. It knew it could fly away and bring food to its mother and siblings. But, despite knowing that it had the power to fly, it could not make itself break loose and fly on its own. The eagle that wanted to fly was also confused because of the gratitude it had towards the only mother it knew. So, Chui and Mlima, we both know that you can fly because you came to see us. What we do not know is whether you will accept to fly or, like the eaglet, you want to die of hunger alongside those who wish to fly, but cannot. Mlima and Chui, do you accept to abide by what we have agreed? We agreed that this would take two hours if necessary, to speak the truth, and to use the talking stick while respecting each other's opinion, yes?

MLIMA AND CHUI:

Yes we agree.

MEDIATOR:

Now, I shall give the talking stick to you, Mlima. Tell us the history of why the Maji and Soko are fighting each other.

Also tell us the problems you faced before the war and those you are facing now. Mlima, you will not use words that attack Chui or his community personally. Neither will you cast aspersions on his claim to be Ndovu's brother. Ndovu already accepted that Chui is his brother and sent you here.

And Chui, if you interrupt Mlima again, I shall end this session and you will lose the possible opportunity of seeing your brother.  
*(Mediator hands over the talking stick to Mlima)*

MLIMA:

*(He speaks emotionally about the causes of the violence, blaming the Soko. He talks about the problems they are facing, such as hunger, schools that are closed, people dying of treatable diseases because the war cannot allow medicine to be taken in. The Mediator takes over and hands the talking stick to Chui).*

CHUI:

*(He also speaks emotionally about the causes of the violence, blaming the Maji. He talks about the same problems: hunger, closed schools, IDPs and people dying of treatable diseases because the war cannot allow medicine to be taken in. He cites the sickness of his brother Ndovu as an example of the problems this war has brought).*

MLIMA:

*(At the mention of Ndovu's name, Mlima sneers and makes a snorting sound in disgust).*

### **Step 3**

*Shared feelings: each party to the conflict is given the opportunity to share more about: (a) their feelings (b) the source or evolution of their problems. The mediator's role is to constantly probe them and encourage the parties to confirm that they understand the feelings of the other side.*

MEDIATOR:

(Drawing on the commonalities of what has been said by both Mlima and Chui). It is unfortunate that both of you find yourselves in circumstances such as hunger, closed schools, and people dying of treatable diseases because the war cannot allow medicine to be taken to hospitals.

Can you tell us more about the war and its effects on you personally?

*(Both Mlima and Chui want to share more about their experiences. The mediator listens and encourages each to talk about their problems, particularly the effect of the war on them. Now, as soon as one pauses, the other takes the talking stick and talks without prompting).*

### **Step 4**

*Problem solving: everyone is invited to brainstorm on solutions by sifting through the alternatives and proposing the most acceptable or promising options.*

MEDIATOR:

Chui came to us with a problem. He needs to see his brother. Mlima, from what I hear, you too want Ndovu to be well. If seeing his brother will help Ndovu recover faster, how can we help Chui to see him? *(Mediator firmly frames the issue as if Mlima has already accepted, but is careful that the solutions must come from Mlima and Chui. The Mediator must guide the conversation from self-pitying and blaming the other side for the war to putting the two parties in the position of negotiators and problem solvers).* Chui, how do you propose that you should go about seeing your brother? What expectations did you have for solutions when you heard Mlima was coming to meet with us?

CHUI:

*(Outlines once more, very emotionally, his love for his brother and why he needs to see him. He suggests that he can see him in a neutral place, for his (Chui's) own safety, since the Maji do not trust him.)*

MLIMA:

Ndovu's condition does not allow him to be moved, so Chui will have to see him where he is.

MEDIATOR:

*(Steps in and, without saying anything like, "thank you Mlima, finally you have agreed that Chui may see his brother," continues in the role of guiding the two to provide solutions. The mediator does not impose any solutions herself, but can offer suggestions)* Mlima, you mentioned that Ndovu has a bullet lodged in his body. Can we send a doctor to extract it?



CHUI:

*(Speaking without the talking stick).* I can go with the doctor!

MLIMA:

*(Speaking without the talking stick).* No way. We shall not allow a Soko Man to see our defences.

MEDIATOR:

*(Gently)* Mlima and Chui, why are you ignoring the talking stick? The talking stick is what makes you listen to each other. When you came in here, you were eaglets that could not fly. You could not talk to each other without shouting. The talking stick holds the power to dialogue, where the power to dialogue is the power to fly. If you ignore the talking stick, you will be a hen forever. And yet you have the power to fly. If you have the power to dialogue you will solve issues without going to war. Do you two need space to talk to each other on your own?

*(Chui and Mlima laugh sheepishly, nodding in the negative).*

MLIMA:

*(Looking grim once again).* Your talking stick cannot remove hate from our hearts. Let us talk about the problem that brought us here.

MEDIATOR:

We have agreed that Chui needs to see Ndovu as soon as possible. And that the bullet in Ndovu's body needs to be removed quickly. So, let us talk about how to solve those two pressing problems.

MLIMA:

I am a respected elder; however, I need to brief the Chief on what we have discussed. *(He goes off to a corner and speaks while hunched against the wall into his cell phone. Then he comes back).*

MLIMA:

The Chief says the only way he will allow Chui to visit Ndovu is for him to come at night. He says Ndovu also wants to see Chui. He is in a bad state and since he has been a faithful warrior, we have to grant him his wishes. The doctor, and you as the mediator, will accompany Chui to make sure that he sticks to the agreement. The condition is that Chui must be completely unarmed.

## Step 5

Agreement: the mediator encourages the parties to fashion a workable agreement on how to move forward. This should be clear, concrete and doable. *(Use the, who, what, when, where and how principles).* Identify concerns and ways to make the agreement more secure. In case the agreement is not written, witnesses *(ones respected by all parties)* to what has been said are important. As a final step, the mediator needs to get them to agree to be the door-openers towards mediating the war between the Maji and Soko in future. This opportunity should not be wasted.

MEDIATOR:

*(Turning to Soma who has been taking notes).* Soma, please help Mlima and Chui write down what we have agreed. *(Chui immediately volunteers to write and the mediator asks Soma to allow him to do it).*

*Soma outlines the format for him that reads: (a) Agreement; (b) Who will do what; (c) What needs to be done for that to be happen; (c) When will it happen; (d) Where will it happen; (e) How will it happen).*

*What could go wrong and prevent this agreement from being implemented? (The mediator asks. The two parties discuss what could go wrong and how to counter it. The agreement is read aloud by Soma. The mediator then asks that the agreement be translated into both the Soko and Maji languages. All parties sign.)*

### **9.3 Debriefing the role-play**

1. Role-plays are highly contextual. You can use a role-play to explain a point and bring it to life with lasting impact. A role-play depicting a situation of armed conflict needs to be designed with a lot of sensitivity. The audience (who will be the communities you are mediating) and the kind of conflicts they encounter, should determine the nature of the role-play.
2. You will choose the people to play the roles from among those with whom you are mediating. Encourage them to be creative but real. Encourage them to think deeply, explore their roles, examine their relationship with each other, identify the conflict they are in, and dream about how to end the wider conflict. When the role-play is over and they are debriefing the rest of the group, articulating the feelings they felt while acting as either Chui or Mlima are very important.
3. The debriefing is extremely important; its lessons are more significant than even the role-play itself. Remember that debriefing a role-play is not an evaluation. Debriefing is the opportunity for the people you are mediating to connect at a personal level the real conflict with what

happened in the role-play. Make sure that it is their process, and that they own it. As a mediator, ask about the feelings that the role-play elicited in them. Did the role-play fit with their life experiences? What did not fit? What lessons from the role-play can be applied to their own experience of the conflict situation?

4. You can use the responses to the questions above to build an even more realistic role-play. Use the Eliciting and Pluralism approaches, citing real events in the lives of the people you are mediating. This kind of role-playing is very useful for mediators, as it greatly assists the parties to the conflict gain insights into their situation and what can be done about it. At all times you the mediator, and the people you are mediating, are in this together. It will take both the mediator and the mediated to solve the conflict.

Mediation Role-Play: Permission to enter a "no-go area"

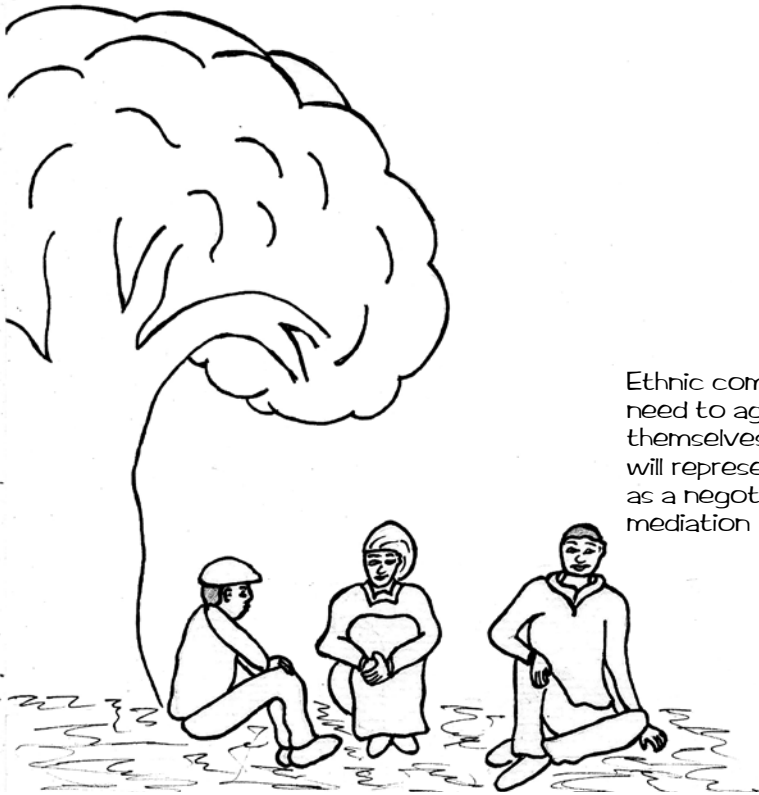


## SECTION 10

# Mediating and Facilitating Community Dialogues

**Vita, vita, vita pata  
(War begets war)**

-Kiswahili proverb



Ethnic communities  
need to agree amongst  
themselves on who  
will represent them  
as a negotiator in the  
mediation

## **10.0 Introduction**

A relationship in any dialogue is based on the wants, needs and experiences of the parties to the conflict. It is important to respect differences as a foundation for promoting collaborative solution-finding, as opposed to applying confrontational approaches. Building on this foundation, the mediator needs to strengthen the capacity of the parties in conflict to clearly articulate the issues. They can do this by mapping options, creating dialogue spaces, and cooperating in finding solutions together. The mediator also needs to critically reflect on the values and assumptions that women mediators bring into mediation work. In addition, the mediator must systematically identify and analyse peace process spoilers.

Based on the information gathered at the planning and conflict analysis phase, the mediator will begin to formulate ideas about which mediation techniques to use. For instance, it would be good to establish how the communities in conflict arrive at decisions. Discussions that lead to consensus building are key. To enable this to happen, a “road map” that describes what the parties in conflict seek to achieve and how to do so needs to be discussed and agreed upon before the mediated dialogue sessions begin. The mediator leads this discussion. It is, however, important to emphasise to the parties in conflict that they will be the ones who will determine and adopt the road map and the timeframe for discussions.

The meeting agenda should include the objectives, date, time, duration and location of the meeting. In many meetings involving Africans, beginning and ending with prayer is important. Usually, the prayers address the need for fruitful discussions. If people begin to disrespect each other in the course of the dialogue, it will be helpful for the mediator to remind everyone of the words that will have been used in the prayer. An agenda is very useful in



keeping the discussions on track and in managing time. It also lets the parties to the conflict know what to expect and how to prepare for the meeting. Sometimes, issues are raised that demand that the mediator sets aside the agenda, maybe only temporarily. At this point, it is good to tell the parties in conflict why such a decision has been taken and to get their buy-in to it.

## **10.1 Example of a road map**

### *(a) The introduction*

The mediator should begin by confirming that she and the team working with her are neutral actors. She also must emphasise that the process will be conducted without favour or bias to any party. This is followed by a brief introduction of the problem to be resolved, which could read as follows:

*This area (name) has faced periodic inter-ethnic, communal armed violent conflict that has caused deaths, displacement and reprisal attacks (consequences). In order to address the issue, the government has set up several commissions of inquiry whose findings and recommendations did not end the violence (what has been done). Therefore, the government/community/chief... has requested us to use this mediated dialogue process so as to try and put an end to the violence. We will do this by following up on previous successful work elsewhere. (Here you explain why you are there as mediators, and how you have engaged in mediating other such conflicts.)*

*This mediated peace process will work through mediated dialogue and will focus on specific issues. (List their issues as you have gathered them, and these could include common ones such as farmer/pastoral violence, cattle rustling, and sharing of water resources. The parties in conflict will confirm or amend these issues and share them in the mediated dialogue process as position papers.) By addressing these issues through this mediated dialogue*

*process (here you will outline what you hope to achieve) we will work with the affected communities to find solutions together. (It is important that in the road map, the solutions are seen as coming from the parties in conflict.)*

*(b) Theory of change*

The theory of change is a purpose statement that defines why the mediated dialogue peace process exists – and it identifies its overall goals. It is a statement that summarises the intention of the mediation as an intervention. The basic elements of a theory of change are important to spell out because they define what the entire mediated peace process seeks to achieve.

It is a good idea to develop the theory of change together with the parties in conflict. Typical items in a theory of change would include: the parties to the conflict; the reason for meeting; a description of the goal, outcome and deliverables; and a due date (if applicable). It is usually written as, “*If something happens (for example, all participants engage in respectful and honest dialogue), then something will result (for example, we will identify solutions that are useful and agreeable to everyone).*”

*(c) Format of the process*

The format of the process will consist of the following (state number of sessions), each lasting so many days (indicate). List the number of sessions by allocating geographic or thematic areas, and determine the approximate number of days each session will take.

*(d) Negotiators*

Each party to the conflict is expected to nominate the people to represent them in the following categories (list them). List the categories, not names, of the negotiators. The road map itself will have a list of the names of the

parties to the conflict who will be participating. As a mediator, to circumvent the fact that communities in violent conflict hardly ever nominate a woman as a mediator, send an advance list of the people you would want to represent the community, and among them include a woman and a youth leader. A list of representatives could include persons from religious or faith-based organisations, civil society, the business community, youth leaders, women leaders, or members of the traditional council if it exists. The category of respected opinion leaders usually takes care of a grouping the mediation team could have overlooked.

Try to keep the number of representatives from each ethnic community at a minimum of three and a maximum of six. Do not encourage them to send too many people.

### *Observers*

Government bodies or communities not involved in the conflict who would like to attend as observers will also be listed. They will sign a document that asks them to keep what they hear as confidential, and to leave the room if the negotiators ask for a closed session. It is important to keep in mind that some of the people sitting in as observers represent agencies that will be crucial for the implementation of the peace agreement between the communities in conflict. Government observers are especially important in this regard.

### *(e) Content of the discussion*

The content of the discussion on all topics will be laid out in point-by-point form and in detail. The content will be collected from the position papers and must be what the parties in conflict themselves said they want resolved. Such examples might include how to resolve the resettlement of IDPs and the conditions of their return or resettlement; and how to resolve violence against women and the actions to be taken against the perpetrators.

Make it clear to the communities that they can suggest any topic which was not captured in the position papers but which could contribute to a peaceful co-existence. The negotiating parties will be guided by the mediation team, and stand by them, when they address the issues raised.

*(f) Establishment of working groups to address contentious issues*

The mediation team will put in place working groups from among the participants, made up of people with particular expertise. An example would be land surveyors, who could provide expertise on land matters. Involve the advisors in determining who should sit in the various working groups, according to their expertise.

*(g) Invitation of external experts to address contentious issues*

If the working groups drawn from within the participants cannot provide solutions or cannot agree, the mediation team can also invite external experts for advice.

*(h) Timelines*

The mediating team will inform the negotiators about the timelines they have in mind. However, it is important to tell the parties in conflict that they will determine these timelines depending on how rapidly and efficiently they resolve their issues. The mediation team will suggest starting dates and venues for all the sessions, and these proposals will in turn be presented to the participating communities for approval.

*(i) Ground rules*

Ground rules ensure that the parties to the conflict establish appropriate ways of interacting with each other during the dialogue sessions. All the parties to the conflict, regardless of their stand on the conflict, should

develop the ground rules together. Setting ground rules provides an opportunity for the parties to the conflict to prevent unnecessary disagreements during the mediation process, and also to prevent delaying concluding the discussion. This is enabled by all parties in the conflict showing mutual respect.

The mediation team will help set rules, especially those pertaining to giving and receiving feedback, which will be useful when differences of opinion arise. The rules should be kept simple, such as keeping time, not using provocative language, not interrupting when another person is expressing their opinion, not being confrontational, treating everyone with respect, not inviting other people to the peace process, and not speaking to the media or anyone outside, about the discussions.

In some cases, it might be useful to discuss whether people should leave their weapons or cell phones (to avoid recording of confidential issues) outside the room. It is important to remember that the parties are involved in acting violently against each other, and will sometimes exploit the semblance of a lull brought about by the peace process to inflict more harm on each other.

The mediation team should keep the ground rules open for any additions that may be needed to ensure the smooth conduct of the process. It is also important to discuss how decisions will be arrived at.

The mediation team should keep the ground rules open for any additions that may be needed to ensure the smooth conduct of the process. It is also important to discuss how decisions will be arrived at. It is vital not to force the parties into agreement, because in mediating armed conflict – ownership of the decisions by the parties in conflict is essential. Decision-making can be arrived at through building consensus or by voting, with the majority prevailing.

*(j) Road map declaration of intent and signatures*

The negotiators will publicly sign and date the road map in the presence of the communities they represent, as a show of commitment to the mediated dialogue peace process. The document must state that as representatives of their respective communities the negotiators endorse the road map and the subsequent agendas for discussion during the peace process. They will also commit themselves to the mediated dialogue process and engage in finding solutions to the problems that their communities sent them to address. They will also commit not to walk out of the process. The mediation team and observers will then sign as witnesses.

*(k) Thematic or weekly outcome sessions*

It is advisable that at the end of each session, everyone signs onto what has been discussed and agreed upon. This serves two purposes: first, it is a record of what has been agreed upon, and can be used as a reference point. Second, it takes away the novelty of men seeing women negotiators signing onto peace documents that were previously only signed by men – thus minimising challenges on whether or not women should sign the actual peace agreement.

### *(j) Conclusion*

A mediator should be prepared for the eventuality that negotiating teams may disagree over the road map, or specific elements within it, such as the theory of change or the ground rules. Not everyone will be pleased with what is proposed. Remember that the warring parties have not begun the dialogue as yet. They are still enemies. But the role of a mediator has already begun, by negotiating the methods to apply with the parties to the conflict. This offers an opportunity to demonstrate firmness and fairness, as well as showing respect for the opinions of the parties to the conflict.

At this point, the parties to the conflict are still forming their opinions on the character of the mediator. The real job of mediation will begin when the session itself begins. The parties to the conflict will be willing to stick to the process if the mediator is perceived to be able to recognise problems and respond appropriately.

Sometimes, mediation or dialogue facilitation meetings are informal or impromptu. In case of an emergency, such as continuing violence requiring urgent solutions, it is usually a good idea to combine all issues together into a theory of change. In doing so, you avoid confusing the parties as to why they are in the dialogue process.

## **10.2 The dialogue process**

Let the negotiators introduce themselves individually in the way they would like to be known.

### *Managing the parties to the conflict*

Mediation is difficult, because at all times you have to be present in the room, both physically and psychologically. You have to watch for body language,

who is speaking with whom, and who is not speaking with whom. You need to plan whom to sit beside at tea and lunch breaks. And you must utilise every single moment of engagement to make sure the process proceeds well.

The potential exists for conflicts to arise within the sessions during the mediation process – conflicts from differing religious, ethnic, racial, gender or political persuasions. This is because such mediation typically encompasses differences of opinions on many of the listed topics. Differences may also arise due to different personality types. Parties to the conflict should feel free to express ideas without interruption and without feeling intimidated by other parties to the conflict. This should not rule out the need for constructive criticism, so necessary for change to occur.

### **10.3 Recommendations**

Once the dialogue process begins, the negotiators representing the parties in conflict will discuss and make recommendations on the thematic issues identified for discussion. It is important that while making their recommendations, the negotiators consider the specific roles that the following identities should play in following through with the recommendations: the government, the communities in conflict, youth, women, business community, security agencies, the international community, media, religious leaders, donors and civil society. It is advisable that at the end of each session (which should be about a week or less), everybody signs onto what has been discussed and agreed upon.

#### *The beginning of the dialogue*

The mediator should ensure that the parties to the conflict are focused. This requires making sure that all the people attending the session contribute. This is particularly important for those such as women, youth and people



with disabilities, who have only recently been brought into mediated peace dialogues. They must be gently encouraged, as traditionally, these groups of people were excluded from discussing matters to do with war. It is also important that everyone be focused on the agenda.

If the parties to the conflict feel that the meeting is not constructive or beneficial, this could well become the reason for a new round of violent conflict between them. Since the mediator's role is to help ensure successful meetings that prevent or reduce or end the recurrence of violence, purposeful direction is necessary. The mediator needs at all times to be concerned with the elements that contribute to well-conducted dialogue sessions – taking care of both content and process.

Walking the parties to the conflict through the ground rules, the theory of change and the agenda of the meeting provides a good opportunity to keep them focused on content and process. Sometimes, the parties to the conflict will propose sanctions for those who break the rules. These are to be avoided, as this is not an ordinary workshop. People will come to the dialogue sessions while still hurting from the violent conflict, and such sanctions might discourage them from participating. Every morning before the session starts, or when the discussions get too heated, review the meeting agenda, the theory of change and the ground rules, to ensure everyone remains willing to abide by them.

You should also emphasise to the parties in conflict that debate is not the same as dialogue. Below is a table, developed by the Karuna Centre that outlines the difference between debate and dialogue.

### 10.3 Contrast between debate and dialogue

Debate	Dialogue
1. The goal is to win.	1. The goal is to discover common ground.
2. Involves listening to the opponents' weak points.	2. Involves listening to understand
3. Involves criticising other points of view.	3. Involves openly considering all points of view.
4. Assumes one right answer to a question or problem.	4. Assumes that many different ideas can contribute to a fuller solution.
5. Comes from a position which one defends.	5. Expresses feelings, concerns, fears and uncertainties.
6. Exposes faults in the position of others.	6. Demonstrates strengths from all angles of an issue.
7. Looks to strengthen a predetermined position	7. Uncovers brand new possibilities and opportunities.
8. Further polarises antagonistic positions.	8. Builds bridges of understanding.
9. Promotes competition.	9 Promotes collaboration.

In addition, whereas in debate the purpose of listening is to refute what you have heard, in dialogue it is to find common ground.

## 10.4 Mediator interventions

It is often necessary for the mediator to intervene while the negotiators are speaking, simply because the topics of war and peace are very emotional. Although they may not show it, the negotiating parties are often angry; they have issues against each other going back months, years, decades or even centuries. These issues may well have been the ones that led to the violence.

It is therefore sometimes useful to introduce a refocusing intervention when the conversation becomes too emotional or heated. Highlighting the theory of change or ground rules usually helps to refocus conversations. All interventions by the mediator should be firm but supportive, and balance participation with results. The mediator should start with a form of intervention that is least threatening to the disruptive individual or group. Below are examples of disruptive issues and suggested solutions for the mediator.

Disruptive issue	Situation	Suggested intervention
1. Divisive issue on whether to disarm militias.	1. The negotiators refuse to have the discussion, affirming they all have a right to self-defence.	1. The issue could be put aside to be discussed later. My experience of mediation is that – after some time together, negotiators begin to see issues from each other’s perspective and will be willing to discuss issues they found divisive at the beginning.

Disruptive issue	Situation	Suggested intervention
2. Personalising the discussion.	2. Negotiators give personal stories on the effect of the war and it becomes difficult to stop them because, the issues are so emotional.	2. Allocate time for sharing personal experiences. Nobody should be forced to share. If need be, a trauma counsellor can debrief the negotiators.
		<ul style="list-style-type: none"> <li data-bbox="636 679 1024 946">• If a negotiator appears to be responsive and agrees to wind up, ask the person what key part of the discussion he or she would want everyone to know so that the person feels heard.</li> </ul>
		<ul style="list-style-type: none"> <li data-bbox="636 962 1024 1066">• If the person speaking will not stop, call for a short break and engage the parties separately.</li> </ul>
3. Side conversations.	3. A negotiator is having side conversations while another person is making a presentation.	3. Introduce a “talking stick” as part of the ground rules. The person holding the “talking stick” will have the right to talk without interruption.
		<ul style="list-style-type: none"> <li data-bbox="636 1323 1024 1426">• Give a gentle but firm reminder that only one person can speak at a time.</li> </ul>

Disruptive issue		Situation	Suggested intervention
			<ul style="list-style-type: none"> <li>Mention the name of the person holding the side conversation respectfully, and request him or her to stop and allow other participants to hear the person speaking.</li> </ul>
			<ul style="list-style-type: none"> <li>If the above fails, stand and make a direct request of other participants by asking, "Did we not agree that we should listen to each other and respect everyone's opinion?"</li> </ul>
4.	Raising of voices.	4. If the discussion is emotional and people are raising their voices.	4. Ask for a short break and request everyone to step outside; then engage those who are most agitated in discussion on the matter.
5.	Personal attacks based on ethnicity, religion or the issue causing the violence that the dialogue is trying to resolve.	5. A negotiator directly attacks another negotiator accusing them of an atrocity or a crime.	5. The conflict analysis in the position papers will have taken the edge out of the personal attacks and will give you the language to use in response. For example, "XYZ is not the cause of the violence; it is the structural issues around the violence."

Disruptive issue		Situation	Suggested intervention
			<ul style="list-style-type: none"> <li>You can use humour to diffuse the tension in the room.</li> </ul>
			<ul style="list-style-type: none"> <li>You can restate the ground rules.</li> </ul>
			<ul style="list-style-type: none"> <li>If the attacks continue, speak to the antagonistic individuals or groups together during the break; take the chance to give them an opportunity to vent and respond to each other's attacks.</li> </ul>
6.	Off topic discussions that do not end.	6. The information cannot be verified or is unreliable.	6. Request those intending to speak to write down their key points for presentation in the plenary. Then allocate a specific time for these presentations. Writing will provide them with an opportunity to make the issues clear.
7.	Not keeping time.	7. Negotiators stay on after breaks, probably discussing other matters among themselves.	7. Request the negotiators to appoint a timekeeper from among themselves to enforce time management.

## 10.5 Spoilers

Sometimes, people start benefitting economically from the violent conflict and in turn seek to prolong it. These people are known as “spoilers”. Spoilers can be arms suppliers, warlords or rebel groups wanting to control the resources in the conflict area, especially minerals. Spoilers have been defined as “leaders and parties who believe that the peace emerging from negotiations threatens their power, worldview and interests, and they use violence to undermine attempts to achieve it.”

Identifying the actors in a conflict, including spoilers, is a key component of conflict analysis. It is a significant step towards sustainable mediation processes.

### *Types of spoilers*

While sometimes spoilers are people who benefit from violent conflict, especially economically, or those who have gained leadership and authority because of the violent conflict, they can also be highly traumatised individuals who are not acting rationally. They are often seen as people trying to protect the power they have been holding. But sometimes, they are just people who are incapable of participating in a mediated dialogue process, deeply afraid of a new reality and unable to get past their own trauma.

Spoilers may also be those whom the conflict makes relevant. They benefit from illegal business because of war (like supplying illegal arms, money laundering, or looting resources such as minerals). These people may feel their worth is undermined by peace. Some spoilers operate within a peace negotiation process while others are active outside it. Some will use violent means to stop mediated dialogue processes.

### *Why worry about spoilers?*

Spoilers are powerful. They can, without using visible methods such as violence, influence the parties to the conflict behind the scenes. In the violent conflicts I have mediated, I deliberately sought out spoilers as people to work with in order to make the process successful. I do this for many reasons. Spoilers are capable of undermining peace efforts, but no peace process is complete without them because they provide a different perspective on the peace sought. This is normal, and a key element of peace processes. Some spoilers are people who feel excluded. The more dangerous are intent on undermining the peace process at all costs, regardless of whether they are included or not. Sometimes, leaders or even those participating in the peace process may be spoilers, relying on the continuation of the violence for relevance.

### *In the spoiler's mindset*

To work with spoilers, it is important to understand their mind-sets. This means knowing their incentive to spoil and what they stand to lose most – if peace comes about. Going through the conflict profile, one can identify emerging issues that create spaces for spoilers to thrive. The root causes of the conflict should be examined with regard to the spoilers' ability to exploit them. Triggers should also be examined with a view to finding which ones spoilers may use.

### *How to handle spoilers*

As a mediator, you can work with other people such as civil society players, traditional leaders or religious organisations to assist in managing the spoilers. Three strategies are relevant for dealing with spoilers.<sup>55</sup> The first is *inducement*: a strategy that gives the spoiler what he/she wants, be it security, recognition or other benefits.



The second is *socialisation*: this seeks to change the behaviour of the spoiler by making him/her adhere to a set of established norms, and to keep within the normative framework. The third is *coercion*: in this strategy, threat or force is used to alter the spoilers' behaviour and so reduce their capacity to undermine the peace process.

