



Making women's voices heard

A Handbook for training participants of the project for political participation of women

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Afghan participants during the peacebuilding training, Sabine Fründt/*medica mondiale*

**A Handbook for training
participants of the project
for political participation
of women**

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Abstract

From March 2009 to March 2012, *medica mondiale*, together with the research institute International Security Information Service (ISIS Europe), supported three women's organisations in three countries – Promotion et Appui aux Initiatives Féminines (PAIF), in the Democratic Republic of the Congo, *Medica Afghanistan – Women Support Organisation* and *medica mondiale Liberia* – in a European Commission-funded project: “Political Participation of women from Afghanistan, Liberia and the DR Congo in Peace and Security Policy”.

The project sought to address the under-representation of women in peace and security policy on all levels, be it sub-national, national or international. It supported women activists from peacebuilding networks in the three countries to undertake training in advocacy and peacebuilding skills and also supported them to plan and conduct a range of advocacy activities in this area.

This handbook has been compiled to provide participants of the advocacy and peacebuilding trainings that took place in Afghanistan, DR Congo and Liberia, with a record of key lessons learnt from the project and an outline of the training provided, with copies of the tools and resources provided. It is hoped that this handbook will be a useful resource for these, and other organisations, in their future network and advocacy activities.

Our heartfelt thanks go to...

- The women activists of Afghanistan, Liberia and the DR Congo for their active participation in the training, their contribution of local knowledge, the open sharing of thoughts and commitment to work in solidarity
- Our colleagues in Cologne and abroad for their tireless support and advice
- Our peacebuilding and advocacy trainers for their flexibility and great commitment
- Our gifted translators and interpreters who supported the project in a very personal way

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Introduction

Why a Project on Women, Peace and Security?

Women's participation in peace processes, peace negotiations, post-war reconstruction and in shaping security policy in general, is a precondition for lasting peace. The United Nations Security Council formally recognised the need to include women's voices in these different processes when it adopted resolution 1325 in 2000. This resolution urges the UN member states to ensure women's active participation in all levels of politics, be it national, sub-national or at community level, in order to strengthen peace processes and to increase access to justice for women.

However, twelve years after the adoption of the resolution the reality on the ground looks quite different: women constitute just four per cent approximately of those involved in formal peace processes worldwide, thirty per cent of civilian staff of UN missions, nine per cent of UN police and just two per cent of military personnel. This under-representation is, among other factors, also reflected in the questionable success of current peacebuilding efforts: half of the countries affected by conflict and war fall back into violence and war within five years of a peace agreement being signed.¹

The kind of problems that women activists from Afghanistan, Liberia and the DR Congo face within their countries show that one of the main causes of underrepresentation of women in peace and security politics is that those issues are mostly seen as 'men's business'. This Peace is defined as the mere absence of fighting and security as the military capacity of a nation to defend itself or to attack other countries². But it is not only among local governments that this attitude constitutes an obstacle for women's participation. During the kick-off workshop of the project hosted by medica Kosova representatives from medica Kosova and the Kosova Women's Network (KWN) demonstrated in a very impressive way what consequences this attitude has on international peace missions. The Kosova women's activists were left quite disillusioned by the international community during the peace negotiations in Kosova in 1999:

"From day one UNMIK (the UN mission to Kosova) didn't want to communicate with women's organizations. (...) Their structure was completely patriarchal. 'Yes', they said, 'we came to a patriarchal society, that's why we are all men.'," as Igballe Rogova (from KWN)³ recalled during the conversation with her Afghan, Liberian and Congolese colleagues. It seems that the international staff of the UN mission had simply overlooked the social development during post-World War II socialist Yugoslavia, when women cadres had gained positions in government, industry and social politics, and neither the very strong women's movements in front of their noses could convince them.

Liberia is a bit of an exception, though. After 15 years of war Ellen Johnson Sirleaf became the first female Head of State of an African country and an all-women unit of UN police from India has been watching over security issues in Monrovia since 2007. But even if the Indian peacekeepers have earned a very good reputation and female applications for the police service have increased in the Liberian capital, in the rural regions it is still culturally not very accepted that women speak up in public.

These examples show that those who want to strengthen women's participation in peacebuilding have to work to change the perception of women's and men's roles in society and against the belief that security is a pure men's issue.

About this Handbook

In this context, *medica mondiale* began a three-year EC-financed project in March 2009 with the aim of 'promoting women's political participation in peace and security policy in Afghanistan, Liberia and the Democratic Republic of Congo.'

The project provided for three sets of peacebuilding trainings and one advocacy training for each of the participating country teams. The project logic introduced gender-sensitive peacebuilding training as a way of equipping

1 Neumeyer, Hannah (2011): Zivile Krisenprävention – Die Rolle von Frauen in der zivilen Krisenprävention. In: Die Bundesregierung informiert – Magazin für Europa und Internationales, N. 5, p. 5.

Online: <http://www.bundesregierung.de/Content/DE/Magazine/03MagazinEuropaInternationales/2011/05/Doorpage-05.html?context=Inhalt%2C3>

2 Harders, Cilja (2003): Feministische Perspektiven auf Friedens- und Sicherheitspolitik. In: Workshop-Dokumentation. Feministisches Institut der Heinrich-Böll-Stiftung: Feministische Theorieansätze in der Friedens- und Sicherheitspolitik. p. 7-20.

Online: http://www.glow-boell.de/media/de/txt_rubrik_1/DokuFriedensundSicherheitspolitik.pdf

3 For more stories of experience from Kosova please refer to this report on UNSCR 1325 written by KWN:

http://www.womensnetwork.org/images/pdf/KWN_1325_Facts_and_Fables.pdf

activists with a deeper understanding of peace issues and tools for conducting effective advocacy work.

After the trainings, participants requested copies of the materials and resources used. This handbook is therefore an attempt to pull together the main training tools into a practical handbook that those participants – and other organisations – might be able to use in their future peacebuilding and advocacy work.

The first part of this publication summarises the activities that took place in each country and reflects on the main learning from this aspect of the project. It then goes on to outline the different stages of an advocacy process and to explain and highlight different tools that were shared in the advocacy training.

The second part covers peacebuilding topics with a specific focus on peacebuilding from a women's perspective. It sets out the importance of taking a gender and diversity perspective into consideration in different kinds of peacebuilding activities. It aims to make participants present how direct, structural and cultural violence can be identified and what is needed to overcome these different forms of violence in order to establish effective and sustainable peace.

All topics have been dealt with during the advocacy and peacebuilding training modules; by exercises, by discussions, by reflecting and by exchanging experiences. In the annex you'll find some work sheets for each tool that you may copy and use as practical exercises in your meetings, workshops or discussions.