As a mediator, you could also do the following:

1. *Conduct conflict analysis*: to map the activities of spoilers alongside those of other people in the conflict.
2. *Ensure community ownership of the peace agenda*: the key to addressing the conflict is to link the satisfying of basic needs to attaining peace. Let them know that peace is the goal, a prerequisite for meeting basic needs. At the same time, mobilise the community to own the peace making process. Once they feel they own the process, the community can help to manage the spoilers or keep them at bay.
3. *Work towards constructing a new narrative*: mediators need to assist in constructing a positive narrative about the mediation. The practical actions that arise from the new narrative must be justifiable, so as to disarm the spoilers who predict that the peace efforts will fail. This is a very difficult process because it involves propositions on a new future that are just based on assumptions.
4. *Listen to the spoilers*: they are often people with big egos who want to remain relevant both in the on-going war and in the mediated peace process.
5. *Study previous successful attempts by spoilers to scuttle the gains of peace processes*: analyse what was done about such attempts, given

that the lessons from previous fruitful attempts to deal with spoilers can inform the actions you take. One of the most difficult questions you will face as a mediator is whether spoilers should be part of the peace process as negotiators or not.

\* \* \*

Mediators may be wary of negotiating with spoilers for fear of legitimising them. Yet it is crucial to include spoilers in the peace-building process to ensure they do not scuttle it. Given their influence and financial endowment, spoilers are capable of doing more damage from outside than from within.

A tough mediator, supported by a good technical team plus community ownership of the process, is crucial to managing the spoilers from within. The different opinions that spoilers bring to the negotiating table may not obstruct the process. But if ignored, spoilers could frustrate or impede the implementation of a peace agreement. For example: a spoiler, if shunned, might ultimately mobilise the community to reject the proposed actions that could help end the war. The mediator must be firm and consistent at all times, taking care not to be too harsh because she or he could run the risk of radicalising moderate spoilers.

A mediator could work towards steering the process in such a way that the negotiators, including spoilers, feel they own the process.

### *Dealing with spoilers at the peace table*

If spoilers are part of the negotiators, beware of the following:

1. Spoilers start conflicts in order to gain bargaining power. Some start them to earn space at the peace table, where they become elevated to

the level of decision makers and then demand and share the spoils of the war, following arbitration.

2. By participating in mediation, the spoilers keep their enemies within their periphery, by sitting with them at the negotiating table.
3. When the most serious perpetrators of violence, such as rebel commanders and ethnic militia leaders, are involved in a peace process as negotiators, not only do they get to negotiate for “their kind of peace”, it also allows them to negotiate themselves into power and reward themselves with positions.
4. When the parties at the peace table are all spoilers, this may well lead to more violence. This is because the parties in conflict will try to score points at the peace table by sponsoring violence in the communities to demonstrate their strength. Key but less-aggressive stakeholders such as faith-based organisations, civil society and elders should not be left out.
5. Many spoilers participating in a mediated dialogue are proxies for someone else or for one of the parties in the conflict. Therefore, they may not have the authority to make decisions at the peace table that would result in sustainable structures that would ensure peace.

### *When spoilers are not at the peace table*

If spoilers are not at the peace table but their leaders are, beware of the following:

1. Leaders at the peace table may blame spoilers for certain actions during the peace process. This could include continued violent attacks on “the enemy”, to strengthen their bargaining power.
2. If the leaders have no control over the spoilers, hostility and violence may not stop, even after achieving a ceasefire or formal peace agreement.
3. It is important for the peace process to identify leaders who have full control over the spoilers who are not represented at the peace table.
4. It is crucial to emphasise to the leaders at the peace table that there is an urgent need to bring the violence to an end. If the violence is not stopped in time, then spoilers will take the opportunity to incite more animosity. Also, new spoilers may emerge.
5. The intentions of spoilers can be mitigated by leaders of the negotiating parties making statements to the public affirming their commitment to peace goals. Their carefully worded statements should be highly publicised, to reassure the public that the leaders are indeed in full control.

## **10.6 Summary**

In mediating, the primary responsibility does not rest with women or men exclusively. All genders can mediate. To be more effective, mediation should be initiated at the earliest stage of a conflict cycle. Mediation becomes more

difficult when the violence becomes widespread. However, mediation can be initiated at any stage of the conflict.

For mediation to be effective, the multi-dimensional root causes of a conflict must be identified and addressed. A key role for the mediator is ensuring coherence between efforts and interventions by different actors. Local ownership is essential, as well as working to ensure pluralism. Nobody's identity should be diminished in the process. Long-term structural prevention requires actions that address inequity, inequality, injustice and insecurity. It also requires the building of capacity in functioning institutions at the local levels, so as to manage conflicts in non-violent ways.

## **10.7 Preparation Check List**

### *Logistics*

1. Has the venue been identified, and if need be booked?
2. What support staff are required, and are they available?
3. What equipment is needed and has it been booked? What is the plan in case any of the equipment does not work or breaks down?
4. What learning materials are required and are they sufficient in number and organised in an orderly manner?
5. Have the chairs been arranged in a way that everyone can see each other's face? Has the mediator visited the venue in advance? Do the negotiators need transport and directions to the venue?
6. What plans are in place to secure the safety of the mediator and negotiators?

7. Have catering arrangements been sourced and confirmed?
8. Has a welcome in which the mediator and advisors greet all participants individually been organised? (The mediator should establish norms accepted in the society, for example is the handshaking culture acceptable?)

*The mediation/dialogue facilitation*

1. Have the parties in conflict been notified and have they all accepted the mediator?
2. Has the mediator been adequately briefed?
3. Why is the mediation/dialogue session necessary? What is the overall goal of the dialogue session? What does the mediator hope to achieve?
4. Who is not invited and why?
5. Do the invited people reflect a pluralistic perspective of the community and is everyone represented?
6. Who invited the people? Did the person invite his/her relatives? Are the people representative of the parties in conflict? If representation of the parties in conflict is not properly done, there will be a negative effect on the dialogue outcome.
7. Who are the parties to the conflict? What was their relationship (if any) prior to the conflict? Has the conflict changed their relationship? Do the conflicting parties have relationships with people who could be involved directly or indirectly in helping the mediator to resolve the conflict? For example, are religious or community elders involved?

8. Can the mediated dialogue be synergised with other complementary initiatives?
9. How long have the parties in conflict been fighting? What other attempts have been made to discuss this particular conflict? What could be the potential problems arising out of this particular mediation/dialogue process? Can they be mitigated or eliminated before the mediated dialogue begins? What key things need to happen to prevent or end the violence immediately; and, over time?
10. How many advisors are needed and what is their expertise?
11. What are the needs that the parties want satisfied? What do they want in order for the conflict to end and not to reoccur? In other words, why are they fighting and what needs to be done to stop it?
12. How long should the dialogue take? How does attendance or non-attendance of key people affect successful completion of the dialogue?

Can the mediated dialogue be synergised with other complementary initiatives?

13. How do we measure progress towards desired outputs and outcomes?
14. Are there differences in values among the negotiators based on factors such as personal history, religion, background, language or class?

*Preparation as co-mediators/co-dialogue facilitators*

Two or more mediators sometimes lead mediation processes or dialogue facilitations. It is important to discuss this shared responsibility, as follows:

1. What are your experiences as co-mediators, mediators or facilitators?
2. What types of groups (ethnic, religious) have you facilitated or mediated?
3. What were the content and process issues of the conflict groups?
4. Which are your best mediation, facilitation and co-facilitation experiences?
5. What were your worst mediation, co-mediation, facilitation or co-facilitation experiences?
6. What was it about the experiences that made them so successful/unsuccessful?
7. Were there any issues that may have arisen in the past between you and other co-facilitators or mediators? If so what were they?
8. Who will take the lead in the meetings?
9. Who will sit where?
10. Who will start and end the sessions?
11. Will all of you need to be present at all times?



12. When you are speaking, what kind of interventions from your co-mediator or co-facilitator would you consider acceptable?
13. If there is a fall out between you, how will you deal with it?
14. How will you handle disagreements (if any) between or among you while in the plenary?
15. If financial resources are required, are they readily available?



## SECTION 11

# Drafting a Community Peace Agreement

**Ukipasua, shona  
(If you tear it, stitch it)**

-Kiswahili proverb

I think the peace agreement drafting committee needs a mediator

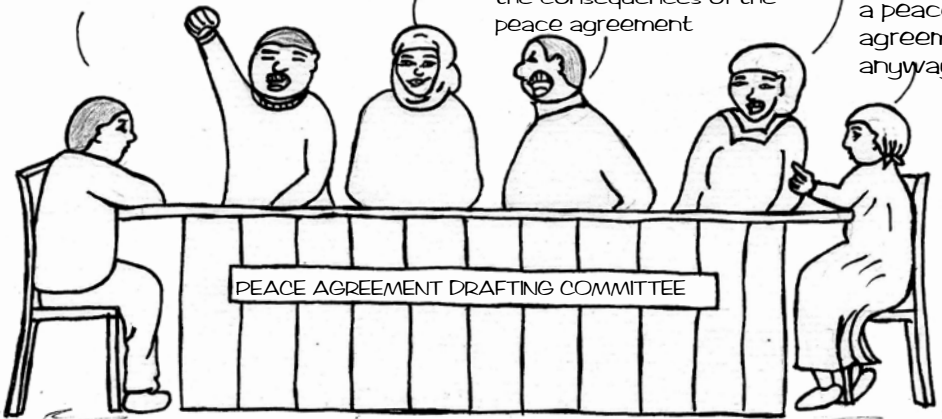
Mediator can't be from your ethnic community

Good idea

Mediator must always consult us as we will have to live with the consequences of the peace agreement

None of us can be the mediator because our communities are in disagreement

What exactly is a peace agreement anyway?



## **11.0 Introduction**

One of the most challenging aspects of a peace process that I had to learn about as a mediator was how to draft peace agreements. The results of the dialogues or mediation are woven into a peace agreement and seen in the form of rebuilt or newly created relationships. That peace agreement may speak to issues such as resettlement of IDPs, or it may provide suggestions for improving relations and sharing resources. In some cases, the mediated dialogue may have more than one purpose, or the purpose may shift over time. For instance, after agreeing to resettle IDPs, the discussion could move on to sharing resources such as water. No matter what the mediated dialogue's purpose, the mediator needs to ensure that the negotiators clearly understand the goal and how to work together towards it. They must further understand that their human dignity and differences will be respected.

A peace agreement can take many forms. As a mediator, you must ensure that a peace agreement does not settle aspects of the conflict without addressing the underlying structural needs. A peace agreement <sup>55</sup> that does not address underlying needs may leave all parties dissatisfied, moving the conflict back to the latent formation stage. A peace agreement serves to resolve the conflict by achieving a solution that is legitimate and acceptable to all parties.

A peace agreement can help define post-settlement peace-building. It can help to create the conditions for sustainable peace in societies emerging from violent conflict. They include measures to develop institution-building and the fostering of inter-communal relationships.

A peace agreement may also help to frame difficult-to-define terms such as reconciliation, which relates to the restoration of relationships between people and groups. It also relates to the rebuilding of the physical environment, such

as schools and hospitals. It may also include political equality, social justice, and the social values and institutions that support a state of peace.

## **11.1 Drafting a peace agreement**

Below is a simplified approach that provides the essential components needed to formulate a draft peace agreement. Before drafting a peace agreement, declaration or any other negotiated document, read other documents that helped to end the violence in other contexts. In this way, you can draw upon best practice from such past agreements.

Below are the main components of a peace agreement:

1. *Preamble*: this is worded in general language that recognises what is visible: deaths, destruction and displaced populations. It also expresses the commitment of the warring parties to the solution set out in the agreement.
2. *Objectives*: frame the objectives, those approved when the parties agreed to sit and dialogue.
3. *Definitions*: define the persons to whom the agreement applies. Explain how, for example, the terms IDPs and refugees are described. Sometimes, people use these two terms interchangeably. The same applies to mediators and negotiators.
4. *Body of the agreement*: write the agreement as if the warring parties themselves were speaking. Begin sentences with “We...”
  - (a) Every violent conflict must be dealt with in its contextual uniqueness. Although language in many peace agreements is similar, each agreement has to be relevant and applicable to the issues in the specific violent conflict it seeks to resolve.

(b) Mention the geographical space in which the conflict is occurring or has occurred.

(c) Also mention the size of the population affected.

(d) Ethnic and religious communities must be named as they would like to be referred to. Some names used to refer to certain ethnic communities were imposed on them by others, so they would prefer not to be identified using such names.

(e) Outline the significance of the problem (not just the problem itself).

5. *Implementation*: if the agreement calls for a legal entity to implement some of what has been agreed on, it is necessary to clarify the relevant legal protections and obligations.

(a) Outline the mechanisms that will be used to implement the framework that has been agreed upon by the parties. State clearly what these implementation mechanisms are. In many cases, it could be an existing body such as a commission, or it could be communities deciding to create their own committees. An example of such is Wajir in Kenya, where the communities – on their own volition – agreed to create District Peace Committees with representation from all the warring clans.

(b) If the agreement suggests that an organisation be created to implement the agreement, then outline the following: the specific mandate; the functions of the organisation; the process for selection of the members of the organisation; specific indicators that could be used to establish results, all the way to the ultimate desired impact.

(c) A specific clause is needed for the parties to commit to a lasting peace, providing guarantees of safety and security.

(d) In the case of the return of IDPs and refugees, the agreement must reflect the parties' commitment to support the resettlement and to cooperate with those in charge of facilitating the return and resettlement.

(e) In cases where you negotiate their return, frame the specific rights of refugees and displaced persons in the community. These include the right to voluntary return; the right to citizenship, identity and participation; the right to property; and other human rights. Prioritise the incorporation of pluralism issues, such as a commitment to respect differences.

## **11.2 Providing guidance on the drafting of a peace agreement**

1. The mediator should originate the first draft of the peace agreement for discussion, and the mediator should be well grounded and prepared to defend the approach used. But the approach should respect the differences between the parties as well as their values, and it should reflect what the parties had discussed and agreed on. The peace agreement must be written for posterity, for the communities in conflict to live with, and not to favour anybody.
2. The draft should develop an inclusive and equitable process and framework that can serve as a model to others drafting future peace agreements.
3. The agreement is not about the mediator. It belongs to the community, and it should therefore reflect the desire by the community to end the violence.
4. The community's immediate needs should be balanced against the community's long-term goals. For both immediate and long-term relevance, strategic partnerships and methods of building peace capacities must be factored into the peace agreement.

5. The desired outputs and outcomes of a peace agreement should determine the implementing activities. When a community is going through violent conflict, there are so many disruptions that could be taken as outcomes. It is very important to take a long view, or else the peace agreement can end up necessitating constant altering to deal with new incidences or developments that occur on the ground.
6. Set clear boundaries based on the community's ultimate goals, and stick to them. The mediator should be prepared to handle the situation if – when implementation of the peace accord starts – some people feel affronted that it has not directly addressed every single incident. It is, however, more important to stay focused on the goals.
7. Much research and preparation are required if the peace agreement is proposing changes to policy. It is especially important to build relationships with policy makers and lawmakers in order for policy change to take place effectively.
8. The passage of a law, such as the creation of a peace commission, is only the first step. Its implementation needs so many resources, and many factors may influence its enforcement. These include finding the right staff; the varying levels of awareness of and commitment to values such as pluralism and equity; and the awareness among the communities of the need for such a body.
9. In the same way, institutions are said to take on the character of the person leading them, the mediator's approach and the drafting team heavily influence peace agreements. As a mediator, be flexible and creative when the parties disagree on the contents of the peace agreement. Use strategies that will move the representatives of the communities for whom the agreement is being drafted to the next level, and ultimately to reaching a settlement.



10. The mediator should be clear about the peace agreement's actions and goal. Such clarity will assist the communities in conflict to marshal support for change among themselves and with others. Manage disagreements on proposals to, for example, dismantle certain arrangements or groups by being clear on your intent.

I have found it extremely useful for communities in conflict to hear about real life stories of how other people in similar situations managed to end violence. But it is also important to convince those sharing these stories to talk about how they too discriminated against or harmed others, and so do create a safe space in which this can happen. To participate in this type of setting, people need to feel comfortable, and devoid of fear of revenge or reprisal attacks.

### **11.3 Developing and sustaining a peace agreement**

Developing and sustaining a peace agreement requires the capability to:

1. Engage a diverse leadership stakeholder group consisting of women and men in positions of authority who are capable of working to implement the peace agreement. Such people cut across the political leadership, the public and private sectors, community organisations, religion and traditional councils, and ordinary residents. These are the people who can end the violence by supporting collective goals, addressing the causes of the violence in ethnic-equity terms, and transforming their institutions through changing policies, practices and procedures.
2. Engage a critical mass of people across ethnic communities in proactively and effectively finding ways to individually and collectively implement the peace agreement. They can support the peace by raising awareness; providing opportunities for communities in conflict to build relationships;

and working together on concerns such as jointly reconstructing the houses burnt during the violence.

3. Put in place a continuous community assessment mechanism to monitor the implementation of the peace agreement. This assessment will identify new obstacles to improved ethnic relations. It will also foster an understanding of the state of ethnic relations and historical trends. This information will help understand previous community change processes and recognise new changes when they happen.
4. Interpret theories of change from elements of the peace agreement created by new levels of community engagement and decision making processes. This will in turn create multi-pronged interpretations of implementation of the peace agreement.
5. Create an implementation strategy to support organisations in actualising the peace agreement. This will mean factoring in the necessary resources such as staff and funding, and using engagement strategies to ensure peace-building. It includes constantly learning from best practice in other approaches used to end violent ethnic conflict and assessing and measuring progress using participatory evaluation techniques.
6. Work with the media, including social media, to frame and convey information on the process involved in implementing the peace agreement.
7. Work with academia to create a learning community around the peace agreement. It can be a learning community that invites negotiators and mediators to classrooms, linking theory and practice and sharing lessons learnt.

8. Find sufficient material resources to work with the communities in conflict to implement the peace agreement. It can be very difficult to work with larger communities to implement a peace agreement where they did not participate in the mediated dialogue sessions as negotiators. The mediator must work with the local leadership advisory team and negotiators to showcase first, the impact of the peace agreement; second, the possibility of a different future: and third, to increase traction around its implementation.
9. Be prepared for success. Sometimes, negotiators do a good job in briefing their ethnic communities about the negotiations when they are ongoing. Therefore, the peace agreement itself, or further addendums, can be drafted to build more capacity among the community for implementation purposes. It is also important to rein in other organisations already working on the polarising issues, such as land use or mineral extraction. Ideally, this should happen as you draft the peace agreement so that there are clauses that touch on their sustained involvement but at the same time leave space for bringing new organisations on board.
10. In many cases, leadership transitions affect peace agreements negatively. Try and ensure that organisations embed peace agreements within their work plans. This is not easy, as organisations may already have work plans. It therefore becomes important to convince organisations that the peace agreement is useful in supporting their overall goals. This requires intense planning before and after the signing of peace agreements.
11. Generating an activity that communities in conflict can carry out together and that will benefit all of them, such as building a road or digging a well, cements relationships and makes an agreement sustainable.

12. Community mediation does not have to lead to a formal agreement between parties. But it is important to put in place a joint activity such as sharing meals with all the parties in conflict together, jointly visiting the wounded, or attending funerals of those who lost loved ones or are affected by the violence. The parties in conflict should also be seen in public together. In this way, social relations in conflict and post-conflict settings are transformed, providing ownership of the decision and a clear way forward with regard to decisions taken to end the conflict.
13. An agreement that holds must be inclusive, respect differences, enhance dignity, engage the warring parties in participatory dialogue, and cut across different societal divisions.

*A final word on joint development projects as part of the implementation of a Peace Agreement*

My experience is that joint development projects by communities in conflict, such as reconstruction of churches and mosques destroyed through violence, building roads or sinking boreholes, are good for relationship building and contribute directly to peace-building. They promote good practice in participation and capacity development.

Within a peace agreement, a good project implemented by the conflicting parties must be useful in overcoming the structural causes of conflict such as poverty, unequal distribution of resources, poor governance as well as offering disadvantaged vulnerable groups such as those with disability and the poorest people – an opportunity to participate. Joint development projects within a peace agreement make a meaningful impact on the visible implementation of what was agreed on in the mediation process. People in the community can see protagonists building together with their own eyes,

and that is more powerful than any press conference or workshop they may hold to share the details of the peace agreement. The parties in conflict also show – through working together on a joint project – that it is possible to translate human rights principles such as participation, empowerment, non-discrimination and accountability into practical action in a sensitive and consistent way.

### **A sample personal commitment form from Kenya’s National Cohesion and Integration Commission**

I ..... (insert name) having expressed support publicly to action towards a pluralistic, cohesive, inclusive and peaceful ..... (insert name of region) in the country of .....

#### **DECLARE THAT:**

1. I have made a deliberate choice to respect and value diversity of views and people.
2. I believe that the existence of different types of people who have different opinions, within the same society is a good thing.
3. I will not be party to stereotypes, prejudices, discrimination, violence, intimidation, or any other such practices that may breach peace, and inhibit the attainment of harmonious relations between different clans, ethnic communities and religious groups.
4. I will not be party to any utterances intended to incite feelings of contempt, hatred, hostility, violence or discrimination against any person, group, or community on the basis of their ethnicity or religion.
5. I will do all that is within my powers to promote tolerance, understanding and acceptance of diversity in all aspects of national life and encourage

full participation by all communities in the social, economic, cultural and political life of other communities.

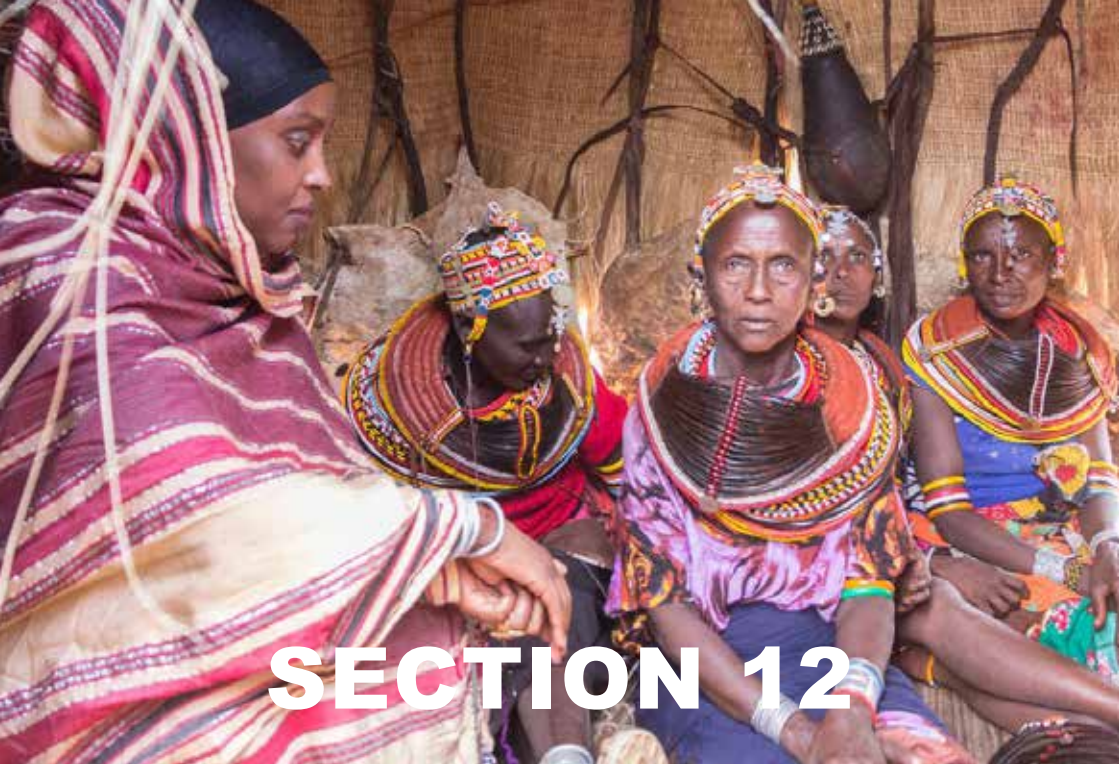
6. I commit to promote free and constructive political debate, freedom of expression, freedom of assembly and tolerance of varied opinion, beliefs and aspirations of my country.
7. I pledge to join hands with like minded people of all walks of life to promote value driven agendas that will contribute to a cohesive, inclusive and peaceful country.
8. I commit to put the service of my country before self, committing to the values of .....(insert from country's Constitution).
9. Date: ..... City/Town
10. Cell phone: .....
11. Email address: .....
12. PO address: .....
13. Signature: .....

### *Transitional justice mechanisms*

There are a number of Transitional Justice Mechanisms (TJM) that could be incorporated into a peace agreement after violent conflict. These include prosecutions through domestic or international courts such as the International Criminal Court (ICC), or ad hoc international criminal tribunals such as The Nuremberg Tribunal (1945-1946); the International Criminal Tribunal for the former Yugoslavia (ICTY); and the International Criminal Tribunal for Rwanda (ICTR).

There are also other transitional justice mechanisms that include informal and traditional restorative justice mechanisms such as elders and the Gacaca Courts of Rwanda. Restorative justice is an approach to justice that focuses on the needs of the victims and the offenders as well as of the community involved, instead of on satisfying abstract legal principles or punishing the offender. Victims take an active role in the process, while offenders are encouraged to take responsibility for their actions.

Other mechanisms are institutional, policy, legal and constitutional such as truth commissions; national cohesion and integration commissions; amnesties (legal reprieve or exemptions from prosecution); reparations (compensation for injuries or breaches of international obligations that may include restitution, compensation, rehabilitation or guarantee of non-repetition); memorialisation (national monuments and commemorative celebrations); or reconciliation.



## SECTION 12

# Peace through Pluralism Evaluation Tool

**Kimya kilimaliza miti porini  
(Silence finished the trees in the forest)**

-Kiswahili proverb



We want our cattle to graze on grass before the dry season comes. We do not want our cows to feed on any farmers' crop.

MEDIATOR

We want our crops to grow and to harvest before the dry season comes. We do not want cows to feed on our growing crops.



IT'S UP TO THE MEDIATOR TO RECOGNIZE WHEN THE PARTIES IN CONFLICT WANT SIMILAR RESULTS BUT EXPRESS IT DIFFRENTLY

## **12.0 Introduction**

Evaluations are important. They must analyse the causes of both successes and failures, as we tend to learn more from our failures and not necessarily so much from our successes. An evaluation taken during a mediation or dialogue facilitating exercise should help in making adjustments to strengthen future endeavours. Evaluations also help in decision-making, such as whether to continue with an existing strategy or make changes. Sometimes, evaluation activity enables one to identify hitherto undetected benefits, and it also provides material for making presentations as one shares experiences. It is important to design a peace through pluralism evaluation sensitively, so that it does not disempower the mediation team or the parties to the conflict.

### **12.1 How do we evaluate a Peace through Pluralism process?**

Below are some descriptions that bring out issues that often go unquestioned in peace processes. These examples are relevant to my experience as a woman mediator. I encourage you to reflect on examples that are relevant to your experiences and communities. As this *Companion* is a living document, with your permission, we may add your example so that your experience can benefit other women mediators across the world.

Before we engage in the evaluation exercise, it is helpful to remember the personal reflection on checking our own biases – the reflection at the beginning of our role as mediators. You might also want to carry out some research so as to develop your own understanding of the terms or concepts used below. This will help to deepen the discussion or critique the conduct of the peace process. When communicating to the communities, you will gauge what entry point is right for the discussions suggested below, and what may be appropriate for each audience.

As we carry out the evaluation from a pluralism and gender lens, accept that a critique or evaluation does not devalue a peace process. Rather, it adds value because it presents a context, especially for women (who have traditionally been kept out of peace processes) to better understand their experience. It also gives them an opportunity to be visible and engaged in a peace process that is about them. Most importantly, the evaluation process allows women to be presented positively, participating at all levels of the peace process.

*(a) Familiarity with the Peace through Pluralism Approach in mediation or dialogue facilitation*

Although some of the parties to the conflict may be familiar with mediation of peace through pluralism, many will be encountering these terms for the first time. The mediator needs to determine their level of awareness. Each conflict is contextual, with its own priorities and concerns, and the mediator should assess what these are through a pluralism lens. In evaluating familiarity with the *Peace through Pluralism Approach*, ask yourself the following questions:

- Did the mediation achieve its objectives through a pluralism lens? If not, why?
- Did the mediator consistently allow the parties to the conflict to use pluralism in presenting their issues?
- Did the mediator continually relate general topics to the local context?
- Did the mediator emphasise respect for different identities represented in the room?
- Did the mediator succeed in mainstreaming peace through pluralism as a consistent and running theme? Was pluralism considered at

every stage of the peace process in the planning, in the dialogue itself, in the implementation and in the review?

- If any policy has been created as a result of the peace process, has its potential impact on different groups been considered from a pluralism aspect? Have actions been identified to mitigate any negative impacts that may have resulted?
- Did the violence end? If not, why? Were there any unintended impacts?
- Is the method of dialogue used sustainable and replicable, and can it be used to teach others about the subject?
- Did the mediator create means of entrenching lessons learnt?
- Did the mediator support the improvement of services and the creation of opportunities for all? Was this reflected in the agreement?

*(b) Management of the mediation*

In evaluating the management of the mediation or dialogue facilitation, ask yourself the following questions:

- Were the required resources for the dialogue facilitation or mediation clearly defined? If not, why? What actions were taken to address any problems that arose because of this?
- If management problems arose, how were they resolved?
- Did the activities related to the mediated dialogue take place on schedule? If not, why?