Finally, we'd like to point out some of the limitations of this handbook. The training contents in the different countries vary a bit, because the trainers were not necessarily the same in each country. Also, not all of the participants could take part in the complete set of trainings. This handbook does not provide space for the whole range of tools and exercises presented, but we had to concentrate on a selection of key tools and issues.

We tried to distribute the presentation of examples more or less evenly among the countries, but for some exercises or elements we just had examples from one specific country. However, we hope that the examples contribute to a better understanding of the theoretical input and that the readers will find it interesting to learn about experiences in other countries as well.

Part I: Making Women's Voices Heard – Advocacy on Women's Rights

“Never doubt that a small group of thoughtful, committed citizens can change the world; indeed it is the only thing that ever has.”⁴

I.1 Introduction

This chapter begins with an outline of the main advocacy activities undertaken as part of the peacebuilding project. It then goes on to draw out the main lessons learned from the various advocacy activities undertaken by the peacebuilding networks at local, national and international level, with support from *medica mondiale*. Finally, it provides an outline of the main tools and methodologies used in the advocacy training to strengthen the advocacy skills of participants. Each of the tools is accompanied by background notes to explain its purpose and intended use.

I.1.1 Summary of Advocacy Activities

Peacebuilding networks undertook a range of activities as part of the peacebuilding project. These activities were linked by the shared aim of promoting implementation of UN Security Council Resolution 1325 on women, peace and security, at local and national level.

There was some variation in the activities delivered in each country, but broadly speaking each country implemented a number of core activities:

- Advocacy and lobbying with representatives of state institutions through round-tables, press conferences, face-to-face meetings, and information sessions with parliamentary commissions, different government ministries, police, military and judicial authorities
- Capacity-building for and exchange amongst 10-15 network members through regular meetings, training and consulting sessions
- Public information involving disseminating key messages via the use of banners, t-shirts, TV and radio broadcasts

In **Afghanistan** the advocacy activities were led by around 11 representatives of women's organisations in the capital city, Kabul. Their activities ranged from holding lobbying meetings with high-level public decision-makers, public information campaigns and '16 Days of Activism against Violence against Women'⁵ campaigns. A key focus of their activities was to lobby for the passage of a draft Family Law and to engage with the national peace process.

In the **Democratic Republic of Congo** (DRC), project participants created an informal, inter-provincial network, the Dynamism of Women Activists for Peace (DYFAP in French). Advocacy activities took place mostly at provincial and sub-provincial levels across the Kivu region and focused on increasing women's political participation and addressing impunity for crimes of sexual and gender-based violence.

Activities included: regular community meetings with local authorities, the police and army; weekly radio broadcasts; public awareness-raising activities; and a public demonstration during 16 Days of Activism. Most of the network members were members of a pre-established network, ESSAIM, which was working to end impunity for violence against women, but was relatively inactive due to lack of funding.

In **Liberia**, advocacy activities of the Sinoe Women's Peace Network (SWPN) were mainly focused in Sinoe County, South East Liberia. They included: 'peace conferences' in different districts that included civic education linked to current conflicts affecting women, related to dowry⁶ and inheritance; demonstrations during the 16 Days of Activism and delivery of a manifesto to the County Superintendent, regarding the need for improved

4 Margaret Mead, anthropologist

5 The 16 Days of Activism is an international campaign to raise awareness about violence against women as a human rights issue at local, national and international levels and to demonstrate solidarity around the world organising against violence against women. To read more visit: <http://16dayscswgl.rutgers.edu/about-16-days/campaign-profile>

6 Dowry in Liberia – contrarily to most other countries – stands for the amount which the husband's family pays to the bride's family in a traditional marriage (also called the "bride price"). Since members of the SWPN used the term dowry in their activities, it will be used throughout this handbook



Women activists from the Sinoe Women's Peace Network, Liberia during the campaign "16 days of activism to end violence against women"

roads and local services, and the prosecution of sexual and gender-based violence crimes; and various radio reports and interviews.

International advocacy and networking

International networking was centrally organised by *medica mondiale* and the international security information service (ISIS),⁷ a Brussels-based independent research and advisory organisation, and included: an inception meeting in Kosovo in July 2009 during which project staff from all participating countries mapped out advocacy strategies; a 'networking' meeting in Cologne in June 2011 to facilitate linkages and learning between members of the peacebuilding network in the three countries; and a joint advocacy tour to government institutions in Berlin and to European Union and NATO institutions in Brussels also in June 2011.

The purpose of these meetings was to give women from Afghanistan, the DRC and Liberia, the opportunity to raise issues of concern within the framework of UN Security Council Resolution 1325 on women, peace and security, with German and EU policy-makers, and to outline their recommendations for future EU intervention

and support for women's rights in those countries. Key issues of concern to all the participants were the need to address sexual and gender-based violence and women's role in peace and security policies.

I.1.2 Definitions of Advocacy

In the course of the advocacy training each group was given the opportunity to clarify and contextualise its understanding of the term advocacy. An example for the agreed definitions can be found in section 3 of this chapter.

For the purposes of this report, advocacy is understood as: a set of targeted actions directed at decision-makers in support of a specific policy issue.

Advocacy networks are: groups of organisations and individuals working together to achieve changes in policy, law, or programmes for a particular issue. Their work may be time-bound and focused on a single issue or it may involve ongoing work undertaken by a network around a range of issues – and may be conducted at local, regional, national or international levels.⁸

⁷ Online: <http://www.isis-europe.eu/>

⁸ For a more detailed explanation of advocacy terms, see section 3

I.2 Impact and Lessons Learned

The following section outlines the main outcomes and impact of the advocacy activities and draws out some of the principal lessons learned from this project, which ought to be considered in the development, implementation and measurement of future advocacy activities.

I.2.1 Impact of Advocacy Activities

While it is always difficult to attribute policy outcomes to a specific advocacy effort and to separate these out from other actor's efforts, the final external evaluation of the project finds that some level of impact was attained in terms of:

- Increasing the number of women in political positions, as observed in **DRC** where two women took up province-level ministerial posts in Maniema and South Kivu, two others won seats in parliament and several gained posts in local governance structures, and in **Afghanistan** where for example the advocacy trip to Europe contributed to lobby activities pressurizing President Karzai and the Minister of Foreign Affairs to accept civil society and women in the 2011 Bonn conference⁹.
- Ending impunity of sexual and gender-based violence, and obtaining fair reparations for survivors, as observed in **DRC** where members of the peacebuilding network were involved in investigating the case of mass rapes in Fizi perpetrated by the regular Congolese army in early 2011 which resulted in the first sentence of an army commander for rape crimes.
- Settling minor local conflicts that impact on women's rights (e.g. to property)¹⁰

At an individual level, a number of women also reported that they had gained more respect in the community and felt better able to communicate effectively with local authorities as a result of their participation in this project. Some reported stronger networks because they had invested time in strategising collectively.¹¹

“Joining the peace network was an important step because it helped me to understand Resolution 1325 as a platform for women’s involvement and participation in governance issues. The people here in Sinoe have been

shocked that we can now talk to the superintendent¹² and that he will come to listen to us and our concerns. This is an eye-opener for me and the community.”