*(c) Stereotypes, prejudices and biases*

Stereotyping oversimplifies identity, which is usually complex. It leads to

prejudice and bias. For example, believing that women who are good at mediating armed conflict are masculine might be viewed as a stereotype. However, all peace processes require input from several angles. If the focus is on the “woman being as good as a man in mediating”, it puts a lot of pressure on a woman who may not be good at mediating, but is very good at mobilising. Note too that while not all men are good mediators, a woman who successfully mediates is often referred to as being as good as a man. Stereotyping is therefore harmful because it does not allow for individual identity. In evaluating stereotypes, prejudices and biases, ask yourself the following questions:

- How are women portrayed in peace processes in your community?
- Do the portrayals of women support unhelpful and invalid generalised assumptions about the place of women in society?
- Do school textbooks portray women only in subservient roles? Are roles such as those of housewives, cooks and cleaners traditionally seen to be for women? Are women also portrayed in textbooks as pilots, judges, engineers or bus drivers? (If women are portrayed in these roles which were previously male dominated, it becomes easier for communities to imagine women as mediators of armed conflict because it too is a role that has traditionally been reserved for male elders).
- Are women in peace processes demeaned or ridiculed because of their gender? As an example, are women asked to step outside when important decisions are being made? Even as the discussions continue, are they asked to serve tea to the men who, like them, are just fellow participants in the ongoing mediation process?

*(d) Tokenism*

Tokenism in this context is the practice of meeting a minimal requirement. For example, including a woman in the peace process just because the organisation or government entity running the process requires a woman. It is usually followed by portrayal of the “token” woman in a stereotypical way, or in a way that does not take into account her individual characteristics and experiences.

Tokenism has been very prevalent in the peace processes I have led. I work mainly in communities in which protracted conflict is a dominant feature. When we set the rules as outlined earlier, requiring that at least one woman be in the negotiating team, while many communities send the men who best understand the dynamics of the conflict – most of the women are viewed as “tokens” and cannot participate meaningfully. They sit with men who, because of the predominant nature of male representation in former peace processes, have discussed the conflict over time and become very adept at doing so. We have a duty to assist all women to participate meaningfully, and we can all help by addressing the following:

- Do the women sitting in the peace process fear to speak up or express their unique perspectives on subjects such as rape?
- Do the men crack jokes with sexual innuendos in the women’s presence?
- Do the male allies present in the peace process help women to understand their roles and articulate the women’s position?
- Are women only depicted as victims of war and their roles as perpetrators glossed over?

- Are all issues discussed or examined in meaningful ways in the presence of women?
- Are issues such as rape and sexual assault discussed as “women’s issues”?

*(e) Role of the media in the peace process*

A peace process or dialogue will often involve addressing how communities in violent conflict are portrayed in the media. An examination by the parties to the conflict of the way the conflict has been reported in the media is useful. In evaluating the role of the media in the peace process, ask yourself the following questions:

- How have the women been portrayed?
- What messages are passed to the communities when the women are portrayed in such ways?
- What roles in the violence does the media assign to women, to youth and to men?
- Are any of them shown as playing subservient roles during the violence?
- How do you know a role is subservient?
- Who is considered a hero or heroine?
- Who makes the decisions?

*(f) Arriving at decisions, and problem-solving in the peace process*

In evaluating the mode of arriving at decisions and solving problems during the peace process, ask yourself the following questions:

- Who solves the problems?
- Are women considered the problem?
- Are men considered the problem?
- Are youth considered the problem?
- Are the root causes of the violent conflict addressed?
- Are the actions of actors in the peace process analysed?
- Are issues such as poverty examined or just accepted? For example, is there a connection between poverty among women and the fact that they are denied the right to inherit land?
- Are the vulnerable “poor of the poor” listened to?
- Are all people, including women’s rights activists, welcomed to present their views to the peace and dialogue process, and are their issues taken seriously?

*(g) Standards for success in the peace process*

In evaluating standards for success in the peace process, ask yourself the following questions:

- What are the standards for a successful Peace through Pluralism process?
- Whose standards for success are usually considered?
- In what ways can everybody in the peace process – women, men and



youth – contribute to a successful and sustainable peace process?

- When relationships between men and women are successful in a peace process, which of the genders is considered to be the most understanding and forgiving?

*(h) Experiences of the violent conflict*

In evaluating experiences of the violent conflict shared during the peace process, ask yourself the following questions:

- Whose experiences are depicted, and how?
- With reference to gender roles, what are the changes that happen during a conflict? How is this perceived? Are there inferences or judgments made from outside the norm, such as thoughts about women who become blacksmiths or herd cattle during the war?
- How are class issues created by a war economy dealt with? Are the men who profit from war more acceptable than women who profit from that war?

*(i) Power*

In evaluating power centres during the peace process, ask yourself the following questions:

- What is power in the context of a peace process?
- What does it mean to have power?
- What are your experiences of what power looked like in the peace processes you participated in?
- Who are the gatekeepers to the peace process?
- Who are the implementers of peace agreements?

- How is power connected to obtaining the privileges or other benefits of peace agreements?
- Who comes across as feeling disempowered? Who has the power to disempower?
- Whose opinions are valued and how can you tell they are?
- When the media wishes to interview anyone about the peace process, whom do they ask for opinions? Is it only the male elders? Are the opinions of those interviewed typically accepted as accurate representations of the peace process?

*(j) Heroes and heroines*

In evaluating heroes and heroines after the peace process, ask yourself the following questions:

- Who is frequently portrayed as a hero or heroine?
- Who defines who a hero or heroine is, and how do they do it?
- Whose interest is the hero or heroine usually serving?
- Is a heroine admired because she has the same qualities as a hero?

*(k) The image of the woman in the peace process*

When examining the roles different people play in a peace process, it is critical to examine the impact of those participating in a peace process for the first time. How are they portrayed? Women participating in peace processes must develop a positive self-image of the role assigned to them. A woman mediator of armed conflict must do all she can to ensure women are included in the peace process. And during the process, she must point out any negative portrayals of women... or of men too.

The mediator must lead the discussion, citing past practices on why the gender factor must be addressed. Women often feel demoralised by peace processes that do not include their gender in positions of leadership, or where women are depicted as weak. These depictions often lead to internalised feelings of inferiority and oppression. Peace processes that involve men alone reinforce superiority complexes among them (men). Women also begin to consider it normal for only men to be involved in peace processes.

In evaluating the image of the woman after the peace process, ask yourself the following questions:

- How will the peace process affect the woman participating? If the woman is a teacher or other professional and finds her opinions frequently ignored (because the peace process is considered men's space), how will this affect her self-image in her day-to-day relationships?
- Will the peace process limit the woman's professional life outside the mediated dialogue process? For example, will she feel less confident as a magistrate because her opinions were considered irrelevant in a peace process?
- How is the woman represented in the peace process? Is she an active player or are her views muted?
- Are women among the selected signatories to the final peace agreement?

### *(I) Dominant perspectives*

When analysing a peace process for perspectives, you might begin by having a discussion about how men and women might hold different perspectives. Below are some questions that can guide such an evaluation:

- What do you think constitutes a good peace process? What are the dominant perspectives?
- Are women and youth, or women and children, grouped together?
- Are there words used to describe women, which promote stereotypical images? Do the words suggest that women are not supposed to be in peace processes? Do they describe women only as victims, or as inciters of violence who have no solution?
- Have words, cartoons, or images used to describe women during war – changed over time in the media? Have the words contributed in promoting an image in the community that women cannot participate in peace processes?

*(m) Knowledge representation*

There are different ways of participating in peace processes. In an ideal mediated dialogue, all the parties to the conflict – women and men – should have an equal chance of contributing.

## **Questions**

In evaluating knowledge representation after the peace process, ask yourself the following questions:

- In the final documentation, are there specific quotes attributed to women?
- Is the knowledge of men or of women considered more valid?





**PART II:**  
**THE**  
**FACILITATOR'S**  
**GUIDE**

**When you are alone, you can only plant one or a few  
seeds, but if you empower many women, you will  
plant a mighty forest**

- Mary Wagaki Mũthũmbĩ



## Getting started

### *How to use this Facilitator's Guide*

This Facilitator's Guide for training women mediators is the primary instrument for implementing *The Companion for Women Mediating Armed Conflict in Communities: Peace through Pluralism*. It offers ideas on how to conduct a workshop and provides assistance on how to describe and analyse the work of women mediating armed conflict in communities using a Peace through Pluralism lens. The Guide has been designed for use by women mediators, facilitators and participants in a workshop setting. This facilitation guide cannot be used alone: it is part of and supports Part I of *The Companion*, and therefore reading Part I before working with this Guide is a MUST.

Women community mediators and facilitators will find the Facilitator's Guide useful in preparing and presenting training sessions based on *The Companion*. Participants may use the Guide as a reference tool before, during and after the workshop. It is written for anyone who will appreciate further training on the themes cited in *The Companion*. And facilitators will guide the participants to complete their own models for capacity development sessions in a step-by-step approach.

**Module 1**, *Peace through Pluralism*, provides guidelines on how the facilitator should welcome the women mediating armed conflict in communities as participants to the training workshop, and situates the relevance and power of using workshops to support capacity development. It explains how the facilitator can guide participants to review their expectations and the resources to be used in the workshop. It also clarifies how the participants should reflect purposefully, so they can work effectively as a group during the training.

It urges the facilitator to explore and use principles of adult learning such as participant-centred elicitive methods, and how to examine the application of these principles in helping women mediating armed conflict. It gives advice on how the facilitator can lead participants in reflecting on *what pluralism is; what a peace through pluralism approach means; and what it means to belong in a pluralistic society*. Participants are led to reflect on their personal capacities as mediators and the socio-political context in which mediation is carried out.

**Module 2**, *Why do we need this Companion?* outlines how – guided by the facilitator – the participants can explore the transformative potential of women mediating peace through pluralism. The participants examine the elements of a *transformative learning model* and then explore the potential for *social transformation* of their own work as women mediators. The facilitator should lead the participants to focus on establishing a common understanding around why women should be mediators. Participants should come to appreciate why there are very few women mediators of armed conflict in communities, and what should and could be done about it. Then the discussion can address the policy context for effective women mediators. Finally, the facilitator leads the participants to reflect on appropriate methods women mediators can use to protect themselves.

**Module 3**, *Voices of Women Mediating Armed Conflict*, focuses on the experiences of women who have worked in formal and informal peace processes. The facilitator will lead the participants in exploring what a systematic approach to training women mediators entails, by guiding participants in examining the essential elements at the organisational

and societal levels that women mediators must consider when planning a mediation session. The discussion should highlight the following elements:

- (a) Their personal interventions as mediators of armed conflict
- (b) Their organisation's (if any) work on peace processes as well as overall mediation work
- (c) Other local or national actors working on similar issues within the society
- (d) The broader international community addressing similar issues nationally and globally
- (e) The peace and conflict situation, and the context of the potential participants
- (f) The global environment for peace

**Module 4**, *The Nature of Conflict and Preventing Violent Conflict*, covers Sections 4 and 6 of *The Companion*, respectively. The facilitator should guide the participants to comprehend why it is important to approach the understanding of conflict in a systematic way in order to achieve positive results. The guidelines given relate to violence, armed conflict, functions and manifestations of conflict, peace, community levels and how to handle conflicts. Referencing Section 6 in *The Companion, Preventing Violent Conflict*, the facilitator will guide the participants to identify the moderators and aggravators of conflict are. The facilitator will lead participants in discussions on gender roles in violent conflict, tools to use for conflict analysis, types of conflict prevention and protracted social conflict.

**Module 5** covers Section 5 of *The Companion*. The facilitator will guide participants through further discussion on the simulation based on the case

study “*To whom does the peace belong?*” In conducting a peace process, the facilitator may ask actors to play the roles spelt out. But in a training session, the facilitator will divide the participants into designated groups and have them read the scripts out loud while acting out the case study. A rehearsal before acting out their parts for the main group is very important. Encourage them to be creative as they act out the scenes.

**Module 6** covers Section 7 of *The Companion, Conflict Analysis Tools*. Here, the facilitator will help the participants to work with the conflict analysis tools developed and tested over many years by experts.

**Module 7**, *The Mediator and the Art of Mediation*, covers two sections in *The Companion*, Section 8: *Mediation Planning and Preparation* and Section 10: *Mediating and Facilitating Community Dialogues*. The facilitator will explain to the participants that they now have an opportunity to reflect on their role as mediators of armed conflict or as dialogue facilitators. The facilitator will elaborate on the difference between the two terms, and emphasise that the focus is on how a mediator can use dialogue facilitation. The facilitator will also focus on the importance of effective communication (use examples of voice and language) and direct the discussion to planning an actual mediation process. *Mediating and Facilitating Community Dialogues* provides guidelines on how to organise and navigate challenges encountered in a mediation process. After explaining the main points, the facilitator will lead the participants in exploring the challenges they face as mediators and dialogue facilitators, and encourage them to share personal such experiences and how they overcame the challenges.

**In Module 8**, *Model for Your Training of Women Mediators Session*, participants will put into practice what they have been learning by developing their own models of a training session for women mediators of armed conflict.

In addition, the participants will study the *Mediation Role-play: Permission to enter a “no-go area”* in Section 9 of *The Companion* that gives guidelines on practical mediation in how to assess “no-go areas”. The facilitator will organise the participants in designated groups to read and act out the role-play. The module will end with a learning activity on drafting a community peace agreement, as covered in Section 11 of *The Companion*.

**In Module 9**, *Workshop Evaluation and Closing*, participants will provide feedback on the *Pluralism Evaluation Tool* provided in Section 12 of *The Companion*. They will also evaluate the workshop, and the organisers will then close the workshop.



# Module 1

## Peace through Pluralism

## **Introduction**

The facilitator reads the introduction and the reason behind the name *The Companion*. The facilitator will then have participants read aloud, in turns, paragraphs from “*A Letter from a Woman Mediator of Armed Conflict to Practicing or Upcoming Women Mediators of Armed Conflict,*” given in the introduction.

## **Overview of Peace through Pluralism**

By the end of this module, participants will have got to know each other and will be able to situate the relevance of this workshop in building their capacity to train women mediating armed conflict in their communities. Participants lay the groundwork for developing a productive group dynamic, based on mutual respect. Participants will examine their individual expectations, as well as the available resources that will contribute to the achievement of the workshop objectives.

They will also explore principles of adult learning and of a participant-centred methodology that emerges in the context of existing local knowledge (i.e. is “elicitive”), and examine these in the area of mediation of armed conflict. Participants will in addition reflect on what pluralism is; what a peace through pluralism approach means; and what it means to belong in a pluralistic society. They will also reflect on their personal capacity as mediators and the socio-political context in which the mediation is being carried out.

### **Activity 1.1: Group introductions**

**Objective:** To have participants and members of the training team get to know each other and explore important values /attitudes for mediating armed conflict.

**Description:** This activity is divided into two parts. In **Part A**, the facilitator will invite participants to form groups to carry out a “getting to know you” activity. In **Part B**, the facilitator will lead a debriefing of the content and process of the activity.

### **Part A: Introductions**

1. The facilitator presents the personal values and attitudes below – written each on its own – on a large sheet of paper and posts them separately on the walls in the room.
  - Humility
  - Respect for difference
  - Empathy
  - Honesty
  - Fairness
  - Active listening
  - Equality
2. Participants briefly reflect individually on the value/attitude written on each of the posters, then stand next to the one they most identify with as a mediator of armed conflict.
3. The facilitator then asks each group member to introduce herself (name, country/province/state/county/region, organisation, etc.) and explain the reasons for her choice of this particular value/attitude.
4. The facilitator will introduce herself and give a personal narrative of the value/attitude of a woman mediator of armed conflict.
5. The facilitator asks everyone to take a minute to think about three things that have impacted on them on the issue of respect for difference within



peace and conflict in the last 24 hours and share them with the group.

### **Part B: Large group discussion**

1. The facilitator discusses the relationship between personal values/ attitudes and effectiveness of a mediator of armed conflict.
2. The facilitator asks the participants, as people interested in mediated dialogue, whether they have ever invited anyone to their homes or visited someone to talk about the conflict issues affecting the community.

### **Questions**

Based on the readings, the facilitator then leads a discussion on the questions below:

1. What is pluralism? \_\_\_\_\_
2. What is the meaning of a Peace through Pluralism Approach?  
\_\_\_\_\_
3. What does it mean to belong in a pluralistic society? \_\_\_\_\_

*End of Activity*

### **Activity 1.2: Guidelines for working effectively as a group**

**Objective:** To develop guidelines for working effectively as a group.

**Description:** This activity is divided into two parts. In **Part A**, participants brainstorm on behaviours that affect group dynamics. In **Part B**, they determine guidelines for working effectively as a group during the workshop.

## **Part A: Brainstorming**

1. The facilitator leads a brainstorming session to identify behaviours that either help or interfere with the effective functioning of a group.
2. As the participants contribute ideas, the facilitator lists these in different columns on a flipchart. Behaviours that interfere with the effective functioning of the group are written in *red* in one column while those that help group processes are written in *green* in the second column.

## **Part B: Identifying guidelines for working effectively as a group**

1. Based on the ideas presented in Part A, the facilitator works with the participants to develop guidelines for working effectively as a group.
2. The facilitator writes the agreed guidelines on a flipchart and posts them on the wall in the room for the remainder of the workshop. It is important that all members of the group, including the facilitators, feel comfortable with the guidelines and commit to respect them.
3. Examples of helpful guidelines include the following:
  - (a) Listen and truly “hear” what is being said
  - (b) Respect everybody’s opinion
  - (b) Be kind when giving feedback
  - (c) Switch off your cell phones or put them on silent mode when in session

## **Part C: Large group discussion**

The facilitator leads a large group discussion, addressing the questions provided below:

1. Who should be responsible for monitoring compliance with guidelines agreed to?
2. Who should intervene when someone does not comply?
3. What should we do if someone does not comply with any of the guidelines agreed upon?

### ***Questions to consider when identifying guidelines for working together in a mediation session for armed conflict***

1. Are the guidelines above appropriate for every type of armed conflict mediation capacity building workshop?
2. Are there conditions present that influence the kinds of guidelines that are developed? For example:
  - (a) Is violence going on as the mediation takes place?
  - (b) Has one party in the conflict sustained more losses than the other?
  - (c) Do the men in the group consider themselves as being in charge of the women in the group?
  - (d) Are there more senior participants than junior ones from the same organisation?
  - (e) Are the participants armed?
3. How can a facilitator ensure equal participation in cases where the conditions in (2) above exist?

4. What are examples of successful practices for setting group guidelines?
5. Is it appropriate for the facilitator to suggest some of the guidelines or should this be left entirely to the participants?
6. Is your approach to these group guidelines different when you are a participant in the mediation from when you are a facilitator in a workshop?
7. What are some successful practices in setting group guidelines?

### **Notes for the facilitator**

#### *Effective group dynamics: The four stages of group/team development*

Before a group of people can function well together as a team, they have to pass through a series of stages. The challenge for every good facilitator is to help the participants move through the various stages until they reach the final stage.

The four stages of group development are as follows:

1. **Forming stage:** the group is a collection of individuals, each with their own agenda and expertise and little or no shared experience (for instance at the beginning of a training session).
2. **Storming stage:** individuals in a group become more familiar with one another, personal values and principles are challenged, roles and responsibilities are assumed and/or rejected, and the group's objectives and way of working together are defined.
3. **Warming stage:** the group has settled down and developed a clear identity. Members have begun to understand their roles in relation to one another and to establish a shared vision and goals. People

know each other better; they have accepted the rules and probably developed sub-groups.

4. **Performing stage:** the group is ready to focus on output as norms have been established. It is in this phase that members work most effectively as a team. The confidence level of the group has reached the point where they are willing to take significant risks and try out new ideas either on their own or together.

*Adapted from Equitas International Human Rights Training Programme, Facilitators Manual, Saint- Anne – de – Bellevue, Quebec, Canada 2009.*

### **Activity 1.3: Expectations, resources and workshop content**

**Objective:** To review participants' expectations and resources in relation to the workshop purpose, objectives and content.

**Description:** This activity is divided into two parts. In Part A, participants share their expectations and discuss the resources to be used during the workshop. In Part B, the facilitator reviews the workshop purpose objectives and content in relation to expectations shared and resources listed.

#### **Part A: Expectations and resources**

1. Prior to the workshop the facilitator will have asked potential participants to complete the Pre-Training Assignments (PTAs), providing information on their expectations and resources with respect to knowledge, skills and experience in planning, designing and delivering training for mediators

of armed conflict. (See Annex 1 for a blank copy of the PTA). If for any reasons (such as the violence in their communities) participants have not been able to fill the PTA then the facilitator can designate time for them to fill it in.

2. Using the information gathered from the PTAs, the facilitator prepares beforehand a flipchart version of the *expectations* and *resources* chart (see sample below).
3. The facilitator then gives participants the opportunity to review the information and ensures that their *expectations* and *resources* are listed. They invite the participants to add any other expectations and resources they feel should be included.

	Expectations	Resources
1. Experience/Skills		
2. Information/ Knowledge		

4. The facilitator comments on the expectations and resources, highlighting similarities and differences.
5. The facilitator also explains the idea of a parking lot, where participants can list issues, topics and questions that will not necessarily be addressed during the workshop but which are nonetheless of interest to them. The issues raised in the *parking lot* are posted on a flipchart pinned to a wall or tree where the workshop is taking place. Sometimes these issues can be discussed informally during breaks, or the facilitator may be able to create space at the end of the workshop to do so.

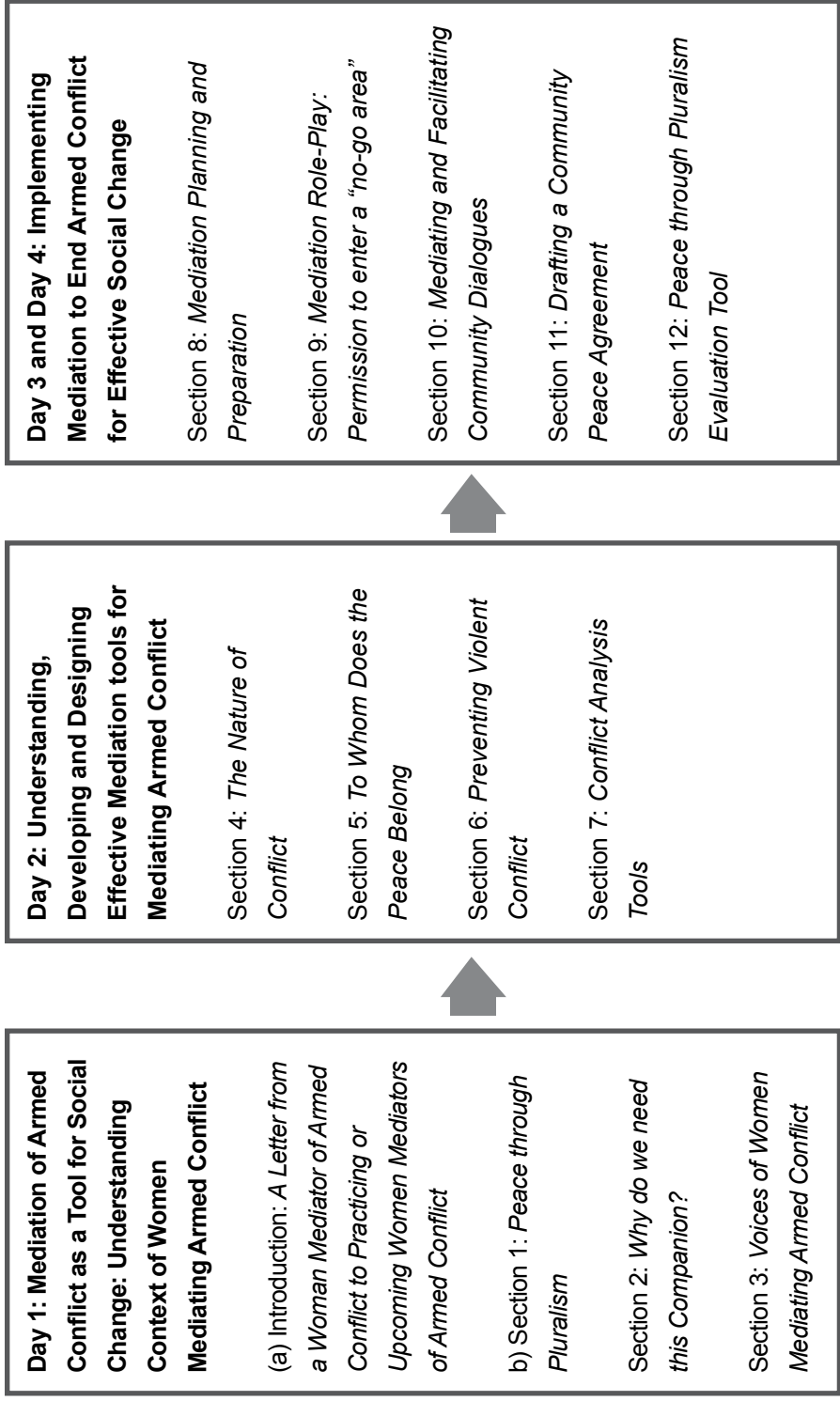
## **Part B: Presentations**

### *Purpose, objectives and content*

1. The facilitator reviews the purpose, objectives and content of the workshop referring to the participants' expectations and resources. (See Reference Sheet 2: *Peace-building in divided communities: Karuna Centre's approach to training.*)
2. The facilitator also highlights the importance of purposeful reflection and transfer of knowledge and skills that form an essential aspect of the workshop.

### *End of Activity*

# Reference Sheet 1: Workshop framework





## Activity 1.4: The inclusive elicitive participatory method

**Objective:** To review the underlying principles of an Inclusive Elicitive Participatory Approach and its appropriateness for training in mediation of armed conflict.

**Description:** This activity is divided into three parts. In *Part A*, participants reflect on personal mediation learning experiences. In *Part B*, they identify keys to successful mediation capacity development. In *Part C*, the facilitator leads a discussion on an Inclusive Elicitive Participatory Approach for training mediators of armed conflict.

### Part A: Personal mediation learning experience

**Time:** 5 min

*Answer Questions 1 and 2 below individually and then share your answers with the group.*

1. Think of something that you know how to do well (which may or may not be related to your work). Write it down below.

---

2. Now, write down a few words explaining how you became good at it.

---

*Group discussion:*

Based on your own experience and the experiences shared by the other participants, what elements do you feel are key to learning how to mediate?

## **Part B: Keys to successful mediation**

### **Large group discussion**

Discuss the following questions as participants

1. What keys to learning how to mediate successfully have been discussed so far?  

---
2. How do they relate to your understanding of a Participatory Approach in mediation?  

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*End of Activity*

### **Reference Sheet 2: Inclusive Elicitive Participatory Approach**

*Elicitive Teaching:* Most of our education was acquired through the prescriptive mode. Our teachers filled our presumably empty minds with facts to be memorised and recalled during exams. Little opportunity existed for interaction, creative thinking, divergence, or alternative experiencing. Current research proves that adults learn best from elicitive teaching, where their life experiences, particular realities, and wisdom can be shared, where they take responsibility for their learning, and where their opinions have equal value with those of workshop leaders.

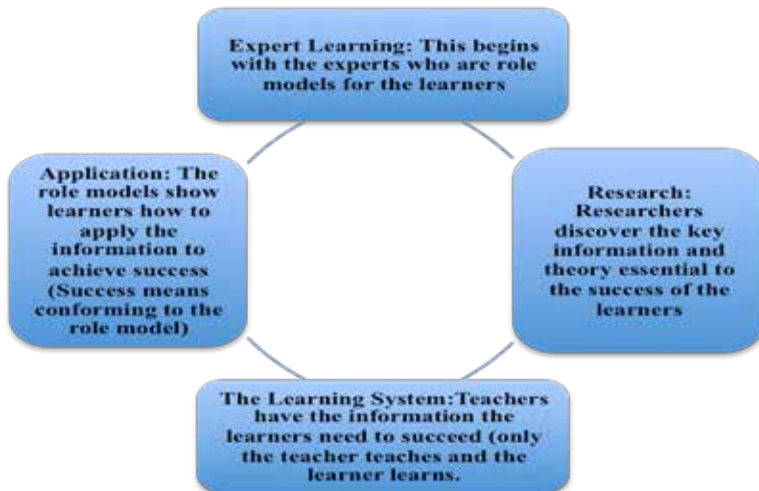
Karuna Centre practices elicitive methodology in its programmes, encouraging participants to draw from the wisdom of their own cultures and life experiences and empowering them to have faith in their own capacities to take on the great challenges of building peace in divided societies.

*Source: Peace-building in Divided Communities: Karuna Centre's Approach to Training by Paula Green*

### **Reference Sheet 3: Two teaching models – the expert teaching and learning model and learning-spiral participatory teaching model, both from Equitas, the International Centre for Human Rights Education**

#### *The Expert Teaching and Learning Model*

The expert teaching and learning method is the traditional teaching method where learning begins with the experts who are the role models for the students. In the expert teaching and learning model setting, the educator has all the knowledge. The advantage of an expert teaching and learning method is that educators rely on key information that has been researched by others. This information is essential to the success of the learners. The disadvantage of an expert teaching and learning method is that only the educators have the information learners need to succeed.



**Figure 1.1:** The Expert Teaching and Learning Model

In enhancing knowledge, the educator in the expert method works on research carried out by others without necessarily seeking the opinion of the learners. The educator teaches the learners how to apply the information learnt so as to achieve success. The disadvantage is that the educator does not acknowledge that everyone has an experience. The educator will not learn from the learners' experiences and they will not learn from each other.

### **The learning-spiral participatory teaching and learning method**

The learning-spiral is a participatory method of teaching. The advantages of a participatory teaching and learning method are that the educator begins by learning from the experiences of the learners, so everyone gets to express himself or herself, identifies patterns in the expressions and then adds more information and theory from previous research. This is followed by a practical session on new strategies and plans for action, followed by actual application.



**Figure 1.2:** The learning-spiral participatory teaching and learning method

The disadvantage of a participatory learning spiral teaching and learning method is that it requires more time than the expert teaching and learning method. The learning-spiral method of “learning by doing” enhances both the knowledge and confidence of participants by having them try out practical actions that have been carefully thought out in class discussions. It is less efficient in time utilisation, but more effective.