Testimony from a member of the South East Women Development Association (SEWODA), one of the leading NGO members of the Sinoe Women's Peace Network in Liberia

These findings need to be seen in the context of the limitations of this project. The external evaluation at the conclusion of this project goes on to say that arguably greater impact could have been achieved if additional resources had been made available for joint advocacy activities in the project countries and if, in **Liberia** and **DRC**, co-operation with women's networks had been more systematic.¹³

I.2.2 Lessons Learned

The formation and development of networks is one of the key building blocks of advocacy and many of the lessons learned from this project focus on this particular issue. Section 3 looks at other building blocks and tools that were used in the training and that are also essential components of effective advocacy, such as strategic planning and monitoring and evaluating your advocacy efforts.

The following lessons were gathered from a desk review of a number of key project documents and evaluation reports. It is hoped that these lessons can help inform and strengthen future advocacy work, particularly that led by advocacy networks.

I.2.2.1 General

“I can feel the power and the change that we can make in our communities. From the trainings, I know what it is all about and can also use what I learnt in my business and even in my house with my children.”

Testimony from a participant of the peacebuilding training, Liberia

- Effective networking for advocacy doesn't happen by itself. As this project has shown, for an advocacy network to be effective it is important to establish a

⁹ International conference on the future of Afghanistan

¹⁰ Raab, Michaela (2012): Final Evaluation Report for the medica mondiale project “Political Participation of Women from Afghanistan, DRC and Liberia in Peace and Security Policy”, p. 25. In the following: Raab (2012)

¹¹ Raab, Michaela / Chirume, Mariette (2012): Rapport d'Evaluation en RDC du projet medica mondiale “Participation politique des femmes d’Afghanistan, de RDC et du Libéria à la Politique de Paix et de Sécurité”. In the following: Raab, French (2012): p.9

¹² Head of administration at County level

¹³ Raab 2012, p.25

network identity, common goals and strategies, define decision-making processes, identify the existing skills and gaps in expertise amongst network members, and strengthen and practice specific skills in areas such as lobbying, communications and decision-making.

- It's important to monitor and evaluate your activities: systematic tracking of agreed process and outcome indicators can help to address challenges in implementing your advocacy activities and also to draw out lessons from the project. In the **DRC**, the Programme Co-ordinator routinely used network meetings to facilitate joint updates on the local contextual analysis and reviews of previous months' activities and outcomes and to plan for subsequent months.¹⁴ However, it's clear that many opportunities to learn about the impact and outcomes of advocacy efforts during this project were also lost, because clear M&E frameworks and tools were not agreed and used routinely.
- Reflect on what didn't work, as well as what did. Often the most useful lessons learned are analyses of why a particular intervention failed. Networks and individual organisations should reflect on these lessons before strategising afresh.¹⁵ Case studies are a good way of documenting and capturing learning from a qualitative perspective.¹⁶
- It's important to establish routines or patterns for sharing advocacy-relevant information between project participants and advocates at different levels – local or provincial, national and international. This helps to strengthen advocacy alliances or networks and enable them to respond in a timely and informed way to advocacy opportunities.
- Make sure you plan for and allocate sufficient resources. Not all advocacy activities have cost implications, but many do and need to be budgeted for. Internet access and printing materials can often be expensive in different contexts, but are essential for effective advocacy and networking. In rural areas participants may have to travel long distances to meet amongst themselves or to lobby policy-makers, all of which has cost implications. These should be budgeted for at the outset and in the case of donor proposals they have to be mentioned in the proposal.¹⁷
- It's helpful to define terms such as 'advocacy' at the beginning to ensure everyone is working with the same understanding, particularly if you are trying to forge links between women's organisations from different communities or indeed across different countries.

¹⁴ Ibid.

¹⁵ The report of the networking and peace workshop held in Cologne in June 2011 contains several useful case studies of both successful and unsuccessful advocacy actions that provide valuable learning for the project. Please refer to annex: "Case Studies from Afghanistan, Liberia and the DRC"

¹⁶ See 'how to develop a case study' in section I.3

¹⁷ Raab, rapport DYFAP avenir

¹⁸ Raab 2012, p.32

¹⁹ Raab French 2012, p.10

²⁰ Lindorfer, S., Networking Workshop Report 2011, p.15

²¹ D Raab French 2012, p.11; see also section I.3.4.1 for a useful tool to help analyse the value and influence of different stakeholders before conducting advocacy activities

1.2.2.2 Local and National Advocacy

"Before our initiatives were scattered. Thanks to the network meetings, we are now able to plan together and to bundle our forces."

Testimony from DRC workshop participant.

- NGO networking works when it is based on 'locally grown' initiatives united by a common history and a common purpose that drives its members.¹⁸ In **DRC**, for instance, the project built on existing structures, an established network, ESSAIM, which had already been actively lobbying on issues related to women's rights.
- It's vital to promote and support co-operation and regular communication between national/provincial women's networks and local grassroots activists. For instance, in **Liberia** parliamentarians refused to meet the Sinoe Women's Peace Network (SPWN) to discuss their concerns, which could have been turned into a national advocacy issue if they had had closer ties to national women's networks. Also, encourage newer networks to link up with more established networks so they can learn from and support each other. In **DRC**, the network DYFAP benefitted from linking up with CAFCO (Cadre permanent de concertation de la femme congolaise), a Kinshasa-based women's lobby network that actively pushes for women's equal political participation. CAFCO was able to provide support and guidance on lobbying approaches and their experience of lobbying at national-level for increased parity in politics informed and shaped DYFAP's demands at provincial level.¹⁹
- Be aware that networks do not automatically reinforce advocacy efforts. Time-bound alliances, formed around specific issues with clear terms of reference, are often considered to be more effective than efforts to build permanent networks.²⁰
- There can be a number of benefits of also working in co-ordination with other like-minded networks, organisations, government ministries etc. In DRC, for example, the network DYFAP said it benefitted from collaboration and information-sharing with the Ministry for Gender, but that they felt it was important to first specify the value of different actors so their role in the project is clear.²¹ In **Liberia**, the collaborative efforts of the Sinoe Women's Network, UNMIL (UN Mission in Liberia) and the County Gender Co-ordinator



Women activists from the local network DYFAP, DRC planning together

helped to put pressure on a judge who had wrongly forced a woman, his late brother's wife, to pay back a dowry.²² The woman had been made to pay back the dowry, because she had refused to marry the judge after her husband died. The woman now lives freely in the community with her four children and no longer receives harassment from her ex-husband's family and the courts. In **Afghanistan**, the peacebuilding network joined forces with other civil society actors to issue a press release and take other actions to pressure the Afghan government into including women in a key peacebuilding conference – as a result, three women were invited to take part.