## **Part C: Presentation**

### *A participatory approach for mediation*

The facilitator begins by making a short presentation highlighting the main ideas in Reference Sheet 2: *Inclusive Elicitive Participatory Approach* and Reference Sheet 3: *Two teaching models: Learning-Spiral Participatory Teaching and Learning Method, and the Expert Teaching and Learning* – leading participants in discussing these models.

## **Questions to consider**

1. What do you consider to be the key element of an inclusive elicitive participatory approach and the learning-spiral participatory teaching model in learning how to mediate?
2. Have you ever used an Inclusive Elicitive Participatory Approach and/or the learning spiral participatory teaching model? If so, what are the challenges you encountered in using the approach? How can the difficulties be overcome?

*End of Activity*

## **Reference Sheet 4: Keys to Successful Learning**

The key factors to successful learning outlined below are also central features of a participatory approach.

### **1. Doing**

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Learning by experiencing process and results is successful learning.

### **2. Feedback**

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- (a) Positive feedback generates positive feelings and confidence, hence boldness which are important steps to successful learning.
- (b) Effective learning requires feedback that is corrective, but supportive.
- (c) Feedback provided in a constructive way promotes sharing of responsibility for learning and action.

### **3. Sharing**

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- (a) The most effective learning is from shared experiences.
- (b) Participants learn from each other, facilitators learn from participants, and participants learn from facilitators.

### **4. Responsibility for learning**

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Encouraging participants to take responsibility for their learning and actions enables them to better achieve their learning goals.

**Source:** *Adapted from Equitas, the International Centre for Human Rights Education*

## **Reference Sheet 5: Participatory Approach**

### ***1. Underlying beliefs***

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People learn more effectively when:

- (a) Their own capacity and knowledge are valued.
- (b) They are able to share and analyse their experiences in a safe environment.
- (c) They are active participants in the learning process.

### ***2. Assumptions about a training event***

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- (a) Much of the content comes from the participants; the purpose and agenda only provide the framework for drawing out the content from them.
- (b) Participants bring analysis and experience to the training.
- (c) Everyone will participate fully in the training.
- (d) There will be tolerance of differences in approaches and strategies.

### ***3. Assumptions about ourselves as mediators***

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- (a) We know less than the conflict parties in our mediation sessions, especially about their particular social context.
- (b) Who we are has been shaped by our particular knowledge, experiences and perspectives.
- (c) We bring knowledge of theory and practice of participatory mediation, and will contribute it as appropriate or necessary.



#### **4. The mediation curriculum design model**

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The “Spiral Model” incorporates principles of effective adult education. This model suggests that:

(a) Learning begins with the experience and knowledge of the participants. The educational approach is learner-centred and aims at reinforcing learners’ self-esteem, self-confidence and the development of a positive and realistic self-concept.

(b) After the participants have shared their experiences, they analyse that experience and look for patterns (similarities and differences) that contribute to an understanding of pluralism as an ethic of respect for difference.

(c) To complement the knowledge and experience of the participants, new collective information and theories from experts are added.

(d) Participants need to practice what they have learnt. They need to practise new skills and behaviours, and develop strategies and plans for action.

(e) Afterwards, usually when they are back in their organisations and at their daily work, participants put in action what they have learnt.

**Source:** *Equitas, the International Centre for Human Rights Education*

**REMEMBER:** *Purposeful reflection and evaluation are built into the capacity development design. They are systematically carried out throughout the workshop and not just at the end.*

## Activity 1.5: About recaps and debriefings

**Objective:** To present the rationale and methodology for daily recaps and debriefings.

**Description:** The facilitator will conduct a large group discussion on recaps and debriefings. She/he will also ask participants to reflect on their approach to receiving feedback.

### Recaps

Throughout this workshop, participants will be provided with a variety of opportunities to actively take part in the learning process. One of these is to individually, or in small groups, take the responsibility of preparing a recap or summary of the day's learning and presenting it to the larger group the following morning. This is similar to what a mediator does in dialogue sessions. A mediator summarises what people have said and repeats it back to them for clarity and also to mark the end of beginning of a session.

Recaps during workshops should incorporate information gathered from participants' debriefs and/or evaluations of the day's activities. While recaps in workshops are summaries of the previous day's learning, in mediation sessions they should also be an opportunity for parties in conflict to reflect on what the previous day's discussions meant in the context of solving the conflict.

Participants responsible for the recap are encouraged to use creative presentation methods such as skits or poems. In mediation sessions, a mediator may use proverbs, stories as well as any other captivating approaches. Recaps should be brief, to the point and memorable. They should not exceed 15 minutes.

The facilitator will ask for volunteers or assign selected participants the role of preparing the recap for presentation on the following day.

## **Debriefings**

Debriefing is a process of guided reflection carried out after a learning activity or a series of activities. It allows participants to express their thoughts and feelings about the content and process of the learning experience. It is also a means of gathering feedback from participants that engages their emotions as well as their intellect. For mediation sessions, it takes place between the mediator and the team she is working with.

Debriefing allows the facilitator to assess how successful participants have been at integrating and assimilating new knowledge. It also assists him/her in understanding their underlying feelings about the learning process. In addition, it provides the facilitator with insights into how to improve the activity and presentation the next time. In mediation, debriefing helps identify the issues dividing the parties in conflict more clearly. This way, the mediator can reflect on the issues in the course of the day, and determine the best approach to finding a lasting solution.

Effective debriefing creates a positive environment and communicates to participants that their participation is vital to the success of the training. Guidelines for successful debriefing are provided in *Reference Sheet 6: Successful Debriefing*.

## Reflection

Below are some questions to consider about receiving feedback as a mediator and facilitator:

1. Are you generally open to receiving feedback?
2. How do you feel when you receive feedback that you consider negative?  
How do you react?
3. Do you generally feel that the feedback you receive is useful? How do you decide whether it is useful or not?

*End of Activity*

### **Reference Sheet 6: Successful debriefing**

#### ***Guidelines for facilitators***

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1. *Make objectives clear.* Too little or too much unfocused feedback during the debriefing process can create confusion and misunderstandings. Make sure learning objectives are clearly linked to the activity, so that the exercise is not perceived by the participants as a waste of time. Providing guidelines will help set the standard on how feedback should be given.
2. *Schedule time for feedback.* Ensure to include in your course design time for debriefings.
3. *Be specific.* Request feedback from the participants, ask for comments and reactions, and have an outline of points for discussion to keep the group focussed. This will benefit both

you and your participants and allow you to fully recognise both the advantages and limitations of the activity. Gauge participants' feelings about activities in your debriefings.

### ***Guidelines for participants***

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1. *Listen and be listened to.* Make sure the other person is ready to listen, otherwise the feedback will be ignored or misinterpreted.
2. *Be objective.* Feedback should be a clear report of the proceedings based on observation. Make sure it is descriptive and not interpretative. Start with "I noticed...", "I saw...", "I observed..." or "I wonder..."
3. *Be specific.* Use quotes and give examples of what you are referring to.
4. *Feedback should be prompt.* There is less chance of confusion and misunderstanding when feedback is given immediately after an activity.
5. *Take it easy.* Do not overload the other person with too much information. Keep it precise, simple and to the point. Ask the other person to paraphrase what she/he heard. Too much information can confuse and leave the other person wondering where to start. Also, be aware not to hurt the other person's self-esteem.
6. *Be constructive.* The goal of feedback should be helpful input, not to get at someone. Consider your reasons for giving comments and ask yourself, "Am I being fair and helpful?"

7. *Get feedback on your comments.* Have the other person share reactions to your comments. Find out what is helpful and what is not helpful.

**Source:** *Teaching Resources Guide, Enhancing Learning, Interactive Classroom, Debriefing in the Interactive Classroom, Instructional Resource Centre University of California (from Equitas).*

## **Activity 1.6: Profile a mediator of armed conflict**

### *Self-assessment*

**Objective:** To reflect on the characteristics of an effective mediator with a view to evaluating individual participants' skills, identifying areas for improvement and appropriate actions to address these areas.

**Description:** This activity is divided into two parts. In Part A, the facilitator begins by presenting the Learning Activity on "Pluralism: Who am I?" The facilitator then presents the self-assessment compiled from the participants from the Pre-Training Assessments (PTAs). If for any reasons (such as the violence in their communities) participants have not been able to fill the PTA then the facilitator can designate time for them to fill it in. In Part B, the facilitator initiates a discussion on the actions needed for improvement.

## **Part A: Presentation**

### **Self-assessment and areas of improvement**

#### *1. Pluralism exercise: Who am I?*

Write down two endings to each of the following statements:

- (a) I am...
- (b) I can...
- (c) I have...
- (d) I like...
- (e) I believe...

After that, write down beside each statement whether each is visible, invisible or both. Decide how many of the characteristics fit in the following categories:

- (a) Gender
- (b) Ethnicity
- (c) Race
- (d) Religion
- (e) Socio-economic status
- (f) Language
- (g) Education
- (h) Career
- (i) Relationship status

<sup>2</sup> Pluralism: Marie-Christine Lecompte, Responsable, Education and Katie O'Brian, Agente de programme.

Example:

(a) I am a woman (visible).

(b) I have three university degrees (invisible).

## **Questions for participants to consider**

1. How do these statements help you to understand who you are as a person?
2. What are the visible characteristics of your identity?
3. What are the invisible characteristics of your identity?

The facilitator should then present a comparison of the results with the participants' self-assessments of their design and training skills compiled from information provided in the PTAs at the beginning. (If for any reason, such as the violence in their communities, participants have not been able to fill the PTA then the facilitator can designate time for them to fill it in.) Provide an analysis of these results highlighting similarities and differences, as well as any significant changes in thought or findings.

The facilitator should then initiate a discussion by asking participants to debate the following questions:

1. Are there areas you can identify where the group has considerable expertise? What are they?
2. What are the areas that the group seems to have challenges with?
3. What are the common mediation dilemmas identified?
4. What personal characteristics are identified that are key to being an effective mediator?



5. What are your personal strengths and challenges compared with those of the rest of the group?

The facilitator should then ask participants to compare the results of the self-assessment to the expectations and resources discussed in Activity 1.3 of this Module.

## **Part B: Actions for improvement**

### **Large group discussion**

The self-assessment is a tool to help participants identify their individual strengths and weaknesses so that they can plan and put in place strategies for self-improvement. But it may well be that not all of the skill areas outlined in the questionnaire can be covered in the workshop.

The facilitator should initiate a large group discussion on effective actions that can be taken by the participants both during and after the workshop to help them address the areas they have identified that need improvement. The facilitator should invite the participants to answer the following questions:

What actions can I take during this workshop to address personal challenges facing me? Bear in mind that throughout the workshop you as facilitator will have the opportunity to add other areas that you think need improvement.

### **Activity 1.7: The current context of the participant's mediation of armed conflict for peace through pluralism work**

**Objective:** To situate the participants' mediation of armed conflict for peace through pluralism work within the broader socio-political context of the country and/or community, in order to determine the challenges they present and strategies to address these challenges.

**Description:** This activity is divided into two parts. In Part A, participants work in small groups to identify challenges to the mediation of armed conflict for Peace through Pluralism in their countries and/or communities and potential strategies to address these. In Part B, participants share the results of their discussions with the larger group.

## **Part A: Challenges and strategies of mediating armed conflict for Peace through Pluralism**

Using the information provided by participants in their Pre-Training Assignments (Annex 2 Part C: Describing the overall conflict situation in your country or community), the facilitator should prepare in advance a summary of the principal armed conflict problems and the factors that contribute to the conflict in their societies. Let the participants use this summary as a reference for this activity. If for any reason (such as violence in their communities) participants have not been able to fill the PTA then the facilitator can designate time for them to fill it in.

### **1. Identifying challenges**

The facilitator should divide the participants into small groups according to the target audience of the training. Thereafter, provide each group with copies of the summary of armed conflict problems.

Keeping in mind the principal armed conflict problems outlined in the summary, lead the participants in identifying potential challenges to their mediation work. Guide the participants in discussing them.

### **2. Determining effective strategies**

Guide each group of participants to assign each group one to three of the challenges identified. Together in groups, let the participants determine appropriate strategies to address the challenges cited. Ask them to list

the challenges and recommend the strategies for mitigating them. Let the participants prepare to share these with the larger group in group presentations (Part B). Designate one person from each of group participants to report back to the larger group. In their presentations, ask them to explain the rationale for their group's choices.

## **Part B: Group presentations**

Ask each group in turns to present their strategies, eliciting subsequent comments and discussion in the plenary. As they present, record the main points on the flipchart version of *Worksheet 1* for future reference.

## **Reflection**

When identifying strategies to address the challenges to my mediation of armed conflict work:

1. Do I consider the unique characteristic of my target group?
2. Do I consider whether these strategies are effective when applied to both men and women together?

*End of Activity*

## **Worksheet 1: Challenges and strategies in mediating armed conflict**

Challenges to our mediation work	Strategies to address the challenges
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.





## Module 2

Why do we need  
this *Companion*?

## Overview

This module explores the primary goal of why women should mediate in armed conflict. The reason is that, there is need for social change and the building of a sustainable culture of pluralism, and inclusivity in practice. Participants should assess:

(a) What does achieving this goal involve?

(b) What changes need to be effected in the social structure (both private and public) and the political structure for a culture of women mediating armed conflict to prevail?

This Module examines the “What” and the “Why” of women mediating armed conflict, and more specifically, “What is it?” and “Why do it?” It is critical to establish common understanding around these questions before focusing on the “How” of effective mediation by women. When training, lead the participants to begin reflecting on appropriate means for measuring the impact of their work in mediation of armed conflict.

### **Activity 2.1: Our understanding of the goal of women mediating armed conflict**

**Objective:** To develop a common understanding of the goal of women mediating armed conflict.

#### **Description:**

##### *Introduction*

As women mediating armed conflict, it is important for participants to articulate clearly to others the nature of the work they do and why it is significant. In order to do this effectively, participants must reflect on and clarify their own understanding of the goal of women mediating armed conflict.

### *Instructions*

This activity is divided into three parts. In *Part A*, participants are invited to reflect individually on their own understanding of the goal of women mediators of armed conflict. In *Part B*, ask them to work in small groups to further develop their ideas on women mediating armed conflict. In *Part C*, ask them to share the results of their small group discussions with the larger group.

### **Part A: My understanding of women mediating armed conflict**

Let the participants first work individually to answer the questions below concerning their understanding of the goal of women mediating armed conflict.

Ask them to write down their ideas, and then to share their ideas with the group while she records their contributions on a flipchart.

1. What is your understanding of mediation?
2. What is your understanding of women mediating armed conflict?
3. What is the main goal of women mediating armed conflict?
4. Why do you work as a mediator?
5. Why do you think it is important?

### **Part B: Review of definitions of mediation**

#### **Small group work**



The facilitator divides participants into three groups and asks each group to review the definitions of mediation provided below and draw out the elements they feel contribute to a better understanding of mediation and its importance. Add these elements to the ideas developed by the group in **Part A**.

*Women mediating for Peace through Pluralism*

- Mediation of armed conflict for peace through pluralism is a process of peace-building for social transformation of both individuals and of societies at large. The goal of mediation of armed conflict is to end violence and build a culture of sustainable peaceful co-existence.
- Mediation of armed conflict for Peace through Pluralism involves probing deeply held beliefs about ourselves and others; examining mediation theory and practice; and promoting a spirit of inquiry and critical thinking. Mediation for Peace through Pluralism enables people to find solutions to end armed conflict and take full control of the decisions that affect their lives.
- The role of women mediators of armed conflict for Peace through Pluralism is to foster within each person an awareness of their capacity to find solutions to end armed conflict, and a sense of both the individuals' and communities' capacity to effect change. It is the responsibility of women mediators of armed conflict to provide a supportive environment, where people can seek solutions to end armed conflict for Peace through Pluralism.
- The practice of mediation of armed conflict for Peace through Pluralism is founded on developing mutual respect between the mediated and the mediator. The use of participatory methods of mediation that promote the sharing of personal experiences and knowledge is critical. There are many possible modes of communication to employ in a mediation process, and the challenge

is in discovering how to truly communicate across different cultures, where people hold different values and perceptions.

## **Part C: Towards a common understanding of women mediating armed conflict**

The facilitator reviews the ideas presented in **Part A** and the outcomes from the small group discussions from **Part B** with the whole group.

Drawing on this information, the facilitator asks the participants, as a group, to formulate a common definition of women mediating armed conflict for Peace through Pluralism, and of its main goal.

The facilitator will from time to time remind the participants of this definition and goal to ensure that they continue referring to them throughout the workshop. But also encourage them to continue making any necessary additions or adjustments as their thinking broadens. To facilitate this reflection process, the facilitator should write the main points on a flipchart and post it on the wall for frequent formal and informal reference.

*End of Activity*

## **Activity 2.2: Transformative learning: Theory and practice**

**Objective:** To review the main elements of the theory of transformative learning, and examine how capacity development can meet the essentials, practices and conditions for fostering transformative learning.

### **Description:**

*Introduction*

In **Activity 2.1** we presented *The Companion's* view of mediation of armed conflict for Peace through Pluralism as a process of peace-building that leads to social transformation in both individuals and in societies at large.

As women mediators of armed conflict, our understanding of mediation for Peace through Pluralism and what it should achieve must be reflected in the way we carry out our mediation work.

In this activity, you will examine the main elements of a transformative experience-learning model.

### *Instructions*

This activity is divided into four parts. In **Part A**, participants reflect on a personal transformative experience. In **Part B**, the facilitator offers a short presentation on transformative learning theory. In **Part C**, participants work in small groups to identify examples of transformative learning in training that they have either led or attended. And in **Part D**, participants present the results of their small group discussion to the larger group.

## **Part A: Personal transformative experience**

*Answer Questions 1 and 2 below and then share your answers with the group.*

1. Think of an event (a life experience, a work or training episode within a conflict setting) that has changed the way you look at the world, at people or at life in general. Write it down.

---

2. Now write down in a few words how that event changed you.

---

## **Part B: Presentation**

### **Transformative learning theory**

The facilitator:

- (a) Provides an explanation of what transformative learning involves.
- (b) Describes the ideal conditions for transformative learning, with examples from her own experience.

After the presentation, allow participants an opportunity to ask questions.

## **Part C: Identifying examples of ideal conditions**

### **Group work**

The facilitator should divide participants into small groups.

Together as members of a group, ask the participants to identify examples of these ideal mediation conditions from their experience during any mediation that they have led or attended.

## **Part D: Group presentations and discussions**

1. Ask the small groups to present the results from the discussions in Part C to the whole group.
2. The facilitator should then highlight the links between transformative experiences and the elicitive participatory method for mediating in armed conflict for Peace through Pluralism. She should then lead a discussion addressing the questions below.
  - (a) If the goal of mediation of armed conflict is to end violence and build a culture of sustainable peaceful co-existence to bring about social transformation, then why is an elicitive participatory method essential?

(b) Why is the elicitive participatory method essential for transferring transformative experiences?

(c) Should participants be engaged in activities and reflections aimed at fostering transformative learning if these may lead to strong emotional reactions on their part?

*End of Activity*



**Figure 2.1:** A transformation experience learning process

## **Activity 2.3: The transformative potential of mediation of armed conflict**

**Objective:** To reflect on the transformative potential of mediation of armed conflict.

### **Description:**

#### *Introduction*

Our mediation of armed conflict for Peace through Pluralism work should contribute to the kinds of societal changes necessary to end violence and ensure peaceful co-existence. These changes include the following:

1. Sustainable peace agreements.
2. Increased respect for difference.
3. Increased public awareness and understanding of mediation of armed conflict.
4. Increased involvement of the public, women, men and youth (girls and boys) in seeking solutions to armed conflict.
5. Positive changes in policy.
6. Increased collaboration among communities across ethnic or religious divides.

#### *Instructions*

In Module 1, **Activity 1.7**, participants examined the socio-political context of a conflict and identified challenges to their mediation work and strategies to address these challenges.

In **Activity 2.2**, participants examined ideal conditions for fostering transformative experiential learning in mediating armed conflict and identified examples of these conditions in the training they have led or attended.

In this activity, participants reflect on the transformative potential of their work as mediators of armed conflict and explore appropriate means to measure its impact.

The activity is divided into two parts. In **Part A**, participants work in small groups according to the target audience attending the training to reflect on changes they envision as a result of their work in mediation. In **Part B**, participants share the results of their discussions with the larger group.

## **Part A: Changes resulting from our mediation work**

### **Group work**

The facilitator should divide participants into small groups according to the target audience of their training. In your small group, ask participants to reflect on what changes they envisage at the level of the individual, the organisation (if any) and the community as result of their mediation work. Let participants refer to the responses they provided in their PTA: Part C – *Describing the overall conflict situation in your country or community*, to help them get started. Also, have them keep in mind the kinds of societal changes necessary for building a culture of sustainable peace. The exercise below is designed to help them think through the changes they wish to see.

Imagining changes resulting from our mediation work

1. Who are we?
2. Who do we want to be?
3. What are our previous and current personal and collective experiences of peace?

Ask the participants to close their eyes briefly and imagine themselves lost in a desert. Have them then open their eyes and respond to the following questions.

1. What does the desert around us look like?
2. What kind of desert is it?
3. How did we all get lost in this desert?
4. What do we not like about the desert?
5. How can we change the desert?

Ask the participants to close their eyes once more and imagine they have met other desert travellers.

1. Who is travelling across the desert?
2. What are they carrying with them?
3. What are they burdened with?
4. How can we get them involved?
5. What role can they play?

Ask them to imagine that after days of walking they have spotted a faraway oasis of peace.

1. What do we want it to look like (vision)?
2. What will it take to co-create this oasis of peace?
3. What will take place in this oasis of peace?
4. Who should be involved in the oasis of peace?
5. What roles should each one of us play in the oasis of peace?



Ask the participants to imagine that they have now arrived at the oasis of peace and have drunk from its water to their fill. How should they protect and consolidate this oasis of peace?

1. How long should the oasis of peace last?
2. What threats might our oasis of peace encounter?
3. What is needed to protect our oasis of peace?
4. What other similar initiatives could be included to further enhance our oasis of peace?

### **Part B: Group presentations and discussion**

The facilitator should invite the groups to share the results of their discussion on the changes they envision resulting from their mediation work. Record the results on a flipchart version of *Worksheet 3*.

The facilitator should then synthesise and comment on the information presented and then invite comments and reflections from the participants

### **Worksheet 3: Transformative Potential of your Mediation Work**

<b>CHANGES</b> <b>Individual Level</b>	<b>CHANGES</b> <b>Organisational Level</b>	<b>CHANGES</b> <b>Societal Level</b>
1.	1.	1.
2.	2.	2.
3.	3.	3.
4.	4.	4.
5.	5.	5.

## Activity 2.4: Assessing the impact of our mediation work

**Objective:** To identify ways of assessing the impact of our mediation work.

Time: 30 min

### **Description:**

#### *Introduction*

Mediators of armed conflict face major challenges, such as the number of failed peace agreements, the absence of women as mediators, and the lack of empirical data on the impact of women mediating armed conflict. This leaves women mediators with little or no evidence to convince others of the fundamental transformative premise of their work.

It is also difficult to assess the success of a mediation process using concepts such as peace and justice, which is what the process is ideally expected to achieve. Success in mediation can be measured during the process when dialogue is under way at the peace table. The tools that can be used include the ability to have participants respect each other's differences, to communicate constructively with each other, and to ensure that the concerns of all parties in the conflict are addressed.

So even if the significant outcome (the sustainable peace) is yet to be achieved, getting the parties to talk with each other is already a significant step forward. Once the talks start, it becomes relatively easy to measure the success of mediation in terms of whether a peace agreement is signed, or if the geographical area affected by the conflict returns to normalcy. However, it is much more difficult to assess the impact of the mediation itself (i.e. the extent to which the positive outcome can be attributed to the mediation)

because there are other factors that may influence the sustainability of the peace that may be outside the mediated peace agreement.

### *Instructions*

In **Part A**, the facilitator will make a short presentation on evaluation concepts. In **Part B**, the facilitator will lead a large group discussion.

## **Part A: Presentation**

### **Evaluation concepts**

The facilitator should present the main ideas in *The Companion* and then invite comments from participants.

## **Part B: Methods of measuring the impact of mediation**

### **Large group discussion**

The facilitator should lead a large group discussion to brainstorm on ideas about evaluation methods that will enable participants to measure the impact of the mediation of armed conflict.

### *Questions to guide the discussion:*

Think about the mediation of armed conflict.

1. Do you think mediation is an effective intervention for addressing armed conflict between communities? Explain.
2. What are the benefits of women mediating armed conflict?
3. Following your mediation, how do you know you achieved what you set out to do?
4. What are the immediate *outputs* from the mediation?

5. After the mediation, what did the participants do with what they agreed?  
What were the *outcomes*?
6. How did the mediation influence the conflict situation being addressed?
7. What ultimate *impact* did the mediation have?
8. Can you give examples of positive changes at the community level that can be linked to your mediation work?

*End of Activity*

*Impact* is concerned with how the current situation differs from the original circumstances. Long-term results are the consequences<sup>3</sup> of the achievement of *outcomes*. From the overall training, ask the participants the changes they would like to see happening at the community level.

### **Outcomes: Medium-term results**

Outcomes are logical consequences of the outputs achieved. This is generally the level where the end users take ownership of the mediation work and implement, for instance, a peace agreement. Ask the participants to state the changes they would like to see when they return to their communities.

### **Outputs: Short-term results**

Outputs refer to immediate, visible, concrete and tangible consequences of mediation of armed conflict work. Capacity building begins at the level of the individual.

*End of Activity*

## **Reference Sheet 9: Evaluation Concepts: The “Splash and Ripple” Analogy**

### **The image**

Ask the participants to imagine a person dropping a rock into a pond. Explain that the rock will hit the water with a splash and then create ripples. The ripples then move outward and eventually reach the shore.

Now ask the participants to think about this image in evaluation terms.

1. The rock is like a material *input*.
2. The person holding the rock is like a human resource *input*.
3. The act of dropping the rock is an *activity*.
4. When the rock reaches the water, it creates a splash.
5. Explain to them that this is the *output*.
6. The ripples, spreading out from the splash are their *outcomes*.
7. The consequences of the ripples seen in displaced water – is *impact*.
8. The edge of the pond represents the geographic and population boundaries of their mediation process.

## Guiding ideas

There are five guiding ideas inside this image for the participants, as follows:

1. *Time: splashes* (outputs) become *ripples* (outcomes), which move outward over time. The idea is that outputs are immediate and flow directly from *activities*. However, outcomes take the lifetime of your project (in this case the peace process) and are at least one step removed from *activities*. Likewise, *impacts* is a so-what of the outcome, the ultimate desired effect that takes longer to show than the life of your project and is many stages removed from *activities*.
2. *Spread effect or reach: splashes* cover a smaller area than *ripples*. This suggests that an activity and its output involve a relatively small number of people. But, just as a splash yields ever widening *ripples*, the benefits of the activity and its output spread beyond the initial group of participants to include other people. It is in the zone of the *ripples* that a project generates important social changes.
3. *Control: as splashes* become *ripples*, the control over them diminishes. You have considerable control over inputs, *activities* and even outputs, up to when the splash occurs in the pond. But after that, you have less or even no control over them.
4. *Context: the ripples* (outcomes) take their own course, affected by other disturbances in the pond. You can influence the *ripples*, at least those *ripples* that are closer to the original splash. To use this influence, you must know how to deal with the disturbances, that is, constraints and enablers. At the outer edges of the pond, where

the *ripples* are wide and distant from the splash, your influence diminishes further. Here, at the level of impact, all you can do is to contribute to the big picture, the long-range consequence you seek.

### **Learning and improvement**

Every *splash* and *ripple* sequence is an experiment. The more you know about the *Splash* and *Ripple* effect of your project the better placed you will be, to add to or alter your inputs and *activities* to yield better results. Using this image, you can “drop the rocks” differently; drop bigger ones, drop more or fewer rocks.

**Source:** *Splash and Ripple: Using Outcomes to Design & Guide Community Work*. AB: Plan:Net.[http://www.hc-sc.gc.ca/ahc-asc/pubs/contribution/ripple-ricochet\\_e.html](http://www.hc-sc.gc.ca/ahc-asc/pubs/contribution/ripple-ricochet_e.html) (accessed 6 October 2018) originally from Equitas.

## **Activity 2.5 Equality**

Imagine a race between a cheetah and a flamingo across a stretch of flat land, to get to water served on a flat single plate. The cheetah arrives there first, because cheetahs are faster on land than flamingos. The cheetah drinks all the water before the flamingo arrives.

For the next day's race, to ensure that the cheetah is not favoured, each animal is given an equal opportunity to drink from a flat plate of water. However, the flamingo is unable to drink, while the cheetah gets its fill of water. This is because, unlike the flamingo's drinking style of dipping its beak into deeper water to drink, the water on a flat plate is better adapted to a cheetah's lapping with its tongue.

Equalising their drinking, so that both can quench their thirst, requires the recognition that the two animals drink very differently, that they have very different drinking requirements. Thus, to ensure an equal outcome the cheetah must be allowed to drink from a flat plate while the flamingo is able to do so from a deep bowl.

### *Questions*

1. Discuss the above analogy and give your thoughts on whether women are favoured or disadvantaged as mediators of armed conflict.
2. Read through the UN Security Council Resolution (SCR) 1325. Based on your experience in mediation, has the resolution been realised in peace processes?
3. If yes, how?
4. If not, what can be done to enable its realisation?







## Module 3

# Voices of Women Mediating Armed Conflict

## **Overview**

### *Designing Capacity Development for Women Mediating Armed Conflict in Communities*

Women cannot work as mediators of armed conflict in isolation. When planning mediation activities, we must consider the community in conflict, the context of potential participants, as well as the national and global environments. The mediator should find out about any other interventions taking place at these different levels to address the same conflict, so as to avoid duplication. Approaching mediation in a systematic way will help enhance the effectiveness of our work as mediators.

This Module explores what a systematic approach to mediation training entails. The facilitator asks participants to begin by reading opinions from women who have worked in both formal and informal peace processes. They lead the participants in exploring what a systematic approach to training women mediators entails by examining the essential elements. There are several elements, at both organisational and societal levels, women mediators must consider when planning a mediation session. These include the following:

1. Work by their organisations on peace processes, as well as overall mediation.
2. Other local or national actors working on similar issues within the society.
3. The broader international community addressing similar issues, either nationally or globally.
4. The peace and conflict situation and context of the potential participants.
5. The global peace environment.

### **Activity 3.1: Developing capacities for women mediators**

**Objective:** To explore the benefits and challenges of a systematic approach to the development, design and implementation of a training program for women mediating armed conflict.

**Description:** This activity is divided into three parts. In **Part A**, participants will read from *The Companion* the “Voices of Women in Peace Processes”. Thereafter, guide them to work in small groups according to the target audience. They should discuss their personal approaches or their organisations’ approaches to planning mediation work. In **Part B**, participants present the results of their discussions to the larger group. In **Part C**, participants discuss the key elements of a systematic approach to planning mediation work.

#### **Part A: Approaches to planning training for women mediators in communities**

1. Divide the participants into small groups according to the target audience of your training. In the groups, ask them to share their personal and organisational approach to planning mediation work.
2. Ask them to record the main elements from their discussion for presentation to the larger group in **Part B** using *Worksheet 4*.

*Discuss the following questions:*

1. With so much evidence pointing to the need to include women in order to prevent, transform and end violence, why are women still absent from mediation roles?
2. Why is there a disconnect between UN conventions upholding the need

for women to be at the peace table working as mediators and their absence on the ground?

3. What change has been achieved and what could be done differently as it relates to the philosophy, theory, design, content, implementation and sequencing in women's inclusion as mediators?

## **Part B: Group presentations and discussion**

Ask the group leaders to report the result of their group discussions to the larger group. The facilitator will then synthesise and comment on the information presented by the different groups, highlighting the advantages and challenges of systematic planning.

## **Part C: Presentation**

*A systems approach to planning mediation work*

The facilitator should highlight the following points.

1. Mediation is not the only action that can be taken within a peace process to address the conflict situation in a particular community or country that can lead to the desired change.
2. Inclusion of women in decision-making positions increases the potential for effective peace-building.
3. A systems approach involves situating a community mediation within a broader context, which includes the following:
  - (a) Your organisation's mediation work on the specific issue at hand.
  - (b) Your organisation's other work in mediation and peace.
  - (c) Mediation work on the same issue being carried out by other actors in your society, such as civil society and government institutions.

(d) The global mediation environment, which may be favourable or limiting to the advancement of a particular mediation issue.

The facilitator then leads a large group discussion addressing the questions below:

1. What do you feel might be the challenges to using this type of approach in planning your mediation activities?
2. What do you see as the advantages of using this approach?
3. How could a systems approach to planning mediation help you in measuring the broader social impact of peace building?

*End of Activity*

### **Worksheet 4: Approaches to planning mediation work (only to be filled by those working in organisations)**

Questions		Your Approach
1.	<b>How would you describe the mediation work of your organisation?</b>	
(a)	Does your organisation offer a series of training activities for the same or different target groups that are part of a broader mediation strategy?	
2.	<b>What is the relationship between your organisation's mediation work and its other peace-building work?</b>	
(a)	Are the mediation processes mutually exclusive?	

Questions		Your Approach
(b)	Do the processes complement each other?	
(c)	Do the processes form part of a well-planned strategy?	
3.	<b>How are decisions made in your organisation about what mediation activities to undertake?</b>	
(a)	Who is involved in the decision-making process?	
(b)	Does your organisation follow a pre-defined plan of activities?	
(c)	What <i>internal</i> factors do you consider? For example:	
(i)	Does the activity fit with the mission of the organisation?	
(ii)	Is the activity in line with the principles and values of the organisation?	
(iii)	Is the activity within the scope of the organisation's capacity, both in terms of knowledge and skills, as well as human and/or financial resources?	
(d)	What <i>external</i> factors do you consider? For example:	

Questions		Your Approach
(i)	Is similar mediation work being carried out by other organisations with the same target groups? What is the existing local, national, or regional capacity?	
(ii)	What are the potential effects of the current local, national or regional capacity for achieving the planned results?	
(iii)	What is the potential impact of events on the broader global scale?	
(iv)	Is evaluation and follow-up an integral part of planning for every mediation activity your organisation undertakes?	

## **Activity 3.2: Conflict in our popular proverbs**

### **Learning Objectives**

Assist participants to:

- Discuss proverbs on women.
- Discuss proverbs on conflict.

The facilitator will follow the steps below:

- Ask participants to recall proverbs on women.
- Ask participants to recall proverbs on conflict.
- Write the proverbs on a flipchart, dividing them into negative and positive proverbs.



- Lead discussions on proverbs that negate women's leadership or those that glorify war. Find positive proverbs on women and give examples using experiences such as those of women leading as mediators, Presidents and Prime Ministers.

*End of Activity*

**End of session evaluation**

**Description:** Evaluate the work carried out in Module 3



## Module 4

# The Nature of Conflict and Preventing Violent Conflict

## **Overview**

The aim of this Module is to have participants practice methods of understanding the nature of conflict that they will actually use in their day-to-day mediation work. Participants begin by first reviewing sections 4, 6 and 7 of The Companion. This module covers Sections 4 and 6 of The Companion.

### **Activity 4.1: Nature of conflict: What is a conflict?**

#### **Learning Objectives**

Assist participants to:

- formulate a view of conflict.
- view conflict as a basic element of life, whether positive or negative.
- view conflict as a self-evident way of resolving problems in life.

The facilitator will take the following steps:

- Write the word “Conflict” on the flip chart.
- Ask participants what this word means for them.
- Note on the flipchart, without commenting, the answers given by the participants.
- Classify the answers in three categories: answers considered as negative; answers considered as positive; and answers that are neither positive nor negative.
- Asks participants questions on what conflict means for each of them, like In what way do you consider conflict negative or positive?
- Goes through the objectives of the exercise again, and summarises precise conclusions.

## **Activity 4.2: The Concentric Circle – where it hurts, where it does not hurt**

### **Learning Objectives**

Assist participants to:

- Discuss the conflicts in their lives.
- Understand conflict exists in everyone's life.

### **Facilitator will take the following steps:**

- Ask participants the following questions: *What aspects of your life are you satisfied with? And what aspects are you dissatisfied with? Are you going through any conflict? If so, what sort of conflict? Is the conflict at a personal, family, community or state level?*
- Divide participants into discussion groups. Write the answers on a flipchart, without making any analysis or drawing any common conclusion.
- Classify results according to the following levels: personal, family, community or state. Then, group them either as satisfied or dissatisfied.
- Explain how violence changes the dynamics of the levels by asking questions such as, *“Have you noticed that you go through difficulties at some levels more than other levels? Have you noticed that you are satisfied at some levels more than others? Have you noticed that there are problems that pre-occupy other people yet they are minor to you, and vice versa?”*
- Recall the objectives of the exercise, so as to reaffirm whether the conflicts the participants experience are collective or individual. If they are collective, it is necessary to work together as a group to find solutions.

## **Activity 4.3: How do we live through conflict?**

### **Learning Objectives**

Assist participants to:

- get acquainted with approaches to conflict prevention and transformation depending on their personal histories.
- become familiar with their individual approaches to dealing with conflicts.

### **The facilitator will take the following steps:**

- Ask each of the participants to present a conflict recently faced with family, friends, at work, in the community or in another social context.
- Divide the participants into groups.
- Each participant gives a detailed account of the conflict by answering the following questions: Where did it take place? With whom? What was it about? What were the feelings of the participant during the conflict? What were the feelings of the other party? What was the participant's objective in being involved in the conflict? What was the other party to the conflict's objective in being involved in it? How did the participant behave during the conflict? Was there an argument? And if so, what arguments did the participant and the other party to the conflict advance? What proposals did the participant provide to end the conflict? (Was the problem faced or avoided? Was it referred to a higher authority? Was violence involved?) Was the participant satisfied with the outcome? What were the fears and interests of both parties?
- Each group presents a summarised report explaining the experience of each person, focusing on who the parties to the conflict were,

the type and subject matter of the conflict, how it was resolved or unresolved, what the results were and how the participants feel about it today.

- The facilitator asks participants questions on their impressions of their conflict transformation skills. Do they apply the same approach when dealing with conflict at an individual as at a collective level? Have the experiences of different conflicts improved their approaches to conflict transformation?
- The facilitator can choose cases where violence was used or where the attempted solution failed, and, together with the participants, identify the relevant weak and strong points and propose alternative approaches.

### **Activity 4.4: Reading body language as a communication tool**

#### **Learning Objective:**

- Discuss how, in many parts of the world, people communicate through non-verbal behaviour.

#### **The facilitator will initiate the following:**

- Divide participants in groups
- Each group spends 5 minutes discussing a conflict they all know about.
- The participants choose and agree on the topic.
- Each group selects a rapporteur who takes notes on the topic of discussion, the body language and gestures the participants (both listeners and speakers) are using.

- There should be a change of rapporteur every five minutes.
- Rapporteurs will note down how many times members of the team expressed strong feelings, the way speakers sat, their head movements, facial expressions, change of positions, and at what point in the discussions what they noted happened.
- Lead team in a discussion of body language from as many parts of the world as possible on for instance headshakes and when they mean yes or no depending on context.
- Lead participants in repeating the exercise, but this time there will be no spoken words. The participants will converse only by miming and using body language.
- Advise participants that in mediation processes, the mediator can learn a lot through what is not said by observing body language. The mediator can assess how much tension, anxiety or consensus there is in the room by observing body language.

### **Activity 4.5: Where is the truth?**

**Learning Objective:** To assist participants understand different perspectives

**The facilitator undertakes the following:**

- Leads a discussion on how truth can be interpreted from different perspectives during war. Explain that when societies are divided everyone thinks they are right and others are wrong. Asks participants to give their opinions based on their own experiences of conflict.
- Identifies a newspaper report on a conflict and ask participants to discuss it, considering the views of all parties to the conflict.

- Asks participants to use the *Conflict Onion* method to understand the motives underlying each opinion.
- Explains to participants that some people come from communities or countries in which the younger generation has never known peace in their lifetimes. Having grown up in a violent space they believe there are two parties, one that possesses the truth and one that opposes it.
- Asks participants to discuss their situations and whether this case applies to them. Raises questions that link the discussions with the objective.

## **Activity 4.6: Finding solutions together**

### **Learning Objective**

To assist the participants identify commonalities.

The facilitator undertakes the following:

- Asks the participants to imagine people in a conflict area who have been enemies for a long time. Imagine these enemies faced with the news that in a month's time there will be an earthquake or flood, and construct a way as a mediator to unite them around their commonality.

## **Activity 4.7: “Where do we belong?”**

**Source:** *Dr. Paula Green Karuna Centre for Peace-building*

*Communicating the concept of “identity grouping” can be carried out effectively through simulation exercises.*



**Objectives:** To communicate the concept that people often live in neighbourhoods that are organised according to particular identities; to simulate the experience of being accepted or not accepted as a refugee; to underscore the strengths and dangers of identity groups.

**Method:** Explain to the group that they represent three different groups belonging to three different identities. Tell them to close their eyes. Select red, blue and green stickers and put them randomly on their foreheads. On the forehead of some of the parties to the conflict, put a white sticker. Tell the parties to the conflict to now open their eyes. They will notice that three corners of the room are marked with the three different colours representing three different identities. Without speaking to each other, ask them to go to where they belong. The ones with the white sticker will find no home. After everyone has found a place and the group has grappled with how to treat the people with the white sticker, ask group members to return to their seats to discuss the application.

**Discussion:** Ask the group to discuss their experience. Use the following sample questions.

1. How did you feel when you were not sure where you belonged?
2. Did anyone help you?
3. How did you discover where you belong?
4. How did the people with the white sticker feel when it became apparent that they did not belong anywhere?
5. Were those people rejected from the other “settlements”, or they were invited to join and stay?
6. Why do you think people tend to gather in groups defined by identity?

7. Is belonging to such groups essential for our well-being?
8. Why do we reject those from other groups?

## **Creating the circumstances for inter-communal dialogue** (Plenary discussion)

1. Under what circumstances is dialogue necessary?
2. What motivates people on both sides of violent inter-communal dialogue to pursue peace?
3. Under what circumstances would facilitators choose to work with each side of a conflict separately, rather than use inter-communal dialogue?
4. What skills should dialogue facilitators acquire?
5. How can dialogue contribute to structural changes that build peace?
6. What factors sustain conflict?

**Group work:** The facilitator guides groups to discuss the steps to genocide below, focussing on particular conflicts in their community settings, identifying the structural pillars that keep conflicts alive, and the strategies to prevent and stop genocide. The groups will present their findings in plenary.

## **The ten stages of genocide**

Genocide is a **human phenomenon that can be analysed and understood**, and consequently, may be prevented. According to academic and activist Gregory H. Stanton, genocide is a process that develops in ten stages, described here. The stages do not necessarily follow a linear progression and may coexist. **Prevention measures may be implemented at any stage.**

### **1. Classification**

Groups in a position of power will categorize people according to ethnicity, race, religion or nationality employing an us versus them mentality.

**Prevention:** Create universalistic institutions that foster social cohesion.

### **2. Symbolisation**

People are identified as Jews, Roma or Tutsis, etc., and made to stand out from others with certain colours or symbolic articles of clothing.

Prevention: Ban the symbols and hate speech and all clothing meant to discriminate against groups.

### **3. Discrimination**

A dominant group uses laws, customs, and political power to deny the rights of other groups. The powerless group may not be granted full civil rights or even citizenship.

**Prevention:** Ensure full political empowerment and citizenship rights

for all groups in a society. Discrimination on the basis of nationality, ethnicity, race or religion should be outlawed.

#### **4. Dehumanisation**

The diminished value of the discriminated group is communicated through propaganda. Parallels are drawn with animals, insects or diseases.

**Prevention:** Promptly denounce and punish perpetrators and make hate crimes and speech culturally unacceptable. Sanction all incitements to commit genocide.

#### **5. Organisation**

A state, its army or militia design genocidal killing plans.

**Prevention:** Outlaw membership in these militias and sanction their leaders. Impose arms embargoes on the countries involved and create commissions of inquiry.

#### **6. Polarisation**

Propaganda is employed to amplify the differences between groups. Interactions between groups are prohibited, and the moderate members of the group in power are killed.

**Prevention:** Protect these moderate members and human rights groups. Seize the assets of the oppressors and refuse their access to international travel.

## **7. Preparation**

The victims are identified, separated and forced to wear symbols. Deportations, isolation and forcible starvation. Death lists are drawn up.

**Prevention:** Humanitarian aid, armed international interventions or major support for the victims to ensure their ability to defend themselves.

## **8. Persecution**

Victims are identified and isolated based on their ethnic or religious identity. Death lists are drawn up. In state sponsored genocides, members of victim groups may be forced to wear identifying symbols. Their property is often expropriated.

**Prevention:** Regional organisations and the international community must mobilise themselves to assist or help the victims.

## **9. Extermination**

The massacres begin. The perpetrators see their actions as “extermination” since they do not consider their victims to be entirely human.

**Prevention:** Only large-scale armed interventions can stop genocide. The international community must support the operations by providing air transport, equipment and financial support.

## **10. Denial**

The perpetrators of the genocide deny having committed their crimes. Victims are often blamed. Evidence is hidden and witnesses are intimidated.

**Prevention:** An international tribunal or national court must prosecute the criminals. Public education.

Courtesy - Montreal Genocide Museum<sup>60</sup>





## Module 5

To whom does the  
peace belong?



## Overview

**This Module** is a simulation based on the case study discussed in Section 5 of *The Companion*: “To whom does the peace belong?”

### Activity 5.1

Below is a simulation based on the case study that we discussed in Module 5: “To whom does the peace belong?”

#### Scenario

“Violence has broken out again among the Maji and Soko people. You are a newly appointed woman mediator. Two groups of villagers on opposite sides (the Maji and the Soko) have approached you to mediate. They are seeking assistance to find redress or bring the situation to your attention. A peace agreement drafted by the Peace NGO did not hold.

You travel to the site of the violence to carry out your investigation. You approach the Maji and Soko people to present a road map on how they will jointly work towards a new peace agreement. You persuade them to present a joint report offering common solutions.

The election is over; you have reached out to the politicians. But they do not attend the peace talks. You learn that they are the ones who purchased the guns that were used in the violence. The Soko and Maji people, under your guidance, deliver their road map at a press conference and answer questions from journalists. They however have not told you who purchased the guns they are using.

#### **Activity 5.1 is divided into four parts**

In **Part A**, the parties to the conflict are assigned roles as the mediator, the politicians, the Soko and the Maji people. They are to become familiar with the case. In **Part B**, the simulation begins. Parties to the conflict are involved

in interviews and preparations for the press conference. In **Part C**, a press conference takes place and then the simulation ends. **Part D** is a debriefing session.





## Module 6

# Conflict Analysis Tools

## Overview

Introducing conflict analysis tools is important for women mediating armed conflict. These tools are drawn from various cited sources.

Experience shows that one of the key prerequisites for successful intervention in mediating armed conflict is an in-depth understanding of the local situation. Approaches based on a Peace through Pluralism conflict analysis raises the quality of the mediation sessions. Elicitive participatory approaches in conflict analysis create an environment – a safe space – in which it is possible for the parties in conflict to exchange opinions openly. Action oriented conflict analysis is divided into two steps, **analysis** and **planning**.

In the analysis, the object is to determine the extent of the conflict, its causes, evolution, current trends and the difficulties involved in solving it. In the planning, possible topics for the mediated dialogue are identified and matched to the capacities of those who will implement the peace agreement. Conflict analysis tools provided in *The Companion* and below are suitable as stand-alones for peace-building projects and as a means of understanding the conflict through a *Peace through Pluralism* lens in a mediated dialogue.

These tools should give the mediator a conflict profile (affected regions, number of victims and displaced persons, size of the armed groups, economic and social consequences, current trends) and analysis of the conflict (causes, actors, issues, interests). Evaluate earlier efforts to end the violent conflict in light of their positive and negative impacts and what lessons can be learned from them, such as who the actors in this previous peace processes were and their current relationships. The long-term aim is to overcome the structural causes of the conflict. Take into account that hostilities may interfere with the mediation process, and allow sufficient space to explore new options.

## **Conflict analysis tool 1: Conflict profile**

**Source:** *Adapted to context from DFID 2000*

Using the questions provided in Section 7 of *The Companion*, the facilitator asks participants to draw up a conflict profile, which is an overview of the causes, extent and evolution of the conflict in their communities. The conflict profile should be brief (maximum 2 pages).

The conflict profile is not in itself a summary. Rather it draws attention to important questions that need to be addressed later in greater depth. Follow up could include a review of literature on the conflict.

When complete, the complete profile should give a very general idea of the issues below. Further engagement with other conflict analysis tools will provide more information.

1. **Conflict type:** Border, inter-ethnic, intra-ethnic, internal within one country or international, between two or more countries, regional or spill-over conflict, social, conflict over resources, conflict over identity or values.
2. **Conflict Phase:**
  - Latent conflict, unstable peace, low intensity of violence
  - Conflict escalation, tensions, worsening of relationships
  - Acute conflict, long-term crisis, high intensity
  - Cessation of conflict, emerging peace
  - Transition to post-conflict situation, reconstruction
3. **Extent of the conflict**
  - **Geographical area:** Where acts of violence are taking place, area affected (km<sup>2</sup>), and percentage of total area of country
  - **Human:** Number of victims of violence per month or year, number of

refugees/IDPs, nutritional status and health status of the population

- **Economic:** Destruction of infrastructure, percentage decline in legal economic activity in the region
- **Military:** Parties involved in the conflict, number of combatants.

#### 4. **Conflict Constellations:**

- Actors and alliances (political, economic or social alliances)
- Framework conditions (political, economic, regional, global)
- Patterns of conflict and violence (e.g. seasonal violence)

#### 5. **Conflict causes:**

- Political: What are the demands of the parties involved?
- Economic: Poverty, globalisation?
- Governance: Collapsing institutions
- Territorial/natural resources
- Social – e.g. discrimination

#### 6. **Conflict trends and risks**

- Tendency to spread into other areas
- National and regional repercussions, potential involvement of additional actors
- Probable consequences of a possible victory/defeat for the parties in conflict?
- Long-term consequences of the conflict for the area?

#### 7. **Conflict settlement and peace process**

- Existing processes and structures of mediation
- Role of Government in settling the conflict
- Role of civil society
- Role of external actors

## **Conflict analysis tool 2: Conflict phases**

**Sources:** *Lund 1997, Fisher et al. 2000:19f. Klingebiel et al. 2000, Leonhardt 2000*

Each conflict is unique with various phases and levels of intensity and violence. It is important to recognise these various stages because they each present different challenges and opportunities for internal and external actors as they attempt to play a part in bringing about a peaceful transition of the conflict. This is a good tool to analyse efforts by mediators or other means that have been used to try and solve the conflict. The intensity of the conflict over a certain period of time can be represented with the aid of a graph.

This tool helps to differentiate between the following phases of a conflict:

- 1. Latent conflict:** Although outwardly there is an appearance of stability, the structural causes of conflict such as poverty are already in place and at least one of the parties in the conflict is aware of them. Relationships between the parties are tense. There are few opportunities if any to address and solve the problem. The tensions have been spilling over into occasional acts of violence.
- 2. Conflict escalation:** The conflict has now become public, with the behaviour of one or more of the parties in the dispute becoming increasingly confrontational (for example public demonstrations, or clashes limited to a certain locality). The degree of mutual trust drops quickly, and the parties prepare for further confrontations (generation of resources, formation of alliances).
- 3. Acute conflict:** The conflict is at its most intense. The level of violence is high, normal communication between the parties to the conflict is almost impossible. Peaceful options of resolving the conflict appear to be out of the question.



4. **Conflict settlement:** The acute crisis is brought to an end by the victory of one party, capitulation, mediation, peace negotiations or the intervention of a third party. The level of violence and tension drops, and communication between the parties to the conflict becomes possible again.
5. **Transition to a post-conflict situation:** The situation stabilises even though there are still political, economic and social uncertainties. If the causes of the conflict and the effects are not specifically addressed at this stage, there is a risk of renewed escalation.
6. **Conflict cycle:** Many internal conflicts have a tendency to drag on over years or even decades, even if the degree of intensity of the conflict varies in the meantime. In some communities the conflict intensity is even determined by the time of the year. This phenomenon is often referred to as the conflict cycle. (See the Voices of women in Section 3 of *The Companion* and what they did to break the cycle.)

## **Application**

- Recognition of phases and cycles of conflict escalation and de-escalation.
- Placement of the present situation in the overall course of the conflict.
- Drafting of conflict scenarios and discussion of possible means of exerting influence.
- Conflict perception and conflict rating by the target groups.

## **Procedure**

- Show the intensity of the conflict in the region over an appropriate length of time on a graph (x-axis: time; y-axis: conflict intensity).

- Discuss the criteria for assessing the conflict intensity; if necessary adapt the graph accordingly.
- Discuss the causes of the developments shown on the graph (e.g. escalation or de-escalation, periods of apparent calm).
- As part of trend analysis /scenario development discuss the possible future direction of the conflict.
- It is recommended to use Conflict Analysis Tool 2 – Conflict Phases, in conjunction with Conflict Analysis Tool 3 – the timeline, in order to obtain additional qualitative information relating to important events and developments.
- The phases of the conflict can be recorded separately for different parties or regions. This often reveals discrepancies, which provide interesting material for further debate.

## Example

FIGURE 2.1:  
STAGES OF CONFLICT  
[EXAMPLE 1 FROM  
UGANDA]

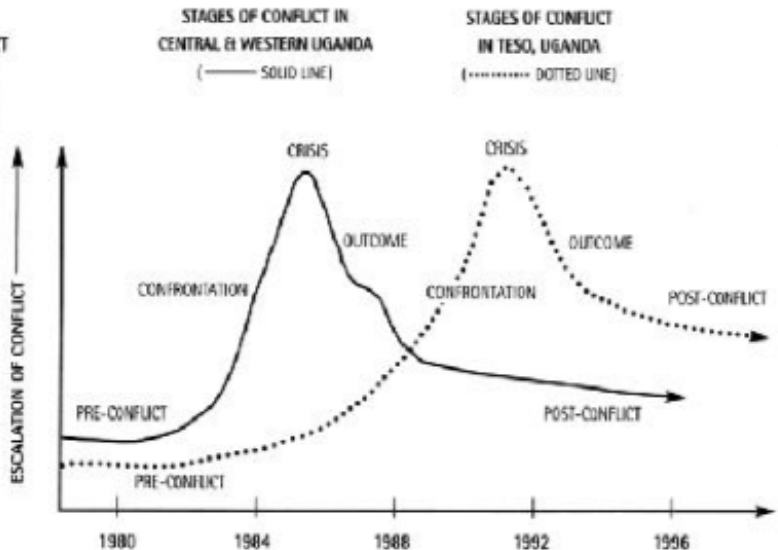


FIGURE 2.2:  
STAGES OF CONFLICT  
(EXAMPLE 2 FROM  
UGANDA)

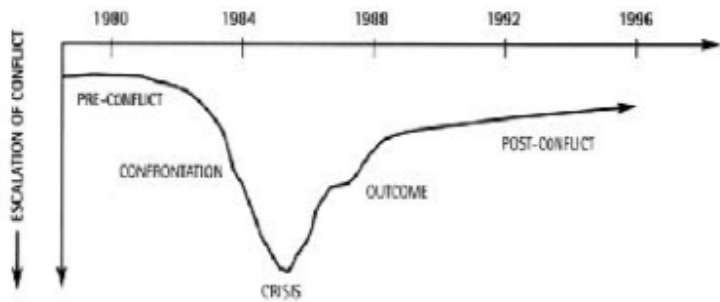


Figure 6.1: Conflict analysis tool 3, timeline

Source: Fisher et al. 2001:21

## Description

The Timeline is a list of the key events of a conflict in chronological order. Such events may include political propaganda, hate speech, formation of militias, formation of peace initiatives and famines. The conflict timeline is created by interviewing parties, actors and witnesses to the conflict. The conflict line therefore reflects the subjective perception of those being interviewed. This means that the Timeline as a conflict analysis tool is very good at distinguishing different perspectives of a conflict.

These may be the perspectives of individual parties to the conflict, or the standpoint of the central government as opposed to the standpoint of the local population, among others. It becomes obvious that different individuals and groups remember events differently and that they have different explanations for particular developments, such as the escalation of the conflict or the conclusion of a peace accord.

**Application:**

- Documentation of the local history of the conflict.
- Clarification of different perspectives of the conflict.
- Identification of important events.

**Procedure**

- The facilitator agrees a suitable year to start the timeline with the participants.
- The participants record the most important events in the conflict along the time axis.
- The facilitator discusses the causes of individual events and important consequences (for example political or psychological) with the participants.
- If appropriate, a separate timeline with peace initiatives can be added.
- If there are disagreements among the participants, separate timelines can be drawn up. Everyone should then compare these together and the differences discussed. It is important at this point to keep referencing the ground rules on respect for everyone's opinions. (Personally, I prefer that the parties to the conflict draw up separate timelines on the same conflict and then have a discussion on the differences.)
- Timelines are also helpful in the analysis of complex conflicts taking place simultaneously between a large number of actors and at different locations. In such cases timelines should be drawn up separately for each sub-conflict and then placed one over the other in order to compare them.

## **Conflict analysis tool 4: Conflict arena/ scene**

The conflict arena/scene helps in producing a spatial (multi-dimensional) analysis of a conflict. It is therefore particularly suitable for boundary conflicts as well as those fought over territory, land or access to natural resources. It involves obtaining a visual portrayal of the scene of the conflict by plotting on a map of the conflict, politically important borders, expanses of land, areas of influence, mineral deposits, and communication links and so on. The aim is to make it clear which areas are controlled by the various parties to the conflict, and precisely which areas, borders, mineral deposits, water resources and so on are critical factors in the conflict. It also shows from which sides external influence is exerted on the conflict.

### **Application**

- Analysis of the territorial aspects of a conflict and of external influencing factors.
- Analysis of economic factors that are prolonging the conflict (e.g. diamond, gold or oil deposits, drug-growing areas).
- Identification of strategic regions for project activities.

### **Procedure**

- Produce a map of the conflict region with as much detail as possible.
- Show the regions dominated by the various parties to the conflict.
- Identify zones with high levels of violence and disputed objects (for example the Badme plain, disputed by Ethiopia and Eritrea; Jerusalem, disputed by Palestine and Israel; areas with mineral deposits).
- Show cross-border alliances, sources of influence.
- The facilitator leads discussions on the significance of spatial factors for the evolution of the conflict to date and in the future.

Since we work with communities, it is possible to apply a variant of the conflict scene method at the village or town district level with maps of the village. In communities split along ethnic or religious lines and where conflicts are fought over resources or land, these methods can be used to obtain similar insights.

## **Conflict analysis tool 5: Conflict mapping**

**Source:** *Fisher et al. 2000:23*

The conflict mapping method entails producing a graphical representation of the conflict actors, their relationships and the respective conflict issues. This should take into account the parties directly involved in the conflict, and other groups allied to the parties or which are able to influence them. This helps the analyst to identify patterns of power, alliances, neutral third parties and potential partners for cooperation, and possible points where influence could be exerted. In order to focus conflict mapping on a particular problem area, it is essential to define at the outset:

- WHAT precisely it is intended to show.
- The point in time to which the analysis should relate (WHEN – the conflict phases tool can help here).
- From WHOSE PERSPECTIVE the mapping should be carried out.