- It is important to consider how you can facilitate participant's engagement in advocacy activities: expecting people to devote substantial time to advocacy activities without any financial compensation is unlikely to succeed. For instance, you might want to consider providing a stipend to offset any financial losses incurred by participants if they cannot engage in economic activities for more than a week as a result of participating in advocacy activities. You could also consider providing alternative child-care to enable women to participate fully. This is especially important for participants who run large households and draw their income from subsistence farming and precarious economic activity, as was the case in **Liberia**.²³
- The project highlighted the importance of working with men, both in public education and as allies in advo-

cacy. Men contributed to the project as allies in both **Liberia** and **DRC** – male lawyers, judges and local officials contributed to public discussions on women's rights issues, including women's participation in politics.

- Strengthening organisational development of local organisations is a key part of ensuring the sustainability and local ownership of any advocacy activities. This project provided for training on advocacy skills and peacebuilding and mediation training, but organisations also highlighted that they would have found training on fundraising, communication skills and basic computer literacy very useful also. These were not within the remit of this project, but could be useful to consider in future interventions.
- It's important to avoid duplication of efforts. In Afghanistan, in the presence of another, well-resourced advocacy and peacebuilding network, the network has wisely chosen not to establish the peacebuilding project as a permanent structure.
- Encourage and support young women's leadership in networks as a way of building skills, strengthening networks and investing in future advocacy efforts.²⁴

1.2.2.3 International Advocacy and Networking

- Lobby trips to the EU helped to establish women's rights activists from these different countries as credible interlocutors and to raise awareness amongst Eu-

²² Dowry in Liberia – contrarily to most other countries – stands for the amount which the husband's family pays to the bride's family in a traditional marriage (also called the "bride price"). Since members of the SWPN used the term dowry in their activities, it will be used throughout this handbook

²³ Raab 2012, p.33

²⁴ Raab French 2012, p.11

European policy-makers about the issues facing women in these countries,²⁵ but it seems they are unlikely to have contributed to any significant impact at this level.²⁶

- If you find that for a particular issue international advocacy might be adequate, take care to provide solutions for language barriers and to create mechanisms to carry concerns from country to international levels.
- International advocacy activities can be extremely time-consuming, expensive and resource-intensive. While they can provide participants with valuable exposure to international policy-makers and enhance policy-makers understanding of the issues facing 'grassroots' women in different contexts, it is always important to weigh up the value of supporting international advocacy work against the benefits of allocating these funds to support additional advocacy activities at local or national level.²⁷



Our peacebuilding delegation in the European Parliament

A Peacebuilding Mission to Berlin and Brussels²⁸

“Why are women still underrepresented in peace negotiations or in security policy?” During one week of back-to-back meetings with German and European politicians in Berlin and Brussels, the 10 members of our peacebuilding delegation confronted decision-makers with this question over and over again. Their main objective was to point out the disastrous consequences of excluding women from political processes and failing to address violence against women – and the impact this has on peace and security in countries and regions of crisis.

The aim of the visit was to present European decision-makers with concrete examples from women’s lives of the progress – or lack of progress – in implementing UNSCR 1325 and 1820 in Afghanistan, the DRC and Liberia. *medica mondiale’s* Advocacy and Press Officers had already identified the need for more case studies and tangible examples of ‘impact on the ground’ in their periodic meetings with European politicians.

On June 28th 2011, we met the German Representative for External Relations with Africa in his office in Berlin. Amongst other things, our two Congolese delegates outlined common problems for women during the 2011 presidential elections: ballot papers that were not understandable for illiterate voters (mostly female voters); long and dangerous routes to get to ballot stations; or too few female candidates on the parties’ lists. They urged the German politician to influence the European Union to put more pressure on the Congolese government to address these issues and make women’s participation in politics a priority.

On June 30th, three delegates – one from each country – took part in a public hearing at the European Parliament in Brussels. The Liberian Project Co-ordi-

25 Raab 2012, p.15

26 Raab 2012, p.27

27 Communication with Jessica Mosbahi, Advocacy Officer, *medica mondiale*

28 Mission report by Jessica Mosbahi and Inga Seifert, *medica mondiale*

nator was pleased to be able to highlight some of the weaknesses of the Liberian justice system before such a large audience of policy-makers. In particular, she highlighted how survivors of sexual violence are forced to provide convicted perpetrators with food in prison, because the Liberian state does not have sufficient financial resources to provide for them; and how traditional conflict resolution mechanisms may prevent the effective application of the national law to tackle violence against women. She demanded more EU support for the training of court staff and awareness campaigns amongst the Liberian public.

The two NATO representatives we met with on 1st July were visibly impressed by the political analysis of the Afghan women delegates and their practical and constructive recommendations. The women were keen to highlight in particular the inadequacies of training for police recruits – the training lasts for just two weeks and does not properly address issues of women’s rights or UN-minimum-standards for the treatment of prisoners. Unsurprisingly, the number of reports of human rights violations by the Afghan police is growing. The Afghan delegates pointed out that future EU engagement in police trainings was crucial to the construction of sustainable peace in Afghanistan. An interesting outcome of this meeting was that the NATO representatives were very keen to learn more about the trauma- and gender-sensitive trainings that had been provided by *Medica Afghanistan* during 2011 with the results that referral systems for female survivors of violence work much smoother now which makes MA’s work easier, and Afghan police was sensitised on the EAW law.

Finally, the entire delegation had the opportunity to meet the Director of UN Women Brussels, Dagmar Schumacher, to share their views on the implementation of UNSCR 1325 from Afghan, Liberian, Congolese and German perspectives. In turn she informed us about the

plans of UN Women headquarters in New York to offer new programmes for Liberian women that range from micro-credit and the development of women-friendly markets to the construction of spaces where women can meet in safety.

She also acknowledged that UN Women, in its previous incarnation as UNIFEM had not been as accessible or visible to Afghan women’s organisations as it could have been. As a German citizen she was particularly interested in current politics concerning a National Action Plan for UNSCR 1325 in Germany. Until now, the German government has refused to develop a National Action Plan, which is why *medica mondiale* continues to lobby for this in cooperation with varying women’s rights networks.

Back in Cologne after one week of intense political discussions, the members of our peacebuilding delegation stopped to reflect: some say they found it inspiring to meet women in high-level positions and to see what women can achieve. We all agreed that the issues discussed were not really new, but had highlighted how important it is to continue educating politicians about women’s specific needs in different countries. One of the delegates commented that she remains sceptical as to what our counterparts are going to make out of the information provided. In order to make a difference in European or German politics a close follow-up and regular lobby activities are needed.

I.3 Advocacy Process and Tools

The following section outlines key steps in any advocacy process and also sets out a number of advocacy tools and methods that were used in the advocacy training for this project.

I.3.1 The Advocacy Process

Like any process, the advocacy process needs to be flexible and responsive to the changing internal organisational and external environment, and the opportunities and challenges that come with these shifting dynamics.

The steps outlined below provide a basic outline of the different stages involved in an advocacy process. It will not always be possible to follow every step in the advocacy process and sometimes it may be helpful to repeat certain steps or change the order of some steps if circumstances require it.

Due to the limited time available for the advocacy training (a maximum of two days in most cases), most of the tools used in the training focused on the preliminary and intermediary stages of the advocacy process i.e. how to identify your issue, analysing your stakeholders and planning advocacy actions. Other important aspects of the advocacy process, such as monitoring and evaluation and fundraising for advocacy, were not covered in depth or at all during the training for this project.

To address this gap, the author has included a limited sample of some additional tools that might be helpful in this regard. There are however many more tried and tested tools available – and section 4 provides links to some of these resources.

It's worth noting that the tools outlined below can be used and adapted regardless of the context and advocacy goals. So, whether you're campaigning to increase the number of women participating in politics at national level, or developing a local campaign to increase women's access to resources, these tools can form helpful building blocks.

I.3.2 Definitions of Advocacy

Background notes

Before embarking on any steps in the advocacy process, it is always useful to clarify people's understanding of advocacy, because it may often mean different things to different people.

There is no single definition, but common characteristics of advocacy include:

- Action to bring about social change
- Aims to influence the creation of laws and policies and/or how policy or laws are implemented



- Aims to change the way people are thinking and/or behaving in relation to a particular issue
- May be formal or informal, at local (community, in the home), national (country) or international level

There are different ways of advocating. Often you will need to combine different elements of advocacy to be effective and it is worth revising your strategy on a regular basis to ensure you are as effective as possible:

- **Lobbying** – influencing through direct, private communication with decision-makers
- **Campaigning** – speaking publicly on an issue with a view to generating a response from the wider public, which in turn puts pressure on decision-makers
- **Litigation** – the entire process of litigation, from initial evidence gathering, to appearing in court, sharing information and making demands/challenges to government or specific duty bearers
- **Education, raising awareness** – using the press, marketing and education to build understanding of issues to provide a more receptive context of change
- **Shareholder, consumer and investor activism** – using this to put pressure on companies to change particular policies and practices
- **Practical problem solving** – advising on ways in which policies can be improved and implemented

Participants in the advocacy training for the peacebuilding project were encouraged to produce their own definitions of advocacy.

This is an example from DRC:

1. Joint action to influence local politics
2. Action implemented in groups targeting political and social decision-makers after having analysed the context for social, political and economic change
3. Actions leading towards a certain change
4. Process of problem and needs identification for a lasting result
5. Actions directed at an improvement of the human rights situation
6. Short-term activities for long time solutions

Once you have reached agreement on how your organisation or network defines advocacy, you may also find it useful to consider the advantages and disadvantages of doing advocacy work before you do any further planning.

In some contexts, such as communities or countries in conflict, it may simply be too dangerous and put lives at risk, or it may over-extend the capacity and resources of an organisation that is struggling to make ends meet.

On the other hand, it may enable a network or organisations to have a greater impact on the lives of beneficiaries than simply providing services or it can act as a way of improving links with other like-minded organisations.

Finally, always remember to involve the likely ‘beneficiaries’ of your advocacy action at each stage of the advocacy process. For example, a project aimed at tackling violence against women should involve women who have experienced violence in identifying the changes that would result in improvements in their lives. Their insight can help you to develop clear goals, objectives and ways of measuring change that will help you to identify whether the advocacy work is on track. Failing to consult or involve these groups can be profoundly disempowering and can seriously undermine the effectiveness and legitimacy of any advocacy actions.

1.3.3 Identify the Problem or Issue

Background notes

Problem analysis can help you define the nature, extent, causes and consequences of the issue you wish to address that will in turn enable you to plan how to address the issue.

Problem trees (sometimes also called ‘conflict trees’ in the context of peacebuilding and mediation – see worksheet “The conflict tree” in part three of this handbook)²⁹ are a very helpful tool for visualising the root causes and consequences of an issue.