The networks of relationships that are identified in this process are dynamic. This means that after some time the picture may be entirely different. In addition to the actors and their relationships, the issues causing the conflict between the respective parties can also be mapped. And the position adopted by the more important actors can be included in more detail on the side. This is a good lead-in to an analysis of the conflict causes and issues in the dispute. It helps in:

- Developing a greater understanding of the relationships and balance of power between the parties involved in the conflict.
- Identification of potential cooperation partners and target groups and examination of their position in the conflict.
- Examination of one's own position/neutrality.
- Identification of possible points of departure for conflict transformation.

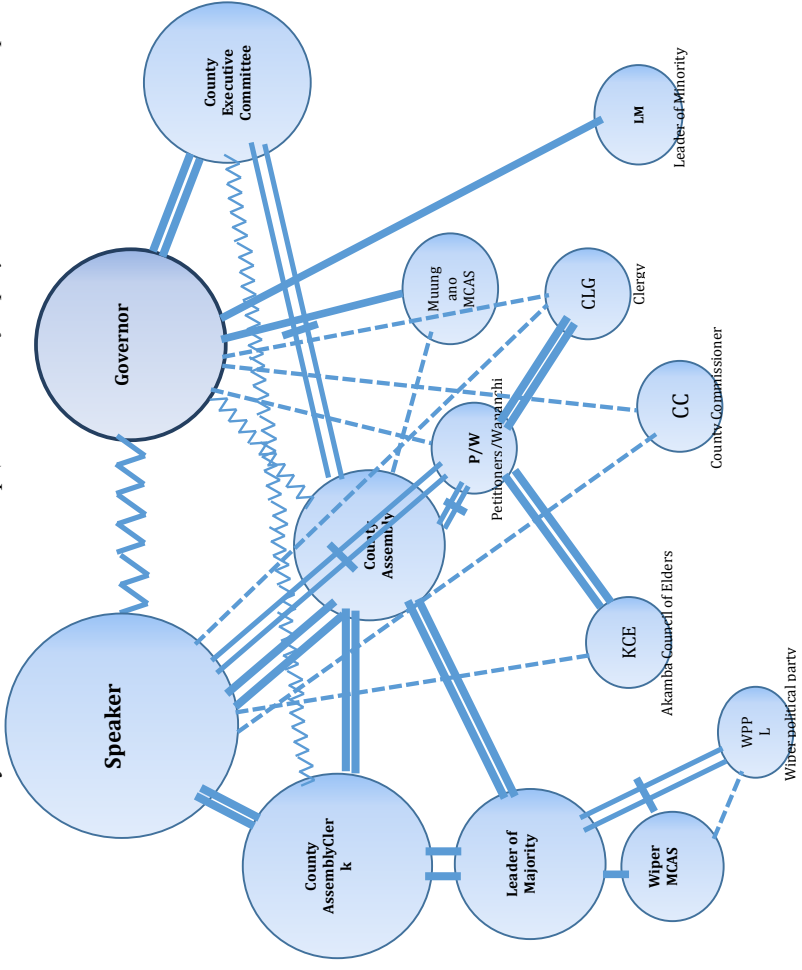
### **Procedure**

- Identify the most important conflict actors, representing the individual actors by circles of different sizes. The size of the circle depends on the amount of influence each actor has. Partners in alliances should be shown close to each other.
- Represent the relationships between the actors (conflict, cooperation, exertion of power) by means of lines and arrows.
- Enter the conflict issues.
- Discuss the allocation of roles between peace actors and the formation of alliances and synergies.

From the very beginning the facilitator should restrict the analysis to a certain set of questions. Participants are advised not draw up diagrams with too much detail. Conflict mapping is also suitable for depicting relationships between conflict factors. And it can be used to highlight the different views of the conflicts held by the various parties. To do this, each of the parties is asked by the facilitator to draw their own conflict maps and then compare with each other. The different perceptions that become apparent from this can be used as an introduction to a debate on the needs and fears of the individual parties.

# Makueni County Government Conflict Map (Commission of Inquiry into the Petition to suspend Makueni County Government)

**Key:** The different shapes represent people, Organizations and other influences. The links between them show their relationship to each other. The bigger the circle the more power it represents.



- Circles are people or Organizations. Draw them bigger when they have more power
- = Strong relationships or close relationships in the situation
- ... Dotted lines mean that the relationship is informal
- ZigZags show conflict
- Rectangles are issues that are not people
- Large shadows show influences that are not directly involved
- An arrow points in the direction where most influence is being exerted
- ≠ Double lines cutting across show a broken relationship

<b>ISSUES</b>	
<p>2. Refusal to pass laws</p> <p>3. Slow and non-implementation of projects</p>	<p>4. Misuse of county funds in foreign and domestic travels</p> <p>5. Motions of removal of ECMS</p>
<p>7. Nepotism and Corruption</p>	
<p>6. Total breakdown of relations culminating in the shooting</p>	

Political parties, Wiper, URP



## Key

- Circles indicate the parties involved in the situation; relative size and power with regard to the issue.
- Double lines, like a wall across single lines, indicate a broken connection.
- Straight lines indicate links – that is, fairly close relationships.
- Double lines indicate an alliance.
- Dotted lines indicate informal or intermitted links.
- Arrows indicate the predominant direction of influence or activity.
- Semi-circles show external parties that have influence but are not directly involved.
- Zigzag lines and lightning indicate discord, conflict.
- Rectangles indicate issues or topics other than people.

## **Conflict analysis tool 6: Conflict pyramid**

**Source:** *John Paul Lederach 1997, adapted from Fisher et al. 2000:33ff*

The Conflict Pyramid can be seen as an alternative or a supplement to conflict mapping. It is good at analysing the various levels of a conflict and to identifying strategically placed key figures and institutions on whom or which it is hoped to exert influence. J P Lederach drew a distinction between upper, mid and grassroots levels of conflict management.

### **Level 1 (Upper level)**

- Military, political and religious leaders in the public eye
- Government representatives
- International organisations

## **Level 2 (Mid-level)**

- International organisations
- Respected figures in certain sections of society
- Ethnic or religious leaders
- Academics, professionals
- Heads of NGOs

## **Level 3 – Grassroots level**

- Local leaders, elders
- NGOs and social workers
- Women's and youth groups
- Local health workers
- Refugees' representatives
- Peace activists

Experience with conflict transformation in many countries has shown that progress must be achieved at all three levels if an international or internal conflict is to be sustainably resolved. But it is also true that at every level, there are key individuals and organisations that can provide impetus because of their special relationships with others at higher or lower levels. Lederach attributes the greatest significance to the mid-level, because it is interlinked with both the highest level and the grassroots level.

For the purpose of pyramid analysis, the most important actors at each level must be identified. As well as this, the relationships and conflicts between these actors and with actors at other levels can also be shown. It may be useful to describe each party to the conflict with a pyramid of its own and to compare these with each other, using this as a basis for working out further relationships and cross-links. In doing so, possible entry points for influencing important actors should be sought.

## Application

- Identification of decision-makers and key figures at the various levels of conflict.
- Examination of one's own work or strategy to determine whether it includes the greatest possible number of levels.
- Identification of appropriate strategies in order to influence the various levels.
- Identification of potential partners for cooperation at the various levels.

## Procedure

- Identify the levels at which the conflict is taking place.
- Enter important organisations, institutions and individuals at each level.
- Discuss the relationships between the levels.
- Enter your organisation or yourself at the relevant level, take stock of the existing relationships between the organisation and the other levels, and identify relationships that still need to be established .

## **Conflict analysis tool 7: Conflict Layer Model (Onion)**

**Source:** *Fisher et al. 2000: 27ff*

The conflict layer model consists of concentric circles showing the needs, interests and objectives or positions of the individual parties to the conflict, from the inside to the outside (hence the reference to an onion, indicative of the various layers). The use of this approach is based on the experience that in peaceful situations in which there is a high degree of mutual trust, people tend to act on the basis of their actual needs. In an unstable situation with

diminished trust, people tend more to place abstract collective interests at the forefront of their minds. If the conflict escalates even more, people then withdraw yet further to certain positions or demands that have their roots in the dynamics of the conflict and have little to do with their actual needs.

The conflict layer model has been used successfully in negotiation and mediation situations because it enables the parties involved in the conflict to both examine their own positions and gain an understanding of the interests and needs of the other side. It usually becomes apparent that their original needs are in fact perfectly compatible with each other. This can then be the first step towards a negotiated solution. The conflict layer model is a useful instrument for working out conflict issues (at the level of various positions and interest) and the conflict causes (at the level of the interests and needs) from the standpoints of the individual stakeholders.

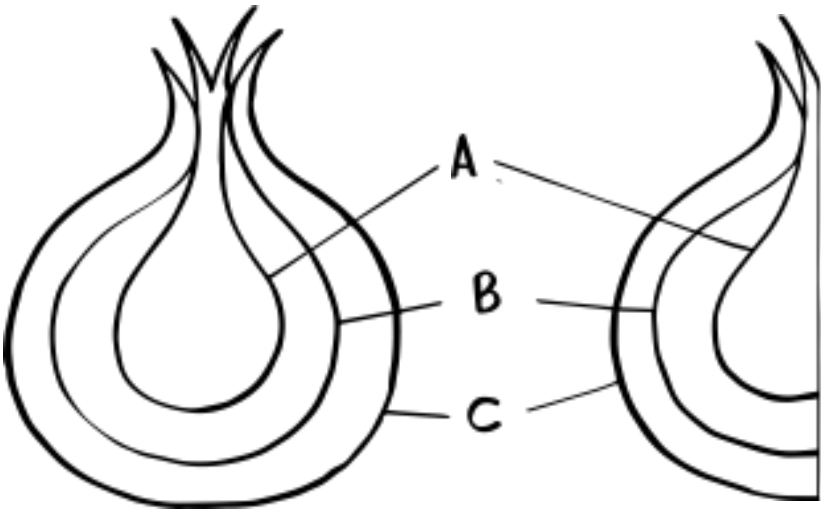


Figure 6.3: Conflict analysis tool 7: Conflict Layer Model

**Key:**

**A –NEEDS – What we must have**

**B- INTERESTS – What we really want**

**C- POSITIONS – What we say we want**

**Application**

- Analysis of the conflict causes and issues
- Identification of the common needs of the parties involved in the conflict as an entry point for engagement
- Lead-in to dialogue sessions and mediation events

The facilitator asks the participants to do the following:

1. Draw an “onion” with three layers: the central core contains the needs (what we have to have), the first ring the interests (what we really want) and the outer ring the positions (what we say that we want).
2. Identify the needs, interests and positions of the most important parties involved in the conflict. If there are two parties, these can be represented on the left and right halves of the model, otherwise use more than one model as necessary.
3. Discuss the extent to which the positions and actions of the parties are truly suited to promoting their needs and interests. Identify conflict solutions on the basis of shared needs and well-understood interests.

Instead of a layer model it is also possible to represent the positions, interests and needs of the parties to the conflict (and your own organisation) using a matrix.

This is particularly suitable for situations where a large number of parties are involved. However, the analysis should not be allowed to grow to an unmanageable size, so be sure to concentrate on the most important actors and to look for common ground and possible solutions. Immediately record any solution during the discussions.

## **Conflict analysis tool 8: Conflict tree**

**Sources:** *Adapted from Dawson 2000, Fisher et al. 2000: 29ff*

The Conflict Tree involves identifying a core problem to which causes and consequences are then attributed. The core problem should be one of the central causes of the conflict. The Conflict Tree can help the mediator focus on a central issue. The tree always instigates a lively debate about the causes and effects of the conflict. It is quite possible that one issue (such as poverty) will be identified as both a cause and effect of the conflict. The next stage can then include discussion of possible approaches to solutions, which should also be placed in chronological order.

### **Application**

- Discussion and documentation of the causes and impacts of the conflict.
- Identification of a core problem as an entry point for mediation.

### **Procedure**

The facilitator asks participants to:

- Draw a tree, with its trunk, roots and branches on a large sheet of paper.
- Share out smaller pieces of paper among the participants, on which they note important conflict factors.

- Attach their cards to the tree. The trunk stands for the core problem, the roots the causes of the problem, and the branches its effects.
- The facilitator then leads discussion on the causes and effects, and in particular ensures that the core problem is correctly identified; if necessary the participants make the needed changes to the Conflict Tree.
- The facilitator leads discussion on possible approaches to solving the core problem, the steps that need to be taken, with their advantages and risks.

The Conflict Tree is particularly useful when the conflict appears to be highly complex and the parties to the conflict find it difficult to agree on a central issue.

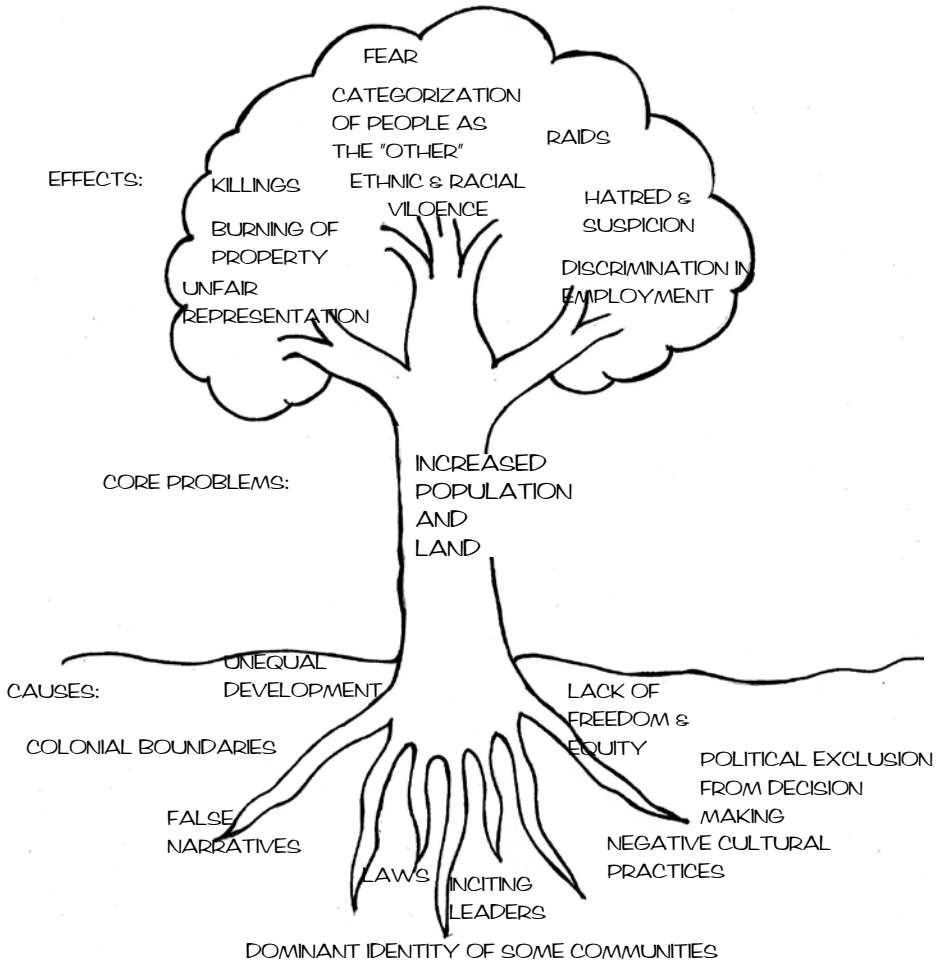


Figure 6.4: Conflict analysis tool 9: Conflict Pillars

Source: Fisher et al. 2003:31ff



Violent conflict situations can be either stabilised or prolonged by a whole range of factors. In some cases conflict-prolonging or other secondary factors have arisen as a result of the conflict (e.g. people driven from their property by violence) and often have a greater influence on the conflict than its original causes. It can be useful to picture the conflict as an upside down “unstable” triangle that is supported by pillars on either side. These pillars represent the secondary conflict factors. Mediators must take note of these factors and discuss how to influence them and with whom to work to solve them. The conflict pillars help to identify entry points for a mediator.

### **Application**

- Identification of the factors that sustain a conflict situation and make a peaceful solution more difficult.
- Identification of possible ways in which mediators can diminish the effect of these factors or transform the part they play into a positive one.

### **Procedure**

- Identify the problem situation (e.g. high level of violence, conflict) and draw it as an inverse triangle.
- Draw the forces and factors that appear to be sustaining this situation as pillars supporting the triangle.
- Discuss which pillars can be weakened or removed and what needs to be done in order to achieve this; note possible strategies in the form of key words beneath the pillars using a matrix.

In a conflict between two parties it may be helpful to enter the conflict factors relating to one party on one side of the triangle and those relating to the other party on the other.



## Module 7

# The Mediator and the Art of Mediation

## **Overview**

In this module, participants have the opportunity to arrive at conclusions on how their personal view on mediation, their ability to manage conflicts that arise during training, their perceptions and assumptions about their learners, as well as their individual facilitation style and the impact on their effectiveness as facilitators.

### **Activity 7.1 Understanding our reactions: What would be your response?**

#### **Objectives**

Assist participants to:

- become familiar with their immediate responses in certain conflictual situations
- identify the words she/he uses when faced with a certain conflictual situation
- identify words and reactions which would not have the effect of aggravating the situation further

#### **The facilitator takes the following steps:**

- Give examples of conflictual situations experienced at the individual, family, community and state levels.
- Ask each participant to note on a piece of paper their possible and immediate reactions (feelings, words, action) if they were to be in the conflict presented.
- Note the approaches of each individual to provocation, including the key words they use.

- Classify participants' written answers under the following categories: negative or passive responses, aggressive or violent responses, and responses offering peaceful solutions.
- Comment on the results in relation to the objectives of the exercise. Comments could include asking participants to choose alternative responses to the "negative" and "aggressive" answers, which can help resolve the conflict in a peaceful manner.
- Have participants take into consideration that there are always at least two parties to any conflict. They must therefore consider the needs, interests and positions of each party in order to settle a conflict (See the Conflict Onion).

## Examples

1. Your young brother kicked his ball into your neighbour's home and broke a window. The neighbour protested, calling your brother an ill-mannered child. Your mother intervened. The neighbour called her "a failed parent". You felt obliged to step in. What was your reaction?
2. Your school has a rotational duty roster. As a teacher, you know that each term you work for two weekends, which you have planned for as you attend weekend classes – working towards your Masters degree. However, the school principal tells you that he has relieved one of the teachers off weekend duties and you will instead take her duties. The principal then walks away. How do you respond?
3. Your uncle comes to your house and asks for a donation to meet some of his expenses. Two months ago you gave him half your salary when he was facing similar challenges. You inform him that you have already used all your money and have a sick child, reminding him kindly that you recently gave him half your salary. He accuses you of lying and

demands to see your payslip to ascertain how much you earn. He calls your parents and tells them how ungrateful you are to forget it was he who often took you to school on his bicycle when you were a young child. He will not leave your house until you show him the payslip. What do you do?

4. You bought potatoes. When you arrived at home, you realised that only the ones at the top were good, with the others rotten. You take back the potatoes and the person who sold them to you accuses you of having inserted the rotten potatoes. What do you do?
5. You were driving down the road. The police stopped you and asked for your driver's licence. They read your name and made derogatory remarks about the ethnic community they assume you are from. They then tell you that the political views of your ethnic community (which they assume they know because of your name) are useless. They find "imaginary" faults with your car, saying the tires are worn out, yet you only bought them last week. They are obviously trying to trump up a false charge against you. What do you do?
6. You were driving down a road unaware that recently growing tensions have erupted into violence. You see a roadblock mounted with big rocks and tree branches. Lots of people are at the roadblock. Many are carrying knives and machetes. They ask you to get out of the car. They ask you for your identity documents. They want to know your ethnic community and religion. What do you do?
7. You live in a town and are a member of your ethnic community's welfare group. The group contributes money towards illness, funeral and wedding expenses. It is also a good place to reconnect with people from the village. You enjoy being there and offer your support by documenting the activities. During the election period, the welfare group begins to talk

about supporting a candidate from their ethnic group through a certain political party. You agree enthusiastically. Tension rises when one of the people from your welfare group is attacked for wearing a T-shirt with the slogans of the political party your group is supporting. He is badly hurt. At the next welfare group meeting, people suggest that the contributions kept aside for illness, funerals and weddings should be used to buy weapons to attack the opposing political party. You stand up and strongly disagree. The members ask you to leave the room. What do you do?

## **Activity 7.2: The words I use**

### **Objectives**

Assist participants to:

- Re-examine the way they use words in conflictual situations
- Identify ways in which they express their views during both minor conflicts or as mediators of armed conflict

### **Rules for participants**

- Concentrate on the subject matter of the conflict, not on the other person
- The subject concerns both parties
- Avoid provocative or accusing words
- Avoid comments on the personality of the other party
- Distinguish between feelings of anger and aggressive violent expressions
- Exhibit courage to apologise
- Express feelings without prejudicing the other

- Keep in mind the objective of arriving at a common solution, not winning an argument

### **The facilitator takes the following steps**

- Picks one of the scenarios described in the exercise... “What would be your response”?
- Asks participants to prepare a role-play on the scenario and act it out.
- With other participants, notes observations concerning the words and conduct of the two parties during the conflict.
- Leads a debriefing on the exercise with all making comments on the words and conduct of those acting.
- Picks another scenario, another group, and repeats the exercise.

## **Activity 7.3: The mediator: Core values and beliefs**

**Objective:** To explore mediators’ core values and beliefs about how training should be conducted.

### *Introduction*

Our core values and beliefs about how training should be conducted impact the way we plan and carry out a mediation training session. Our values also impact how we conduct ourselves when facilitating training, including our interactions with the participants.

### *Instructions*

In **Part A**, ask participants to carry out an exercise on listing values. In **Part B**, the facilitator leads the participants in a large group discussion on her values and beliefs.

## **Part A:**

**Time:** 15 min

The facilitator should begin by leading the group in exploring- their core values and beliefs as mediators of armed conflict.

### **List of statements regarding mediators' values and beliefs from the participants**

The participants will individually list their values and beliefs and share them with the rest of

the group.

## **Part B: Large group discussion**

The mediator should lead participants in a large group discussion, which should also address the two questions below:

1. Are there other values and beliefs that you should consider essential which are not mentioned?
2. How do these values and beliefs relate to the underlying principles of the Participatory Approach?

## **Part C: Learning Activities**

### **Activity 7.4: Active listening**

**Learning Objectives** assist participants to learn how to listen to others and respect different perspectives

The facilitator does the following

- Makes brief remarks on why listening skills are crucial to a woman



mediator of armed conflict. When introducing this exercise, I usually say something along these lines: “Many conflicts are escalated when parties fail to consider, value, respect and understand each other’s pluralistic perspectives. Effective listening requires an attitude of respect for difference and a willingness to dignify the speaker by listening to what they are saying. This involves concentrating on what the speaker is saying. In so doing, both the speaker and the listener benefit by learning more about each other and about the issue being discussed. There is a difference between hearing and listening. Often we hear people without listening to them. Active listening means going beyond listening to observing the speaker’s body language. Total concentration on what a person is saying allows a mediator to paraphrase the message delivered by the speaker. This in turn gives the speaker confidence in the skills of a mediator to solve the problems.”

- Divides participants into groups.
- Has each group select a rapporteur.
- Pairs the participants in two’s (one speaking, one listening), with the rest of the group acting as observers. Then:
  - The facilitator asks participants to think of an interesting story, problem or conflict.
  - Speakers have 5 minutes to talk to the listener on their chosen topic.
  - The listener must listen actively, with their body language communicating interest, understanding of the emotions involved and appreciation to be listening.
  - The listener paraphrases back what the speaker has

communicated. Both speaker and listener should avoid making judgments and criticisms.

- The rapporteur evaluates the listening skills and writes down the rephrased statements and reviews the analysis with the speaker and listener.
- Each person in the group should get the opportunity to play the role of speaker, listener and rapporteur.
- Debriefs the exercise with the whole group asking for example whether the exercise led to more understanding, respect and appreciation of each other's differences. The participants will give their opinions on how the experience was like, if it was useful or not.
- Ask participants to try out this exercise at home.

## **Part 2**

Facilitator initiates the following:

- Asks participants to form into groups of three, as participants A, B and C
- Asks participant A to inform participant B about a conflict she is facing and her feelings about it. Participant B will offer a different opinion on the same conflict. Participant C will paraphrase what Participant A and B said in such a way that she is able to present the case for each side without bias to either A or B.
- Explains so that participant C focuses on the following:
  - Differentiating between facts and feelings as the speaker narrates their experience.

- Summarising what was said without making any judgments or evaluation, and begins to bring the parties towards an agreement.
- Avoiding phrases such as “I can see you have a strong opinion on this,” and instead suggesting, “There is another way of looking at this”.
- Changes roles.
- Debriefs the exercise.

### **Part 3**

The facilitator initiates the following:

- Presents topics that are prepared in advance and in agreement with the participants, ones that are designed to enhance listening skills. This would include topics about conflict that most people ordinarily would have a problem finding consensus on.
- Asks participants to work in groups of two or three and offer opinions concerning each topic.
- Asks each group to take the role of negotiators in a mediation process, and express their views, feelings and arguments regarding the cause, manifestation and possible solution to the conflict, as another group listens as mediators.
- Asks participants to identify which conflict analysis tool would be suited to understand the conflict better.
- Asks participants to paraphrase and summarise what has been said, and to begin framing appropriate expressions to convince each other.

- Asks participants to analyse each other's listening capacity and the words they used.
- Debriefs the exercise.

*End of Activity*

## **Activity 7.5: Setting the mediation climate**

**Objective:** To describe the facilitator's role in setting an appropriate mediation climate and appropriate techniques to enhance participants' learning.

*Introduction*

The atmosphere of a mediation training session has direct impact on the level of participant learning and of their satisfaction with the training. In addition to the learning itself, the facilitator's style is a key factor in setting the right climate.

### **Part A: Brainstorming**

Ask the participants to brainstorm individually on what a facilitator can do to nurture a conducive climate for mediation learning, keeping in mind the core values and beliefs previously discussed.

### **Part B: Large group discussion**

Ask the participants to share their ideas with the larger group. Share with them examples from your own mediation, then lead a group discussion on facilitation of a mediation training session.

**Questions to consider:**

1. As a facilitator, do you have a general idea of your participants' learning needs prior to the workshop? Do you hold any presuppositions about

their values, beliefs, and attitudes? How might this affect your role as a facilitator?

2. Do you think participants perceive facilitators differently depending on whether they are male or female? If so, why?
3. One of the statements in the Continuum exercise is about being neutral as a facilitator. Is it possible to remain neutral as a facilitator? Explain.

*End of Activity*

## **Reference Sheet 18: The facilitator's style: an important element in setting the climate**

### **Things to do**

1. Establish your role in your own mind.
2. Establish participants' expectations and needs, and your expectations as the facilitator. Ensure these are known, understood and agreed by everyone in the group.
3. Create a supportive atmosphere where people feel bold and free enough to take risks.
4. Be sensitive to the communication process, including participant body language, as well as your own.
5. Listen with empathy; do not interrupt.
6. Also acknowledge ideas you do not agree with.
7. Use positive reinforcement, like praise and recognition.
8. Show you care.
9. Deal with "difficult" participants in a respectful way.

10. Communicate frankly about what you know and what you do not.
11. Be energetic. Your energy will produce a ripple effect on other participants.
12. Use icebreakers and/or openers you are comfortable with, ensuring that your participants are also comfortable with them.
13. Get feedback both during the activities and at the end of each segment.
14. Make yourself accessible for questions and other offline discussions. This can involve coaching.
15. Learn with the group!

## **Activity 7.6: Mediation dilemmas**

**Objective:** To practice techniques that can be used to address problematic situations that arise during training sessions.

### **Description:**

In the PTA, participants were asked to describe three mediation dilemmas or challenging situations that they had ever experienced as mediators. In this activity, participants share strategies for addressing these challenges. The activity is divided into two parts. In Part A, ask the participants to work in small groups and discuss how to address a number of facilitation dilemmas, starting with those listed. In Part B, ask each group to present the results of their discussion to the large group. The solutions should be presented in a creative way.

### **Part A: Handling mediation dilemmas**

#### **Group work**

The mediator should divide participants into groups according to the target audience of their training and assign one or two mediation dilemma situations

to each group. Six sample dilemma situations are provided below. These can be supplemented by situations provided by participants in their PTAs.

Ask each group of participants to read the scenario assigned to them and then discuss how they would handle it. Have them prepare to present their strategies to the larger group in Part B. Encourage them to be creative.

### **Situation 1**

The participants in your mediation session have been working in three sub-groups on how to solve the problem of Internally Displaced People (IDPs) for about an hour. This is important, as they are decision makers who have the power to solve the issue.

In all, 45 minutes are available for the three groups in which to present the results of their discussion to the whole group.

Group 1 completed their presentation in 10 minutes.

Group 2 is now presenting, and they have been speaking for over 20 minutes. Their presentation is very engaging and there is lively discussion.

Group 3 has not presented yet. Participants will break for lunch in 15 minutes.

How do you help with time management here?

### **Situation 2**

You are a mediator. Participants in your mediation session are engaged in a discussion on a topic which is of particular interest to you as a mediator. It is an area in which you have a lot of experience and have mediated on elsewhere. You do not agree with many of the things that are being said. What do you do?

### **Situation 3**

You are mediating between parties in conflict and three women have been included as negotiators. One is very shy and is easily subdued by other negotiators, even if she has useful things to say. Another clearly has influence, and the negotiators listen when she talks. However it is difficult to stop her from contributing, although she does not know the issues very well. The third woman has a lot of information but is not good at listening to other people. She has studied the conflict widely and is eager to share the information she has. As a mediator, how do you manage the three temperaments for the good of the mediation process?

### **Situation 4**

You are facilitating a mediation session that has brought together parties in conflict from different parts of the community. The parties hold very diverse positions on gender issues.