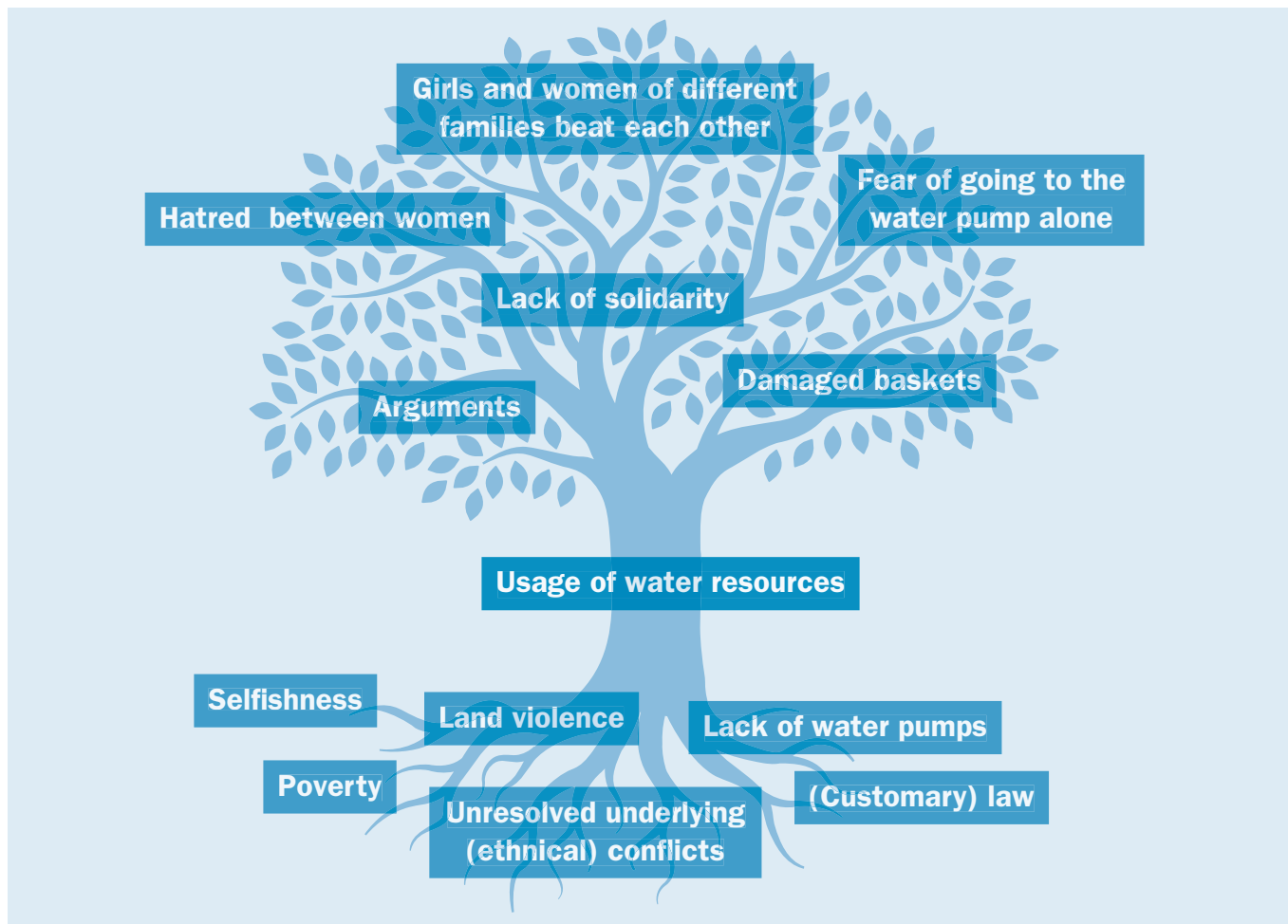
You need to draw a tree with the issue written across its trunk – the trunk symbolises the core advocacy problem you need to resolve: in the example below taken from the training in Liberia, the problem was a conflict over the usage of water resources.

Then, working in a group, you can write the causes of the problem on the roots of the tree and the consequences of the problem on the branches of the tree.

Different groups may produce different results. It is always useful to do this exercise with a range of groups, including the beneficiaries of your intended advocacy action.

²⁹ Adapted from, online: <http://www.peacepaces.com/page/Content%3A+The+conflict+tree+and+the+peace+flower>

1.3.3.1 Sample Problem Tree: Usage of water resources in Liberia



Problem tree strengths:

- It can assist a group in agreeing on a core problem. This core problem can be an entry point for the design of advocacy and/or peacebuilding activities.
- As a visual tool, it is useful for motivating group discussions about causes and effects of a problem.
- It provides the means to break down seemingly complex and intractable problems and promote understanding of their causes and consequences.

Problem tree weaknesses:

- In conflicts, it is often difficult to disentangle cause and effect. The relationship is often more circular in nature, with effects becoming causes. An analysis with the conflict tree model therefore runs the risk of giving too simple a picture. This weakness can be addressed by deliberately pointing out this risk and considering how effects can become causes.

1.3.4 Stakeholder Analysis or Mapping

Background notes

Before conducting any advocacy activities, it is important to classify and analyse key stakeholders according

to their basic characteristics, interests, how they are affected by an issue, their position and power in society and what capacity and motivation they have to bring about change, as well as to plan possible actions that could be used to address their different issues.

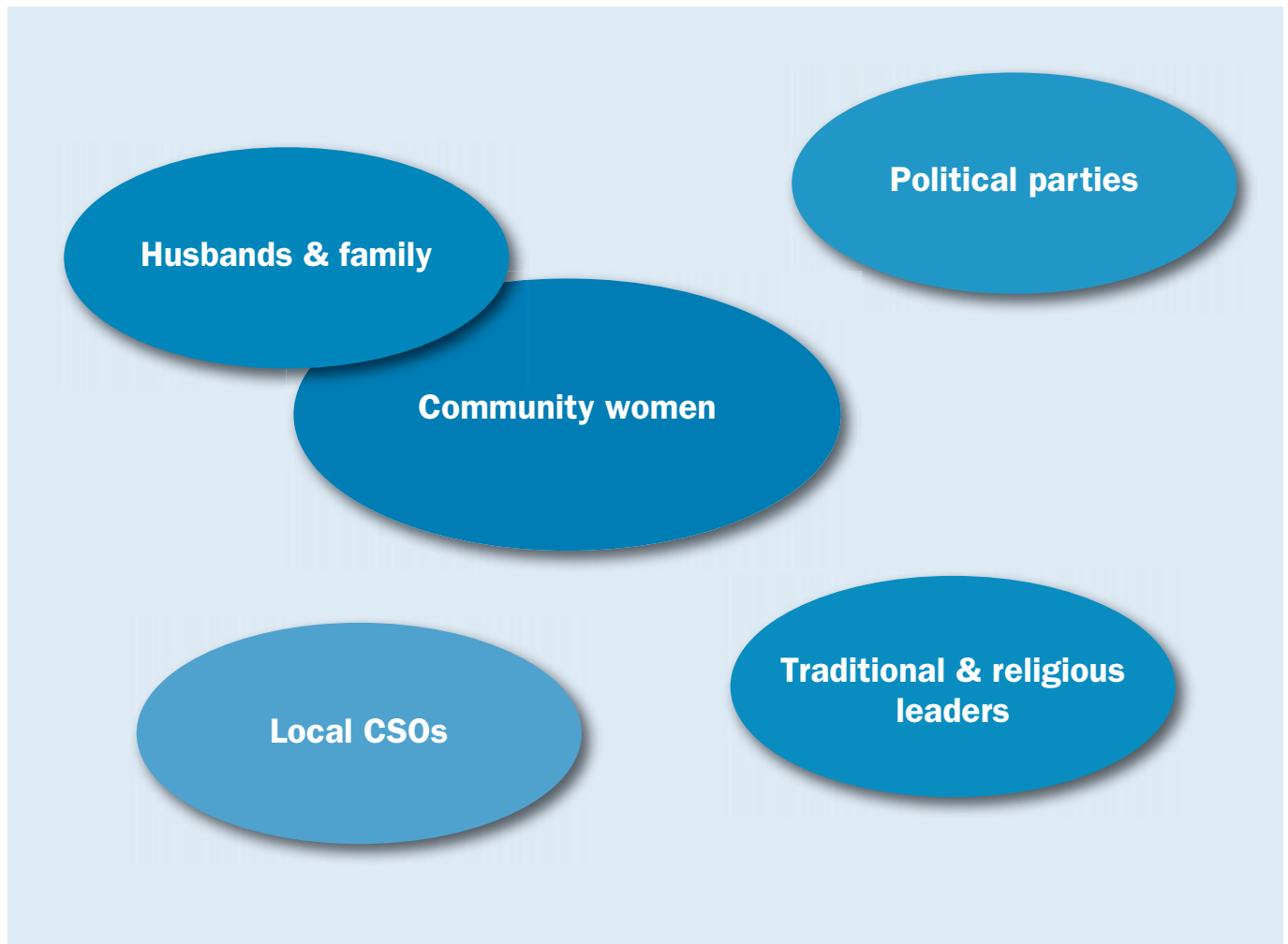
While situations will differ greatly from country to country and within different communities, the following table can be a useful way of mapping different stakeholders or interested parties and understanding the power dynamics that motivate different groups to take action or resist change. The example below is based on an imaginary situation, but could easily be adapted to different contexts.

It may be useful to repeat or review this exercise at different stages of your project or campaign - the dynamics of key stakeholders are constantly changing and evolving and you may need to amend or revise your advocacy actions accordingly. Make sure you keep a record of any discussion and analysis of the results of your mapping as this can be very useful later on in action planning and strategising.

1.3.4.1 Sample Advocacy Target Analysis Tool: Women's Political Participation in District X of Country X

Target	Basic info	What is their attitude to the issue?	What do they really care about?	Who has influence over them?	Level of power/influence	Possible actions to address their interests
Community women	They belong mostly to poor and vulnerable population, most are unorganised and confined to their homes	Have little experience of politics and are not organised, They have little time or capacity to engage in politics	They want to stop violence in homes and community, improve transport links in the local area, increase women's access to the market to sell their goods	Husbands and extended family, traditional/religious leaders, local government	Low power	Support efforts to educate women about their right to participate and importance of having a say in politics. Increase their capacity to organise and develop skills to run for office.
Traditional/religious leaders	Very influential in the district, close relationship with local politicians	Conservative views about women's role in society, but some leaders more progressive and interested in increasing women's voice in local politics	Concerned with morality and ensuring peace and stability in the community, cautious about increasing women's role in politics	Other religious leaders, government officials and others in positions of authority	High power/medium support for policy change	Raise awareness of importance of women's political participation and mobilise progressive elements to educate more conservative leaders
Local civil society organisations	6 small and medium-sized organisations in community working on health, education and small-scale development projects	Mostly aware of importance of equal participation of women and men in politics, but limited funding and interest in pursuing this agenda	Securing funds for their work, effective delivery of projects, but also aware of consequences of excluding women from decision-making	Government officials	Medium power/medium support for policy change	Raise awareness of implications of women's exclusion from politics, mobilise to conduct advocacy with political and religious leaders
Local politicians and political parties	3 parties and various independent candidates represented at district level, 85% of representatives are men	Large degree of opposition and hostility amongst a majority of male and some existing female candidates, although one political party has taken more progressive stance and included quotas for women	Votes!	National government, local electorate, religious leaders	High power/low support for policy change	Raise awareness of implications of excluding women from politics, work through supportive candidates and party members to conduct advocacy with peers, educate about importance of quotas for women

1.3.4.2 Sample Venn diagram: analysing stakeholders who influence women's political participation in community X



Venn diagrams can be another useful way of understanding the nature of relationships between and among different stakeholders. Each circle represents a key stakeholder (e.g. individual, organisation, government department or institution, media, religious leader) who may either be affected by or have influence over a particular policy issue. You can show their importance or degree of influence by varying the size of the circle.

Make sure you discuss and analyse your diagram – their distance from the key stakeholder (in this case community women) and the size of the circle will tell you whether you have to establish new relationships or partnerships with other stakeholders, strengthen existing links or focus your energies on different stakeholders. Your main perspective of analysis and reference point should always be that of the ultimate beneficiaries of your advocacy actions.

Again, make sure you record any discussion or analysis of your diagram to help inform any future action planning.

1.3.5 Understand Your Capacity

Background notes

Before undertaking advocacy work, it is extremely important to understand the strengths and weaknesses of your respective organisation or network and the opportunities and threats it may have to confront when addressing a particular issue. This is often referred to as a **SWOT analysis**.

This exercise works best when you are an established organisation or network, rather than a newly formed organisation or collective, although it can still be helpful to speculate on some of the external opportunities and threats you might encounter when you start to advocate on your chosen issue.

When examining the external threats and opportunities, it can be useful to consider a range of different factors, including: political, economic, social and legal.

This analysis helps you to see the positive aspects you can build on (strengths, opportunities) and also the

1.3.5.1 Sample SWOT analysis: advocacy network in country X working to address women's under-representation in politics in district Y

Strengths (S)	Weaknesses (W)
<ul style="list-style-type: none"> ■ Network includes 2 women members who have previously served in politics at district level and who can share their experiences and help group to strategise ■ One organisation that is a member of the network has some small seed funding to support the group's activities ■ A diverse membership base with representation from a range of different local organisations interested in issue of women's political participation 	<ul style="list-style-type: none"> ■ Weak existing links with women's networks in other districts and at national level ■ Limited advocacy skills ■ Limited financial resources
Opportunities (O)	Threats (T)
<ul style="list-style-type: none"> ■ Growing interest amongst community women in local politics due to frustration at feeling their concerns are not being listened to by serving politicians ■ One of the main political parties has recently introduced a quota system to increase the number of women candidates running for election at local, district and national level ■ Some support from a number of elected male politicians 	<ul style="list-style-type: none"> ■ One political party has challenged the legality of the quota system introduced by one of the other main political parties ■ Hostility to women running for election is quite common amongst the electorate, politicians and traditional leaders ■ There are limited funds at district level to support voter education and training for women candidates

potential problems you might need to address (weaknesses, threats).

Once you have completed your SWOT analysis, it's important to consider how you might: overcome the weaknesses and threats; build on and take advantage of your strengths the external opportunities; and use these to inform and plan your strategy (below), in combination with the tools listed above.

1.3.6 Plan Your Strategy

Background notes

Now that you have completed the preliminary analysis in respect of your issue, your key stakeholders and your own organisational capacity, you are well-placed to start developing your advocacy strategy.

It can be useful to use the following table (diagram 1.3.6.1) to help your group plan its advocacy strategy. Once you

have completed this table, with an agreed overarching goal and objectives etc, it is then much easier to develop a more detailed strategy and action plan.

It's important to capture in writing the discussions and analysis that accompany your drafting of this table, because these will form the basis of your advocacy strategy and will help others to understand the reasons why you decided to focus on particular issues or activities.