During the session, an argument erupts on whether women should be part of the peace processes. You step in as mediator and diffuse the argument, however the parties are still angry at each other and their mood will affect the mediation. What do you do?



### Situation 5

You are asked to mediate a dialogue session designed by a colleague who fell sick one day before the mediation began. You know the conflict and the issues well, however you are only provided with the designed materials a day before the mediation begins. What do you do?

### Situation 6

You are a woman mediator facilitating a mediation session in which you are the only woman. The negotiators (all men) have different personalities. Some men are unhappy that a woman is mediating such an important issue. They are mostly unresponsive, and just sit back watching the proceedings. Some men are condescending, explaining issues to you as the mediator as they would to a small child. Some men shoot down your suggestions immediately you voice them. But other men are very supportive of your role and talk to you often during breaks, asking for advice and suggesting ideas to find solutions. Some men speak a lot, taking up too much time. How would you handle the mediation? One is an expert at blaming, finding fault, accusing and sharing their endless grumbles with anyone who cares to listen. The complaints range from the mundane to the most ridiculous. How do you bring people together to move the situation forward?

## **Part B: Sharing strategies to address each situation**

The facilitator should ask each group in turn to present their situation and the strategies they arrived at to the larger group. Remind them to be creative and practice different presentation techniques such as role-plays and skits.

After each small group presentation, ask the other participants to comment and appreciate, and also to give more suggestions on how the situation in question could have been handled better.

*End of Activity*

## **Activity 7.7: Handling conflict in our mediation work**

**Objectives:** To identify ways of addressing conflict that arises during a mediation session; and how our own values and attitudes affect the way we approach interpersonal conflict.

**Description:** This activity is divided into two parts. In Part A, the facilitator leads participants through a demonstration activity. In Part B, the facilitator leads a larger group of participants to reflect on handling conflict.

## **Activity 7.8: Reflecting on my role as a woman mediator**

**Objective:** To critically reflect on our personal held beliefs and how they impact on our practice as mediators.

### **Description:**

#### *Instructions*

This activity is divided into two parts. In **Part A**, participants will discuss their roles, first as women and then as mediators. In **Part B**, participants will reflect on the notion of “neutrality” in mediation and participate in a large group reflection.

### **Part A: Large group reflection**

As human beings working in mediation, we hold two different yet compatible roles. We are simultaneously women affected by violent conflicts and mediators who must respect the perspectives of the parties in conflict and end the violence.

In order to be effective both as women and mediators, we must have a deeply felt commitment to human rights and belief in the necessity of building a just society. As mediators we bring on our knowledge, experience and

perspectives as women to our mediation sessions. Therefore, we must also acknowledge that our individual perceptions impact on our ability to understand and respond to the needs of the parties in conflict.

Refer to the chart below and the questions to consider, and then reflect on your dual concurrent roles as woman and mediator.

Our roles as women and as mediators

ITEM	WOMEN'S ROLE	MEDIATION ROLE
1. Goal	<ul style="list-style-type: none"> <li>To end the violence</li> </ul>	<ul style="list-style-type: none"> <li>To end the violence through mediation</li> </ul>
2. Responsibilities	<ul style="list-style-type: none"> <li>To take care of our families and communities</li> </ul>	<ul style="list-style-type: none"> <li>To facilitate an agreement to end the violence and therefore take care of our families and communities</li> </ul>
3. Knowledge and skills	<ul style="list-style-type: none"> <li>Understanding of political situations</li> <li>Negotiation skills</li> <li>Conflict resolution skills</li> </ul>	<ul style="list-style-type: none"> <li>Knowledge of mediation of armed conflict instruments</li> <li>Knowledge in specialised areas such as conflict resolution</li> <li>Knowledge of armed conflict theory and techniques</li> <li>Interpersonal skills</li> <li>Facilitation skills</li> </ul>

		<ul style="list-style-type: none"> <li>• Instructional design skills</li> <li>• Conflict transformation skills</li> </ul>
4. Personal characteristics	<ul style="list-style-type: none"> <li>• Single-mindedness in the pursuit of our goal</li> </ul>	<ul style="list-style-type: none"> <li>• Open to various perspectives</li> </ul>

1. How do my roles as a woman and a mediator compare?
2. What aspects of my role as a woman can improve my work as a mediator?
3. What aspects of my role as a mediator can improve my work as a woman?
4. In a conflict, I am perceived as either a woman, or as any other mediator, or as both. Depending on how I am perceived, how does my interaction with others compare? Do these perceptions influence my performance?

## **Part B: The notion of neutrality**

### **Large group discussion**

The facilitator should then lead a large group discussion on a dictionary definition of the word “neutrality”. This is followed by a discussion on why the neutrality of a mediator is important. As the discussions progress, record the participants’ comments and observations on a flipchart version of Worksheet 13.

### **Questions to consider**

1. Should mediators remain “neutral”? Is it possible to remain neutral? Explain?
2. What kind of argument can be made in favour of or against neutrality of the mediator in her work?
3. In what way can a mediator’s knowledge and perspective of the conflict impact the planning, designing and implementation of mediation activities?
4. How have you managed to advance your cause and still follow mediation principles?
5. What obstacles might a non-neutral mediator face?
6. How will the obstacles listed in question 5 impact your ability to continue carrying out mediation in different contexts? Think of institutions such as schools, or mediation with people like public officials, those in the police or the military.
7. Do you think women have a different view on neutrality from men? If yes, what would be their thoughts on the topic?

*End of Activity*

## Worksheet 13: Argument in Favour of or Against Neutrality

Arguments in favour of neutrality of the mediator in her work	Arguments against neutrality of the mediator in her work

### Activity 7.9: Sharing traditional mediation strategies

**Objective:** To share traditional mediation strategies used in our contexts and to practice facilitation skills.

**Description:** This activity is divided into three parts. In **Part A**, participants share a traditional mediation strategy in their small groups. Provide them with a photocopy of the written traditional mediation strategy they submitted together with their pre-training assignment (see a blank copy of the activity planner in Appendix 2).

In **Part B**, participants present, in groups, one traditional mediation strategy to the larger group. In **Part C**, two participants debrief the traditional mediation strategy.

#### Part A: Sharing your mediation activities

##### Small group work

The facilitator should divide participants into groups and provide them with a copy of their traditional mediation strategy. Using the hand-out, ask participants to briefly describe their strategy to the other members of

the group. Explain to them that this is an opportunity to demonstrate their facilitation skills.

Ask participants to select one of the traditional mediation strategies shared in their small groups and present it to the larger group in turns. Members should identify one person(s) of their group, someone other than the person who developed the strategy, to present it. Explain that having a different person present the strategy enables further practice of facilitation skills such as listening, explaining, demonstrating and adapting.

Ask participants to prepare a brief presentation of the activity to the larger group. Ask them to answer the following questions before the discussion begins:

1. How is conflict usually handled in your context?
2. What are the advantages or disadvantages of the method cited above in conflict handling?
3. What are the norms and mechanisms of conflict management that exist in your context?
4. Discuss the idea that conflict is a part of life and can bring about positive change. Further, discuss the distinction between conflict and violence, and the idea that dealing with conflict involves choices.
5. Explain why your group selected this particular traditional method to share.

*Remind them again to always be creative in their presentations.*

## **Part B: Demonstrating your traditional mediation strategy**

Ask the participants to present the strategies selected to the larger group. For each presentation, ask the participants from the other groups to provide feedback using Worksheet 14.

## **Part C: Debriefing of the activity**

**Objective:** To enable you to practice your mediation skills.

### **Large group work**

The facilitator should ask two participants to lead a debriefing discussion to evaluate this activity.

*End of Activity*

## **Worksheet 14: Providing feedback**

When providing feedback, remember the following:

1. Be objective
2. Be specific
3. Limit the amount of feedback you provide
4. Be constructive



<b>Activity</b>	<b>Feedback</b>
<b>Activity 1:</b> Title:	
<b>Activity 2:</b> Title:	
<b>Activity 3:</b> Title:	
<b>Activity 4:</b> Title:	
<b>Activity 5:</b> Title:	

*End of module evaluation*

**Description:** You evaluate the work carried out in Module 5.



## Module 8

# Model for Your Training of Women Mediators Session

## Overview

Since this is a Training of Trainers workshop, the facilitator asks the participants to read this module ahead of time, develop the aim of the workshop, and an overview to present to the group.

The aim of this Module... (Participants will fill this part in)

**Objective:** To produce a complete model for a training session for women mediators.

## Description:

Participants work in groups to develop a complete model for their training session for women mediators. They can make reference to the information in *The Companion* and in the *Facilitators Guide*.

*End of Activity*

## Worksheet 17: The model for your mediation session

Main steps	Questions you need to answer	Model for your training session
<b>Step 1: Target audience</b>	1. Who are the parties in conflict that need capacity development?	
<i>Description of your target audience</i>	Describe them in terms of occupation, and education level.	
	2. What problems do they face?	
	3. What is the context in which the violence is taking place?	

Main steps	Questions you need to answer	Model for your training session
<b>Step 2: Needs assessment</b> Determine <i>needs</i>	What competency (knowledge, skills and attitudes), do the parties in conflict need to learn?	
<b>Step 3: Goal and objectives</b> Set <i>goals</i> and <i>objectives</i>	Which needs will the mediation training address? Define them in terms of needs of the parties in conflict, the violent situation itself, and the conflict transformation agenda.	
<b>Step 4: Content</b> Determine <i>content</i>	What topics, themes, issues and information will you include? What content will come from the parties in conflict? What outside expertise is required? How will it be included? Presentations? Videos?	

Main steps	Questions you need to answer	Model for your training session
<p><b>Step 5: Training materials</b></p> <p>Develop <i>training materials</i>. Consider the materials to create, and use of existing materials and readings.</p>	<ol style="list-style-type: none"> <li>1. What existing materials can be used (from your own organisation and from other sources)?</li> <li>2. What materials (manuals, hand-outs/ audio-visual aids) need to be prepared?</li> <li>3. What reading materials will be included?</li> </ol>	
<p><b>Step 6: Time frame</b></p> <p>Determine <i>time frame</i></p>	<ol style="list-style-type: none"> <li>1. How long will the training take (number of days, hours per day)?</li> <li>2. Is the time frame realistic in relation to the amount of content you want to cover?</li> </ol>	

Main steps	Questions you need to answer	Model for your training session
<p><b>Step 7: Evaluation and follow-up tools</b></p> <p>Design <i>evaluation and follow-up tools</i></p> <p>Determine the strategies for transfer of learning</p>	<ol style="list-style-type: none"> <li>1. What information do you want to obtain from the evaluation?</li> <li>2. How will you use the information?</li> <li>3. What kinds of instruments will you use?</li> <li>4. What types of follow-up activities will you plan?</li> <li>5. What strategies will you use to increase the transfer and application of learning?</li> </ol>	

## **Activity 8.1: Presentations of participants' models for their mediation session**

**Objective:** To have participants present the models for their mediation session and receive feedback.

**Description:** This activity is divided into two parts. In Part A, the facilitator reviews the guidelines for giving and receiving feedback. In Part B, participants present the model for their training session.

## **Part A: Giving and receiving feedback**

### **Large group discussion**

In preparation for **Part B**, the facilitator leads a large group discussion on offering and receiving feedback, discussing the following Sufi sayings: “Before you speak let your words pass through these three gates: Is it true? Is it kind? Is it necessary?”

### **Questions to consider**

1. What is the purpose of offering and receiving feedback?
2. What are effective ways of offering and receiving feedback?

## **Part B: Group presentations and discussion**

Participants in each group, in turn, present the model of their training session using a flipchart version of Worksheet 17

After each presentation, the facilitator should invite the other participants to provide feedback. Once all the groups have presented, the remaining time will be used by each group to modify their mediation model based on the feedback received.

*End of Activity*

## Worksheet 18: Feedback grid

Main steps	No/Somewhat/Yes	Comments
<b>Step 1: Target participants</b> <i>Target participants:</i> are the right people being targeted?		
<b>Step 2: Needs assessment</b> Determine needs: are the <i>needs</i> of the target audience clearly identified?		
<b>Step 3: Goals and objectives</b> Set <i>goals and objectives:</i> is what should be achieved clear?		
<b>Step 4: Content</b> Determine <i>content:</i> does the content meet the target audience's needs?		



Main steps	No/Somewhat/Yes	Comments
<p><b>Step 5: Training materials</b></p> <p>Develop <i>training materials</i>: are the training materials suitable for the target audience?</p>		
<p><b>Step 6: Time frame</b></p> <p>Determine <i>time frame</i>: is the time frame appropriate?</p>		
<p><b>Step 7: Evaluation and follow-up tools and strategies</b></p> <p>Design <i>evaluation and follow-up tools and strategies for transfer and application of learning</i>: are the suggested tools and strategies appropriate and effective?</p>		

## Additional information: Mediation in armed conflict training content checklist

Mediation in armed conflict: Information and knowledge	Mediation in armed conflict: Skills for taking action	Mediation in armed conflict: Values and attitudes
<ul style="list-style-type: none"> <li>• Concepts and principles</li> </ul>	<ul style="list-style-type: none"> <li>• Developing critical thinking skills</li> </ul>	<ul style="list-style-type: none"> <li>• Developing a sense of empowerment</li> </ul>
<ul style="list-style-type: none"> <li>• Historical development of women mediating armed conflict: Documents</li> </ul>	<ul style="list-style-type: none"> <li>• Developing emotional intelligence skills</li> </ul>	<ul style="list-style-type: none"> <li>• Appreciating the rights of others</li> </ul>
<ul style="list-style-type: none"> <li>• Mediation in armed conflict: Violations</li> </ul>	<ul style="list-style-type: none"> <li>• Developing strategic action plans</li> </ul>	<ul style="list-style-type: none"> <li>• Developing an acceptance of others</li> </ul>
<ul style="list-style-type: none"> <li>• Mediation in armed conflict: Law and its enforcement</li> </ul>	<ul style="list-style-type: none"> <li>• Analysing situations at macro- and micro-levels to determine cause and effect factors</li> </ul>	<ul style="list-style-type: none"> <li>• Showing empathy for those who have suffered war</li> </ul>
<ul style="list-style-type: none"> <li>• People and agencies responsible: Mediating in armed conflict</li> </ul>	<ul style="list-style-type: none"> <li>• Adopting methods of peaceful conflict resolution</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding the relationship between victims and perpetrators</li> </ul>

Mediation in armed conflict: Information and knowledge	Mediation in armed conflict: Skills for taking action	Mediation in armed conflict: Values and attitudes
<ul style="list-style-type: none"> <li>• Mediation in armed conflict: Terminology</li> </ul>	<ul style="list-style-type: none"> <li>• Analysing factors that cause violent conflict</li> <li>• Practicing participatory decision-making</li> </ul>	<ul style="list-style-type: none"> <li>• Applying mediation in armed conflict: instruments and mechanisms</li> <li>• Recognising our own biases</li> <li>• Examining how our actions impact the rights of others</li> </ul>

*End of Activity*

## **Activity 8.2: Mediation role-play: Permission to enter a “no-go area”**

**Objective:** To have participants discuss practical mediation using the example of assessing a “no-go area”.

**Description:** This activity is divided into two parts. In **Part A**, the participants act out the role-play. In Part B, the facilitator debrief the role-play, asking participants to share their experiences of “n- go areas”.

The facilitator asks participants to read Section 9 of *The Companion that* gives guidelines on a practical mediation, using the example of Chui and

Mlima. “No-go areas” are familiar to people living in situations of armed conflict between divided communities, in this case protagonists from two opposing communities, the Maji and the Soko. Chui wishes to visit his brother Ndovu in the “enemy” territory, but the request is denied. A mediator has to step in to help reach an understanding. This is a good description of armed conflict mediation outside of a formal peace process. First, the facilitator should allow participants to discuss what they do in situations when “no-go areas” divide communities. These situations may appear simple on the surface, but have far reaching implications, especially for children growing up within the divided society. The facilitator then organises the participants in designated groups to read and act out the role-play.

### **Activity 8.3: Drafting a community peace agreement**

#### **Overview**

*Drafting a Community Peace Agreement* provides an opportunity for participants to understand how to draft community peace agreements. The facilitator starts by explaining to participants why it is important to have a written agreement after reaching a peace deal. The facilitator guides the participants in determining who should draft the main components, who should sign the document, and what to look out for so as to avoid future conflicts arising from the wording of the agreement. In essence, the facilitator will focus on ensuring that by the end of the training, participants are able to guide parties in conflict to sign a written agreement. A good agreement should have proper implementation and dispute resolution mechanisms to ensure a sustainable peace, bearing in mind that differences over peace agreements are in themselves a major source of conflict!

## Objectives:

- To understand approaches adopted by various groups towards peace agreements.
- To understand how peace agreements support peace processes.
- To link objectives of peace agreements with results.
- To learn how to draft a peace agreement.

**Description:** This activity is divided into two parts. In **Part A**, the participants read Section 11 of *The Companion, Drafting a Community Peace Agreement*. In **Part B**, the facilitator then takes the following steps:

- Briefly presents to the participants a sample peace agreement and asks them to note the approaches adopted in settling conflictual issues.
- Writes on a flipchart an analytical framework centred on the following items:
  - Subject matter of the conflict
  - Motivation of those in conflict to continue fighting
  - Parties to the conflict
  - Proposals to end the conflict
  - Sanctions for breaking the peace agreement
  - Institutions or bodies the peace agreement proposes to be created or are already existing to implement the agreement and undertake to settle the conflict
- Leads a discussion on the participants' own situations and approaches taken or not taken, including peace agreements to end the violence. They will link their comments to the objectives of the

exercise, discuss negative or positive approaches, and propose any alternatives.

- Asks the question: “Do you think it is possible to associate objectives of a peace agreement with its results?”
- Asks participants to draft peace agreements on their situations (referring to Section 11 in *The Companion* titled **How to Draft a Community Peace Agreement**) and present them for discussion
- Discusses issues not within the participants’ control that could trigger violence and cause the peace agreement to fail. This could be issues such as the high cost of living, increases in the price of food and class struggles.
- Asks participants to identify those who are in favour of the peace agreement and those who are not for it (the spoilers), and have them propose what to do about both groups.
- Ensures participants have knowledge of the legal instruments such as the Constitution and Statutes, and what these say about solving conflicts.
- Asks participants to identify the claims in the conflicts being made in their communities, and define a precise, clear and attainable objective that does not constitute a threat to any of the parties in conflict.
- Asks participants to identify the information campaigns that will explain the peace agreement, and the choice of words that will ensure nobody is provoked.
- Asks participants to identify ways to carry along those people affected by the conflict not involved in drafting the peace agreement.

*End of Activity*

*End of Module Evaluation*

**Description:** Evaluate the activities carried out in Module 8.



## Module 9

# Workshop Evaluation and Closing



## Overview

This module provides participants with the opportunity to provide feedback on the workshop. Finally, the workshop organisers close the session.

### Activity 9.1: General evaluation

**Objective:** To evaluate the evaluation tool and the workshop.

**Description:** This activity has 2 parts. In **Part A**, the participants review the Pluralism Evaluation Tool provided in Section 12 of *The Companion*. In **Part B**, the facilitator provides participants with a general evaluation questionnaire. Participants should complete the questionnaire and return it to the facilitator.

## Overview

The Pluralism Evaluation Tool outlines effective methods for assessing mediation results from a pluralism perspective. Evaluation is an essential element in ensuring the sustainability of mediation work. The tools provided basically consist of review questions.

In order for participants to feel free to complete forms truthfully, the facilitator must guarantee confidentiality. Facilitator will use feedback from the workshop to improve on future events and workshop arrangements.

*End of Activity*

## **Activity 9.2: Closing**

**Objective:** To close the session.

**Description:** Workshop organisers close the training session.

*End of Activity*

## **Appendices**

### **Appendix**

Appendix 1: Sample application form

Appendix 2: Sample pre-training assignment

Appendix 3: Sample evaluation questionnaires

Appendix 4: Your Individual Plan for Putting Your Learning into Impactful Action

#### **Appendix 1: Sample application form**

*Add: Information about Workshop Organiser*

#### **APPLICATION FORM**

#### **TRAINING OF TRAINERS:**

#### **DESIGNING AND DELIVERING EFFECTIVE MEDIATION OF ARMED CONFLICT BY WOMEN**

*Add: Dates of the training*

*Add: Deadline for the receipt of applications*

#### **APPLICATION FORM**

<b>Part A: CANDIDATE</b>	
<b>1. Last Name:</b>	<b>First Name:</b>
<b>2. Country:</b>	
<b>3. Gender:</b> Male____Female_____	
<b>4. Email:</b>	

**Part B: ORGANISATION IF ANY****5. Name of Organisation****6. Mailing Address**

Number:

Street:

City

Province/State

Country

Postal Code

**7. Telephone :****8. Website:****9. Email:**

*Note: It is very important to provide an active email address, as it is typically the most used method of communication.*

**10. Year in which the organisation was established:****11. Number of staff:**

Full-time paid staff \_\_\_\_\_ Part-time paid staff \_\_\_\_\_

Volunteer staff \_\_\_\_\_

**12. Type of organisation**

Local NGO: \_\_\_\_\_

Academic Institution: \_\_\_\_\_

National or Regional NGO: \_\_\_\_\_

Government: \_\_\_\_\_

National Institution: \_\_\_\_\_

Other (please specify): \_\_\_\_\_

<b>14 ACTIVITIES</b>			
(a) Please describe your organisation's three main areas of work (in order of priority) and identify the thematic focus of each one (e.g. teaching secondary school, nursing in a community dispensary)			
(i)			
(ii)			
(iii)			
(b) Please describe three peace-building activities undertaken in your community in which you are/have been directly involved (e.g. mediation, workshops, training programmes, awareness-raising campaigns).			
<b>Activity 1</b>			
Title:		Duration:	
Goal:		Target beneficiaries	
<b>Activity 2</b>			
Title:		Duration:	
Goal:		Target audience	
<b>Activity 3</b>			
Title:		Duration:	
Goal:		Target audience	
Type of activity (e.g. workshop, training):			

**Please check (x) the appropriate box(es) that best describe your involvement and provide details**

(a) I was involved in designing the activity

Details of involvement:

(b) I was involved in designing the materials

Details of involvement:

(c) I was involved in facilitating the activity

Details of involvement:

List the main results:

**Activities continued**

**Activity 2**

Title:

Duration:

Goal:

Target Audience:

Type of activity (e.g. workshop, training):

**Please check (x) the appropriate box(es) that best describe your involvement and provide details**

(a) I was involved in the design of the activity

Details of involvement:

(b) I was involved in the design of the materials

Details of involvement:

(c) I was involved in facilitation of the activity

Details of involvement:

List the main results:

### Activity 3

Title:

Duration:

Goal:

Target Audience:

Type of activity (e.g., workshop, training, etc.):

**Please check (×) the appropriate box(es) that best describe your involvement and provide details**

(d) I was involved in the design of the activity

Details of involvement:

(e) I was involved in the design of the materials

Details of involvement:

(f) I was involved in facilitation of the activity

Details of involvement:

List the main results:

**PART C: TRANSFER OF LEARNING**

15. Please indicate other training programs on mediation in which you have participated. For each one you list, provide concrete examples of how you have used the knowledge and skills gained during the training in your conflict transformation or resolution work, and to what effect.

--

16. The goal of this training workshop is to build the skills and knowledge needed to plan design and deliver effective mediation in communities. Please give concrete examples of how you will apply your learning from this workshop in your mediation work.

--

**PART D: MEMORANDUM OF AGREEMENT**

The candidate must sign this Workshop Memorandum of Agreement.

Candidate's last name:	First name:	Country:



**Reference**

A referee can confirm that a candidate is active in seeking solutions to violence at the community level and is capable of participating fully during group discussions and presentations. The candidate will fully prepare for and participate in the workshop and carry out related follow-up activities.

**The candidate:**

If I am accepted as a participant in the workshop, I agree to:

1. Complete the relevant workshop preparation.
2. Attend and participate fully in all sessions and activities that are required parts of the workshop.
3. Develop a plan to transfer and apply the learning acquired.
4. Participate in all evaluation activities during the workshop and after its completion.
5. Promote links of communication and cooperation between my community, other participating organisations and the organisers of this workshop.
6. Show openness and respect towards other participants and all other individuals involved in the workshop, as stated in the “Workshop Code of Conduct” below.

*The Workshop Code of Conduct requires participants, facilitators, resource people and organising staff to respect each other’s dignity, values, religion and culture, irrespective of race, gender, national or ethnic origin, religion, age or disability.*

I understand that failure to comply with any of the above rules may result in me not receiving a certificate of participation and/or my being asked to leave the workshop.

Candidate's signature:

Date:

## **Appendix 2: Sample pre-training assignment**

*Add: Information about Workshop Organiser*

### **PRE-TRAINING ASSIGNMENT (PTA)**

#### **TRAINING OF TRAINERS:**

#### **DESIGNING AND DEVELOPING EFFECTIVE MEDIATION SESSIONS**

*Add: Dates of the training*

*Add: Deadline for receipt of PTA*

#### **INTRODUCTION**

The participant-centred approach of this training of trainers (TOT) workshop encourages active learning and has at its core you, a woman living in a community at conflict with others. As a learner in this workshop, you possess the expertise and experience to share with others and you are therefore also a resource person for others. Reflecting on your learning needs, as well as on the knowledge, skills and experience you can offer, is essential to the learning process. In addition to helping us with the selection of participants, the four exercises in this pre-training assignment will help you prepare for the workshop.

The pre-training assignment will help you to critically reflect on:

1. Your level of experience in planning, designing and delivering the mediation of armed conflict activities.
2. Your level of experience as a mediator.
3. The conflict situation in your country or community.
4. Your learning expectations.
5. What you can offer in terms of knowledge and experience.

The pre-training assignment must be completed and sent back to us along with your application form as soon as possible, and no later than (insert

date). The information you will provide in this assignment is necessary for some of the activities to be worked on during the workshop. Please complete the assignment to the best of your knowledge and understanding of the questions.

*Return the completed pre-training assignment to:*

Add: Name and contact information of person who will receive completed PTAs

*The information provided will not be shared publicly without your permission.*

## Pre-Training Assignment for Training of Trainers Workshop

To be completed and returned to (insert name of organisers here) no later than (insert deadline here)

To complete this form, write your answers in the boxes.

<b>Candidate</b>		
Last Name:	First Name:	Current position in your organisation:
Country:	Email:	

<b>Part I: Experience Designing and Delivering Mediation Sessions</b>				
1. My Level of Experience in Designing Mediation Sessions Please indicate your level of experience with each of the following training design skills using the 1 to 4 rating scale by marking an (x) in the appropriate box	1 = no experience 2 = minimal experience 3 = experienced 4 = very experienced			
	1	4	2	3
<b>(a) Instructional design</b>				
1. Determining goals and objectives				
2. Developing training materials				
3. Determining program content				
4. Increasing transfer and application of learning in the communities				
5. Assessing participants' needs				
6. Evaluating training				

<b>(b) Applying methodology and theory for developing and delivering mediation sessions</b>				
7. Using a participatory methodology in my mediation work				
8. Applying mediation in armed conflict theory				
9. Applying adult learning theory				
<b>(c) Designing mediation training materials</b>				
10. Writing case studies				
11. Designing role-plays				
12. Designing other types of participatory activities				
<b>(d) Using evaluation tools and techniques</b>				
	1	2	3	4
13. Carrying out needs assessment				
14. Developing indicators for assessing output, outcomes and impact				
15. Conducting interviews				
16. Preparing questionnaires				
17. Using learning journals				
<b>(e) Coordinating a mediation session</b>				
18. Ability to arrange the program logistics				
19. Designing a budget				
20. Managing a budget				

<b>2. My Level of Experience as a Mediator</b>			
Please indicate your level of experience with each of the following facilitation skills used in delivering mediation training, using the 1 to 4 rating scale by marking an (x) in the appropriate box		1 = no experience 2 = minimal experience 3 = experienced 4 = very experienced	
1	2	3	4
<b>(a) Setting the climate</b>			
1. Selecting and preparing the mediation space (e.g., the hall)			
2. Creating a supportive environment where people feel free and safe to share information			
<b>(b) Group dynamics</b>			
3. Keeping the parties in conflict on track during sessions			
4. Getting the parties in conflict to respect the schedule (e.g. starting time, breaks)			
5. Balancing the needs of individual participants with the needs of the group			
6. Harmonising the needs of the parties in conflict with the demands of the process			
7. Handling difficult parties in conflict			

8. Working constructively with diverse ethnic and religious groups	
9. Reading the mood of the group and making necessary adjustments	
10. Having participants reflect on the dynamics of the group	
<b>(c) Process skills</b>	
11. Presenting the issues to be discussed in mediation in a clear and concise manner	
12. Asking probing questions	
13. Encouraging critical thinking	
14. Paraphrasing interventions by parties in conflict	
15. Synthesising discussions	
16. Making appropriate links and connections	
17. Debriefing activities	
18. Using icebreakers and energisers	
19. Using a variety of participatory training techniques (e.g., brainstorming, role-plays, case studies)	
20. Flip charting	
21. Using audio-visual equipment	
<b>(d) Problem-solving skills</b>	
22. Defining a problem	



23. Generating solutions in a participatory manner	
24. Managing conflict	
<b>(e) Communication skills</b>	
25. Listening and really focusing on what the parties in conflict are saying rather than on just what I will say next	
26. Interpreting the non-verbal cues of the parties in conflict and responding appropriately	
27. Encouraging dialogue rather than debate	
28. Handling questions	
29. Making presentations	
<b>(f) Other skills you feel are important</b>	
30.	
31.	
32.	
<b>(g) Briefly describe three dilemmas (i.e., challenging situations) you have experienced as a mediator, ones which you feel other participants at the TOT will benefit from.</b>	
1.	
2.	
3.	

**Part II: Personal Characteristics/Qualities of an Effective Mediator**

(a) List your three strongest personal qualities/characteristics that you think make you an effective mediator

*For example:* open-minded, intuitive

- 1.
- 2.
- 3.

**(b) List three of your personal qualities/characteristics that you would like to strengthen in order to be a better mediator**

*For example:* Sensitivity to religious differences

- 1.
- 2.
- 3.

**Part III: Describing the Overall Conflict Situation in Your Country and/or Community**

The following is the overall conflict situation in my:

Country:

Community:

1. What are the principal problems that the people in violent conflict are fighting over? Indicate whether these are traditional/longstanding problems or newer/emerging problems.
2. What are the principal factors contributing to the problem causing the violence?
3. How do men and women experience violence in your society differently? Provide some examples.

4. How is your peace-building work helping to address...

(a) Some of the problems in your society?

Please provide examples:

(b) Inequality between women and men in your society?

Please provide examples:

#### **Part IV: Expectations and Resources**

1. Complete the lists below by writing two of your needs (what you hope to gain from this Workshop) and two “offers” (what you have to offer to other participants) according to these two categories: (a) Skills/ experience and (b) information/knowledge.

- **Skills/Experience in planning, designing and delivering mediation training activities**

Needs:

- 1.
- 2.

Offers:

- 1.
- 2.

- **Knowledge/Information in planning, designing and delivering Mediation of Armed Conflict training activities**

Needs:

- 1.
- 2.

Offers:

- 1.
- 2

2. Are you a member of any network of peace builders or mediators? If yes, list the networks you belong to. Then, explain why you are a member or why you are not.

During the workshop, we will ask participants to share their favourite activity in mediation of armed conflict with the other participants. Provide a brief description of the activity you will share, using the template on the next page. Please bring any materials you require in order to carry out the activity.

<b>My Favourite Mediation Training Activity</b>	
Title:	
Objective:	
No. of participants:	
Time:	
Materials:	
Description:	
Notes:	

### **Appendix 3: Sample Evaluation Questionnaires**

#### **A. Sample Evaluation Questionnaire for Module 1: Peace through Pluralism**

How well did we meet the main objectives of this module? Indicate your level of agreement with each statement below by checking the appropriate box.

	Strongly Agree	Disagree	Agree
1a. We developed a set of appropriate guidelines to help us work effectively as a group during the workshop.			

1b. <i>Please explain your answer</i>			
2a. We clearly explained why an Inclusive Participatory Approach is very appropriate for mediation.			
2b. <i>Please explain your answer</i>			
3a. We determined effective actions to improve our skills as mediators.			
3b. <i>Please explain your answer</i>			
4a. We identified appropriate strategies for addressing challenges to our mediation work resulting from the socio-political context.			
4b. <i>Please explain your answer</i>			
5a. Were the objectives of this module relevant to your current mediation work?	Yes	Somewhat	No
5b. <i>Please explain your answer</i>			

6. What I found most useful in this training.			
7. What I found less useful in this training			
8. Reflect on what you found most useful. If you could apply any content or techniques from this module in your work tomorrow, what would they be? <i>Please explain</i>			
9a. Have you changed your perceptions/ideas in any areas as a result of the activities and discussions?	Yes	Somewhat	No
9b. <i>Please explain your answer</i>			
10. Other comments:			

**B. Sample General Evaluation**

**Please rate the following by marking the appropriate boxes.**

**1. Did we meet our workshop objectives?**

Objectives	Strongly Agree Disagree Agree
<p>(a) I can use a basic instructional design model to plan and develop effective mediation training for specific target groups.</p> <p>(b) Comments:</p>	
<p>(c) I can determine appropriate evaluation methods and processes for mediation training.</p> <p>(d) Comments:</p>	
<p>(e) I can facilitate mediation training more effectively.</p> <p>(f) Comments:</p>	
<p>(g) I can identify follow-up activities to the training for furthering mediation work.</p> <p>(h) Comments:</p>	



<b>2. Workshop activities</b>	
	No Partially Yes
<p>(a) Were the activities effective in promoting the sharing of experience among the participants?</p> <p>Comments:</p>	
<p>(b) Were the activities effective in integrating practice and theory?</p> <p>Comments:</p>	
<p>(c) Was the amount of time allotted for each activity throughout the program adequate?</p> <p>Comments:</p>	
<p>(d) Was the combination of presentations and large and small group work appropriate?</p> <p>Comments:</p>	
<b>3. The Companion</b>	
	Very Poor Poor Good Very Good
<p>(a) General quality of <i>The Companion</i></p>	

(b) Potential usefulness in my work	
(c) Clarity of instructions	
Comments:	
<b>4. Facilitators</b>	
	Very Poor Poor Good Very Good
(a) Ability to explain clearly and summarise discussions	.
(b) Ability to encourage participation of group members during activities.	
(c) Ability to show connections among different peace-building activities.	
(d) Ability to stick to the purpose and manage energy and time	
(e) Comments:	
<b>5. Logistics</b>	
	Very Poor Poor Good Very Good
(a) Accommodation	
(b) Meeting room(s)	
(c) Food quality and service	
(d) On-site communication service	

(e) Communication with the organisers before the workshop	
(f) Comments	
<b>6. Overall evaluation</b>	No      Partially      Yes
(a) Was this workshop what you expected?	
Please explain:	
(b) What aspects of the training did you find most useful?	
(c) What aspects of the training did you find less useful?	
(d) What content areas would you recommend for future workshops?	

1. Name (optional):

2. Type of organisation:

Government: \_\_\_\_\_

NGO: \_\_\_\_\_

Other (specify) : \_\_\_\_\_

3. Job Title:

4. Gender:

Female

Male

### **Appendix 4: Your Individual Plan for Putting Your Learning into Impactful Action**

Use the space below to describe your Individual Plan

Name:
Organisation:
Country:
Title for Individual Plan:
Individual Plan rationale:
Goal and objectives
Internal strengths and weaknesses, external opportunities and threats

Target groups	
Description (include general and specific information on the activities planned along with a time frame)	
Description of how you plan to include women in your individual plan	
Results (outputs, outcomes, impact)	Indicators
Outputs (short-term)	
Outcomes (medium-term)	
Impact (long-term)	
Evaluation methods/tools	
Resources (based on available human, material and monetary resources within the organisation)	
Possible constraints (anything that could negatively affect your plan). How are you planning to address these?	



# End

## **Glossary** <sup>61</sup>

*Advocacy* – a planned, deliberate, and sustained effort to advance an agenda for systemic change. Advocacy is different from direct service in that – direct service delivery confronts visible problems and provides vital and immediate relief by meeting peoples’ basic needs. Advocacy looks deeper to consider the invisible root causes of the problem.

*Alternative Dispute Resolution (ADR) Transitional Justice Mechanisms* – a wide range of procedures and approaches other than litigation that aim to resolve conflicts in ways that will be mutually accepted by the constituent parties.

*Ceasefire* – a halt in all or just some offensive military actions among all or just some parties engaged in official war, guerrilla warfare or violent exchanges with another.

*Cessation of hostilities* – suspension of hostile action pending negotiation between the parties.

*Conciliation* – voluntary referral of a conflict to a neutral external party that either suggests a non-binding settlement or conducts exploration to facilitate more structured techniques for conflict resolution.

*Conference* – a formal meeting for consultation or discussion.

*Conflict* – a dynamic interaction between two or more interdependent parties who pursue goals, which are incompatible or are interfering (or are perceived as such) – by one or both parties in achieving their goals.

*Conflict analysis* – an action-oriented analysis of the causes and dynamics of a conflict and of the starting points for peaceful transformation and successful ending to the conflict.



*Conflict prevention* – activities set out over the long-term to reduce structural tensions and/or to prevent the outbreak or repetition of violence.

*Conflict transformation* – short and medium term activities directed at the peaceful resolution of material conflicts and relationships between the various parties concerned. This can take place at any stage of the conflict.

*Consultation* – in a consultation, a party with the power to act consults another person or group for advice or input to a decision. The decision-maker generally retains the power to accept or reject the advice.

*Covenant, Convention or Treaty* – these terms are used interchangeably meaning a legally binding agreement between states.

*Declaration* – a document stating agreed upon standards or principles, but which is not legally binding to the parties.

*Debate* – a discussion held by two opposing sides, usually with the objective of one side winning. The winner is the one who best articulates their ideas with convincing arguments.

*Demobilisation* – the opposite of mobilisation, as in recruiting and leading an armed group. In the military, demobilisation means disbanding an armed unit or staging an interim halt before reassembling regular or irregular armed forces.

*Disarmament* – an integral part of demobilisation aimed at reducing arms. Weapons are handed over to the disarming authority for storage, redistribution or destruction.

*Do No Harm* – sometimes carefully prepared plans have unexpected negative consequences in complex conflict situations and thus have the effect of intensifying the conflict. It is important for women mediators of armed conflict to understand and observe the cultural, socio-economic and political impacts and side-effects of their work so as to “Do No Harm”.

*Early warning system* – a systematic observation of a latent conflict using conflict prediction methods. The objective is to detect the signs of conflict escalation in good time (early warning itself) and initiate preventive measures (early response, early action).

*Human security* – protection not only against violence but also against other threats to people’s well-being and livelihoods such as environmental destruction, disease and economic crises.

*Intra-state conflict* – intra means “within”. Therefore, an intra-state conflict takes place within one and the same state.

*Inter-state conflict* – inter means “between”. Therefore, an inter-state conflict occurs between two or more states. An international conflict is a conflict between two or more states.

*Mutually hurting stalemate* – this means that as the impasse continues, parties may start to send signals about their willingness to explore negotiations because they are hurting mutually. Their motives can vary from genuine willingness to end destruction to a desire to regain strength in relative stability.

*Negotiation* – a discussion intended to produce an agreement. Different sides bring their interests to the table and the negotiation has a transactional and bargaining character to it.

*Operational prevention* – it entails actions that can be employed when violence and crisis are imminent such as finding missions, diplomatic interventions, mediation efforts, economic measures (sanctions, emergency aid, conditional offers of financial support), preventive deployment of monitors and/or military peacekeeping forces, arms embargoes, or demilitarisation.

*Negative peace* – when there is no open use of force, but the continued existence of structural violence.

*Positive peace* – it encompasses human security and structural stability.

*Peace-building* – a comprehensive concept that generates, encompasses, and sustains the full array of approaches, processes, and stages needed to transform conflict towards more sustainable, peaceful relationships; furthermore, it entails medium and long-term measures aimed at setting up mechanisms of peaceful conflict transformation, overcoming the structural causes of violent conflicts and thereby creating the general conditions in which peaceful and just development can take place.

*Pluralism* – an ethical or principled respect for human differences.

*Pre-conflict prevention* – actions undertaken when conflict is starting to escalate towards violence; it is geared towards containing the destructive behaviour of the parties in conflict and focusing mainly on the symptoms of violent conflict.

*Post-conflict prevention* – it seeks to address the underlying causes and structural conditions that gave rise to the violent conflict and to prevent violence from recurring.

*Ratification* – the formal process by which the legislative body of a state confirms a government's action such as signing a treaty.

*Reintegration* – the process by which former combatants acquire civilian status and gain access to civilian forms of work and income – a social economic process that takes place in communities.

*Reservation* – the exceptions that parties can make to a treaty (e.g., provisions within a treaty that either of the parties do not accept).

*Salon* – a periodic social, unstructured and informal gathering involving open-ended conversation with no specific objective.

*Structural prevention* – it entails long-term actions meant to address the underlying and deeply-rooted socio-economic, political, institutional, cultural, environmental and other structural causes that are the symptoms of violent conflicts, so that they do not recur. Examples of structural prevention are: a new constitution, elections, or the strengthened rule of law.

*Violence* – actions, words, attitudes, structures or systems that cause physical, psychological, social or environmental damage and/or prevent people from reaching their full potential.

*Sources: Annan 2001:2-4; DFID 2000; Fisher et al 2000; Global Centre for Pluralism; John Paul Lederach; Leonhardt 2000; Ropers 1999; Miall et al 1999:97; Pioneers of Change*

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## **Recommended Films**

1. Taking Root: The Vision of Wangari Maathai
2. Pray the Devil Back to Hell – Story of Liberian women who came together to end the civil war in their country

## **Useful websites with resource material on community conflict transformation**

Accord, South Africa: <http://www.accord.org.za>

Act! Act Change Transform: <http://www.act.or.ke>

Carleton University, Canada: <http://www.carleton.ca/cifp>

Carnegie Commission on Preventing Deadly Conflict: <http://www.ccpdc.org>

Conciliation Resources, London: <http://www.c-r.org>

Conflict Prevention Network (CPN): <http://www.swp-berlin.org/cpn>

Copenhagen Peace Research Institute: <http://www.copri.dk>

Forum for Early Warning and Early Response, London: <http://www.fewer.org>

Life and Peace Institute: <https://life-peace.org>

Swiss Peace Foundation: <http://www.swisspeace.ch>

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## End Notes

<sup>1</sup>Fahamu Networks for Social Justice, course for the UN High Commission for Human Rights and the UN System Staff College.

<sup>2</sup>Green, Paula, *Peace-Building in Divided Societies*, Karuna Centre's Approach to Training, 2012.

<sup>4</sup><https://en.wikipedia.org/wiki/Pluralism>

<sup>5</sup><https://dictionary.cambridge.org/dictionary/english/pluralism>

<sup>6</sup><https://www.merriam-webster.com/dictionary/pluralism>

<sup>7</sup>Former Prime Minister of Canada and chair of the Award, Joe Clark.

<sup>8</sup>Margaret j. Wheatley, *Turning to one another, simple conversations to restore hope to the future.* – Berett – Koehler publishers, San Francisco, 2009

<sup>9</sup><https://www.collinsdictionary.com/dictionary/english/multiculturalism>

<sup>10</sup><https://en.oxforddictionaries.com/definition/intercultural>

<sup>11</sup><https://www.collinsdictionary.com/dictionary/english/cross-cultural>

<sup>12</sup>The UN Security Council and UN General Assembly resolutions on the review of the Peace-building Architecture have, as stated by the UN Secretary-General, “recognised the importance of women’s leadership and participation in conflict prevention, resolution and peace-building and the need to increase the representation of women at all decision-making levels in national, regional and international institutions and mechanisms for the prevention and resolution of conflict”. A meaningful participation of women in mediation processes is part of this endeavour, as already stated in numerous resolutions of the UN Security Council on Women, Peace and Security and the resolutions of the General Assembly on mediation.

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<sup>13</sup>Lederach, John Paul *Preparing for Peace: Conflict Transformation Across Cultures*, New York: Syracuse University Press, 1995 (see in particular Chapter 6, “The Elicitive Model”);

<sup>14</sup>For more reading on the issue, see: J. P. Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, Washington D.C.: United States Institute of Peace Press, 1997; H. Shinoda, “The Difficulty and Importance of Local Ownership and Capacity Development in Peace-building”, paper presented at the Annual Meeting of the ISA’s 49th Annual Convention, *Bridging Multiple Divides*, Hilton San Francisco, CA, USA, 2008. [http://www.allacademic.com/meta/p252130\\_index.html](http://www.allacademic.com/meta/p252130_index.html), accessed 20 July 2018.

<sup>15</sup>Ibid, Lederach, John Paul, *Preparing for Peace*, Syracuse University Press 1995.

<sup>16</sup>Kiswahili is a lingua franca of the East Africa, the Great Lakes region and other parts of eastern and south-eastern Africa, including Tanzania, Kenya, Uganda, Rwanda, Burundi, Mozambique and the Democratic Republic of the Congo (DRC). Kiswahili serves as a national language of four nations, Tanzania, Kenya, Uganda and the DRC. Kiswahili is also one of the working languages of the African Union and officially recognised as a lingua franca of the East African Community. [https://en.wikipedia.org/wiki/Swahili\\_language](https://en.wikipedia.org/wiki/Swahili_language).

<sup>17</sup>Zulu or IsiZulu is the most widely spoken home language in South Africa, with about 10 million speakers. It is understood by over 50% of the population.

<sup>18</sup>Zinhle Nkosi, *What Content Can Be Taught Using Zulu Proverbs and How? A Case of One Durban Secondary School*, University of KwaZulu-Natal, South Africa: <http://aiks.ukzn.ac.za/docs/default-source/publications/zinhle-nkosi-s-tt-sv-14-2-100-16-405-nkosi-z-tx4.pdf?sfvrsn=0> Accessed on 28 August 2018.

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<sup>19</sup><http://hausaproverbs.blogspot.com/search/label> and Tijjani Shehu Almajir, Karin Magana. *Proverbs as a Conflict Resolution Mechanism in Hausa Society*, Centre for the Study of Nigerian Languages, Bayero University, Kano.

<sup>20</sup>Hausa is the language with the largest number of speakers in Africa. As of 2018, the total number of Hausa speakers totalled 150 million people. Native speakers of Hausa, the Hausa people are mostly found in Niger, Nigeria and Chad. Hausa is however used as a lingua franca by non-native speakers in most of Northern Nigeria and Southern Niger, and as a trade language across Benin, Ghana, Cameroon, Togo, Ivory Coast and parts of Sudan. [https://en.wikipedia.org/wiki/Hausa\\_language](https://en.wikipedia.org/wiki/Hausa_language).

<sup>22</sup> *Pluralism and Peace Processes in a Fragmenting World* by The Global Centre for Pluralism (GCP) an applied knowledge organisation that facilitates dialogue, analysis and exchange about the building blocks of inclusive societies in which human differences are respected. Based in Ottawa, the Centre is inspired by Canadian pluralism, which demonstrates what governments and citizens can achieve when human diversity is valued and recognised as a foundation for shared citizenship. GCP is a partnership between the Aga Khan and the Government of Canada.

<sup>23</sup>Kate O'Brian, *History and Memory Key Drivers of Pluralism Around the World*, Presentation in Osh Kyrgyzstan, 2017.

<sup>24</sup>His Highness the Aga Khan: [http://www.pluralism.ca/images/PDF\\_docs/lafontainealdwin\\_lecture2010.pdf](http://www.pluralism.ca/images/PDF_docs/lafontainealdwin_lecture2010.pdf)

<sup>25</sup>ibid

<sup>26</sup>As originally presented by Institute for Inclusive Security.

<sup>27</sup><https://www.peacewomen.org/why-WPS/solutions/resolutions> Accessed on 18 December 2018.

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<sup>28</sup> Dekha died in 2011. Dekha was the key mobiliser of this peace initiative, started with women from rival clans and organising mediation between Kenyan-Somali warring clans, after 1,500 people were killed. She followed this up with a meeting of all those involved, creating the now famously researched model of the peace committee. In 2007, she received the Right Livelihood award, the “Alternative Nobel prize”. She gave her prize money to help start a Peace University in Wajir.

<sup>29</sup>See Jacqueline O’Neill and Alice Wairimu Nderitu *“Getting to the Point of Inclusion: Seven Myths Standing in the Way of Women Waging Peace”*, an official Background Paper for the 2013 Oslo Forum, a gathering of the world’s top mediators, high-level decision-makers, and key peace process actors, co-hosted by the Royal Norwegian Ministry of Foreign Affairs and the Centre for Humanitarian Dialogue <<http://www.inclusivesecurity.org/wp-content/uploads/2014/02/Getting-to-the-Point-of-Inclusion.pdf>>

<sup>30</sup>Marie O’Reilly, *“Why Women? Inclusive Security and Peaceful Societies”*, Inclusive Security, October, 2015 <<https://www.inclusivesecurity.org/publication/why-women-inclusive-security-and-peaceful-societies/>>

<sup>31</sup>Castillo Diaz and Tordjman, “Women’s Participation in Peace Negotiations: Connections between Presence and Influence”, UN Women, 2012.

<sup>32</sup>Firoze Manji Fahamu Networks for Social Justice, course for the UN High Commission for Human Rights and the UN System Staff College, 2015.

<sup>33</sup>Galtung (1969: 168-170).

<sup>34</sup>Community Conflict: A Resource Pack. Home Office. Office of the Deputy Prime Minister, Creating sustainable communities. United Kingdom.

<sup>35</sup>Fahamu Networks for Social Justice, course for the UN High Commission for Human Rights and the UN System Staff College.

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<sup>36</sup>The Gacaca Courts are a method of traditional transitional justice designed to promote communal healing and rebuilding in the wake of the Rwandan Genocide. What is Transitional Justice? <https://www.ictj.org/about/transitional-justice> Centre for Transitional Justice <Accessed on 19 December 2018>.

<sup>37</sup>Presentation by Sussane Brezina of GTZ at Rwandan Military Academy January 2005.

<sup>38</sup>Many tools for conflict analysis are adaptable to each individual situation. Many of the core ideas on the conflict analysis tools used in this *Companion* are published in the book: Fisher. S. et. al (2000) *Working with Conflict, Skills and Strategies for Action* Published by Zed Books in association with Responding to Conflict (RTC). This book is a comprehensive guide to analysing conflict. It is based on RTC's experience of working with community conflict. [www.respond.org](http://www.respond.org) also contains many resources for reference.

<sup>39</sup>Manuela Leonhardt, *Conflict Analysis for Project Planning and Management*, GTZ, 2001

<sup>40</sup><https://www.merriam-webster.com/dictionary/mediation>

<sup>41</sup>Vicenc Fisas, Director of the School for a Culture of Peace, UAB, *Mediation in Armed Conflicts*, [http://escolapau.uab.cat/img/programas/procesos/mediation\\_armed.pdf](http://escolapau.uab.cat/img/programas/procesos/mediation_armed.pdf)

<sup>42</sup><https://www.merriam-webster.com/dictionary/dialogue>

<sup>43</sup>Bohm, *On Dialogue*, Routledge, New York and London, 1996.

<sup>44</sup>Yankelovich Daniel, *The Magic of Dialogue: Transforming Conflict Into Cooperation*, 1999, New York: pp 15-16.

<sup>45</sup>Van de Kerkhof, (2006; and Wakefield, 2008).

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46NDN Dialogue Papers (September/2011) “Dialogue: More Than a Tool, Less Than a Magic Fix” p 8.

<sup>47</sup>Mapping Dialogue: A research Project Report Profiling Dialogue Tools and Processes for Social Change. Produced by: Pioneers of Change Associates.

<sup>48</sup>Full text available at: [https://peacemaker.un.org/sites/peacemaker.un.org/files/SevenDeadlySinsofMediation\\_BrahimiAhmed2008.pdf](https://peacemaker.un.org/sites/peacemaker.un.org/files/SevenDeadlySinsofMediation_BrahimiAhmed2008.pdf)

<sup>49</sup>Denning Stephen, *The Spring Board: How Story Telling Ignites Action in Knowledge – Era Organizations*. Butterworth Heinemann publishers, Burlington, 2001.

<sup>50</sup>Isaacs William, *Dialogue And The Art Of Thinking Together: A Pioneering Approach To Communicating In Business And In Life*. New York, Double Day publishers 1999.

<sup>50</sup>Hussain Serena, lecture notes, Research Centre, Trust, Peace and Social Relations. Discussing Inter-Cultural Dialogue. Coventry University. In 2015 the World Forum on Intercultural Dialogue (WFID) was held in Baku, Azerbaijan as part of the “Baku Process”. Over eight hundred delegates attended the conference from more than ninety countries. The quote is from a practitioner at the conference. It provides an illustration of the asymmetrical power dynamics critiqued within intercultural dialogue literature (e.g. Kersten 2005; Ganesh and Holmes, 2011; Aman 2012).

<sup>51</sup>Hussain Serena, lecture notes Research Centre, Trust, Peace and Social Relations. Discussing Inter-Cultural Dialogue, Coventry University. In 2015 the World Forum on Intercultural Dialogue (WFID) was held in Baku, Azerbaijan as part of the ‘Baku Process’. Over eight hundred delegates attended the conference from more than ninety countries. The quote is from a practitioner at the conference. It provides an illustration of the asymmetrical



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<sup>52</sup>Dialogue Papers (September/2011) “Dialogue: More Than a Tool, Less Than a Magic Fix” p 9.

<sup>53</sup>Green, Paula, *Peace-Building in Divided Societies*, Karuna Centre’s Approach to Training, 2012.

<sup>54</sup>Stedman, Stephen John. (1997) *Spoiler Problems in Peace Processes*, *International Security* 22: 5–53.

<sup>55</sup>Ibid.

<sup>56</sup>*Refugee Return, Peace Agreement Drafter’s Handbook*, Prepared by The Public International Law & Policy Group, Contributors: Sukhman Dhani, Nathan P. Kirschner, Roger Lin, Alexis McGinness, Jesse T. Travis, Editors: Nicole Campion, Melanie Nakagawa [www. Publicinternationallaw.org](http://www.Publicinternationallaw.org). *A Global Pro Bono Law Firm* June 2005.

<sup>57</sup>NCIC-IJR-FBA, 2016. *The Handbook of Reconciliation in Kenya*, Nairobi and Cape Town: Institute for Justice and Reconciliation. p 102.

<sup>58</sup>Excerpt from *Transitional Justice – A tool kit for engagement – ICJ*.

<sup>60</sup><https://museeholocauste.ca/en/resources-training/ten-stages-genocide/>  
Accessed on 22nd June 2019

<sup>61</sup>University for Peace, *a glossary of terms and concepts in peace and conflict studies*, Second edition 2005.

<sup>62</sup>Catherine Bell and David Cahane, *Intercultural Dispute Resolution in Aboriginal Contexts* Vancouver, UBC Press, 2004.

## **About the Author**

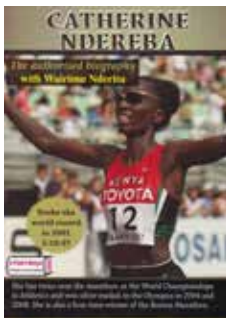
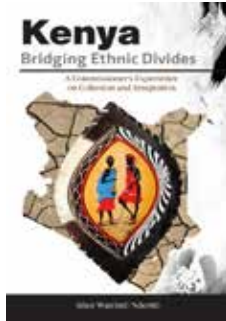
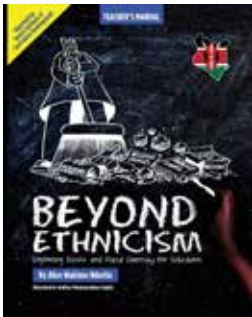
Alice Wairimu Nderitu is a Transitional Justice Fellow Institute for Justice and Reconciliation. South Africa; 2012, Joan B. Kroc Institute for Peace and Justice, University of San Diego, Woman Peace Maker Of the Year; 2014 Raphael Lemkin participant Auschwitz Institute on the Prevention of Genocide. <http://www.auschwitzinstitute.org/profiles-in-prevention/alice-nderitu/>) 2015 Aspen Leadership scholarship recipient.; 2017 Global Pluralism Awardee; Simon Fraser University's Centre for Dialogue 2017/18 Jack P. Blaney Awardee for Dialogue and 2019 Diversity and Inclusion Peace and Cohesion Champion Awardee from the Kenya National Diversity Inclusion Award Recognition (DIAR Awards)



*The author (centre) with His Highness the Aga Khan and The Chief Justice of Canada Beverley McLachlin as she receives the 2017 Global Pluralism Award for commitment to conflict prevention throughout Africa and an innovative approach to mediation.*

**Alice's published books include;**

- *Beyond Ethnicism: Exploring Ethnic and Racial Diversity for Educators*, approved by Kenya Institute for Curriculum Development for Teacher Training Colleges;
- *Kenya: Bridging Ethnic Divides, A Commissioner's experience on Cohesion and Integration*;
- *Mūkami Kīmathi, Mau Mau Woman Freedom Fighter, the authorized biography*
- *Catherine Ndereba, the authorized biography.*



She has also Co-authored, with Jacqueline O'Neil, Getting ***to the Point of Inclusion: Seven Myths Standing in the Way of Women Waging Peace*** <https://www.inclusivesecurity.org/publication/getting-to-the-point-of-inclusion-seven-myths-standing-in-the-way-of-women-waging-peace/>

book chapters in ***Minding the Gap, African Conflict Management in a Time of Change***, edited by Pamela Aall and Chester A. Crocker and co-written with Swanee Hunt, **WPS as a political movement**, in S.E.Davies and J. True (Eds). Oxford Handbook of Women, Peace and Security (New York: Oxford University Press)

Alice served as Commissioner of the National Cohesion and Integration Commission in Kenya.





## The Companion for Women Mediating Armed Conflict in Communities

PEACE THROUGH PLURALISM

I found the book to be really excellent, and having been deeply involved in mediations related so closely to all that you wrote. I liked the flow, progressing logically while reinforcing earlier points, and I appreciated the constant stimulation to active and purposeful reflection. The text continuously worked at building the competence of the women mediators, resulting in enhancing their self-esteem, therefore their confidence and therefore their boldness. Ultimately of course their potential effectiveness! **Mike Eldon**

This work is full of amazing observations and practical insights. It will be an excellent handbook for women mediating peace anywhere in the world.

**Mary O'Neill**

This is a wonderful Companion for women seeking to engage in mediation. It contains useful tools, examples, practical exercises and tips to help navigate the breadth and depth of peace processes. The supporting Facilitator's Guide is a comprehensive, user-friendly publication based on the contents of the Companion. It contains all you will need to facilitate sessions, from facilitation tips to an easy-to-use, step-by-step outline.' **Bonita Ayuko**

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### About The Book

The Companion for Women Mediating Armed Conflict in Communities: Peace through Pluralism (The Companion) represents an important approach in the overall efforts to strengthen effective frameworks for preventing, transforming and ending violent conflict. The women for who The Companion is written live in divided societies. The Companion presents hands-on, well-thought-out and pluralistic methodologies to support the women find solutions as mediators and dialogue facilitators.

The Companion demonstrates commitment on implementation of a promise made by the author when she was named the 2017 Global Pluralism Awardee and the Simon Fraser University's Centre for Dialogue 2017/18 Jack P. Blaney Awardee for Dialogue. The promise was to support a community of practice of women mediating armed conflict and facilitating dialogues across the African continent.