You will find it helpful to follow a sequence when discussing and completing the main headings listed in this table – decide on your overarching goal first, then follow the different columns from left to right. So, once you've agreed on your goal, you will need to determine which objectives are going to help you arrive at this goal, and then what indicators will tell you what progress you are making towards these objectives, and so on.

Again, some of these terms may be understood differently by different people, so for the purposes of this

publication we understand them to mean the following:

Goal: the goal is the change or end result you ultimately wish to achieve. It is usually long-term and broad. For example, to increase women's political participation in district X by 20% by 2015.

Objectives: the objectives can be understood as sub-goals, or the means to an end and what will help you achieve your goal. For example, increase women's leadership skills and confidence to participate in politics. By increasing women's skills they are more likely to be able to participate in politics effectively, hence contributing to the achievement of your ultimate goal.

Success indicators: indicators help you to define and reach your objectives. These should give you a good idea of what progress you have made in achieving your goals at any given point in a project. Indicators might measure quantitative change (for example, number of women elected to district council) or qualitative change (for example, women's perceptions of the levels of their participation in elections).

Means of measurement: these are the tools and methods you use to collect data to verify your indicators. These might include surveys, focus group discussions, interviews, statistical analysis by election observers etc.

Targets: which stakeholders do you need to target with this advocacy intervention? This information should emerge from the stakeholder mapping exercises outlined above.

Allies and opportunities: who are your allies and what strategic opportunities exist to achieve your advocacy goals and objectives? Again, this information should come out of your stakeholder analysis discussions.

Methods and activities: what activities are necessary to deliver your goal and objectives? Be realistic about the resources you have available as this may limit the number and timing of your activities. Also, don't try to implement everything at once. Try to plan and phase the delivery of your activities to fit around people's availability, key external threats and opportunities, your existing capacity as a network or organisation.

Risks and assumptions: what assumptions are you making about the project? For example, that sufficient funding is available to carry out your advocacy activities. It's important to list these assumptions and to keep reviewing them from time to time as they can often prove to be incorrect. If the assumption proves correct, what work is involved for your organisation/network? When will you be able to find out if the assumption proves to

be correct? In terms of risks, you need to ask yourselves what you will do if something does not happen or how to increase the probability that something will happen. It can be useful to categorise risks: high, medium and low.

Time-scale: when do you plan to complete specific activities and goals? Again be realistic about how long things may take, factor in external factors that may impact on your work as well as internal issues such as capacity and resources.

Responsibility: who will be responsible for different areas of work and specific activities? If you are conducting activities as part of an advocacy network, it can be useful to play to the individual strengths of different organisations. For example, one organisation might have strong lobbying skills and could take responsibility for communications with policy-makers, whereas another organisation may have good experience of delivering training and should lead on this area.

The top row of the table I.3.6.1 on page 24 in bold letters is a prompt to remind you of the meaning of these different headings when completing the table.

GOALS

THE IMPORTANCE OF SMART GOALS AND OBJECTIVES

YOU SHOULD ALWAYS TRY TO ENSURE THAT YOUR OBJECTIVES AND GOAL ARE SMART. THESE HAVE A MUCH GREATER CHANCE OF BEING ACHIEVED THAN A GOAL AND OBJECTIVES THAT ARE VAGUE.

S

S = Specific

You should ask yourself questions such as who is involved, in what sort of time-frame or location this will take place, what are your reasons for wanting to achieve this goal?

A general objective would be 'achieve women equal rights in politics' but a specific objective would be 'ensure 100 women in district X register as candidates in local elections'.

M

M = Measurable

Ask yourself questions such as how much or many? How will I know when it is accomplished? Is it possible to measure progress on your goal? If not, does it need to be revised?

A

A = Attainable

When you set your goal, make sure you know it is not completely impossible or out-of-reach. Conversely make sure you are not setting your sights too low. It's important to set goals and objectives that are going to help you make progress towards your ultimate vision, which might be for example, gender equality in country X or community Y.

R

R = Relevant

Are you both willing and able to work towards this goal and objectives? Ask yourself is the goal worthwhile, is this the right time, are you the right organisation/network, does it match or fit with other areas of your work?

T

T = Time-bound

Make sure you give your goal and objectives a target date. Ask yourself, what can I do today, two weeks from now, two months from now, two years from now? And when?

1.3.6.1 Sample advocacy strategy: to reform the Family Law in Afghanistan

In the annex you will find worksheet number 1 “advocacy strategy” with a blank sample in order to use in your work meetings.

Goal	Objectives	Success indicators	Means of measurement	Targets	Allies and opportunities	Methods & activities	Risks & assumptions	Time-scale	Responsibility
<p>What are you trying to achieve in the long-term? Specific Measurable Attainable Relevant Time-bound</p> <p>By 2013 the Family Law in Afghanistan will make domestic violence (DV) a crime with procedures to protect victims and punish perpetrators</p>	<p>What are you trying to do? Specific Measurable Attainable Relevant Time-bound</p> <p>Police, judges and Ministers in the Ministry of the Interior and Ministry of Justice have increased awareness of the nature of DV, the needs of survivors and perpetrators</p>	<p>Benchmarks that will tell you whether you are achieving your objectives</p> <p>Ministers recommend adoption of revised Family Law clauses</p> <p>Number of government representatives, police and judges that favour reforming the Family Law</p>	<p>Means of verifying if these benchmarks are being achieved</p> <p>Revised law issued and approved by the Ministry of Justice</p> <p>Records of meetings with Ministers, police and senior judges</p>	<p>Stakeholder mapping and analysis</p> <p>Police, Judges, Ministry of Interior, Ministry of Justice</p>	<p>Stakeholder mapping and analysis and networking</p> <p>Ministry of Women's Affairs, NGO members of the Afghan Women's Network, Afghan Independent Human Rights Commission</p>	<p>Choose what activities you need to do to achieve your objectives</p> <p>Gather and present data on impact and prevalence of domestic violence in policy briefings, workshops for judiciary, police and Ministry representatives</p> <p>Provide support to Ministry of Justice in drafting specific legislation</p> <p>Gather & information about progressive/sympathetic government officials with NGO partners and provide them with support</p>	<p>SWOT analysis</p> <p>Political stability</p> <p>Sympathetic government officials will 'champion' law reform</p> <p>Backlash against women's rights activists by conservative forces can be contained/managed</p>	<p>Action plan What are you trying to achieve in the long-term?</p> <p>Jan-Dec 2012</p>	<p>Action plan Who is responsible?</p>
<p>What are you trying to achieve in the long-term? Specific Measurable Attainable Relevant Time-bound</p> <p>Women survivors of domestic violence know their rights and demand the Family Law criminalises domestic violence</p>	<p>What are you trying to do? Specific Measurable Attainable Relevant Time-bound</p> <p>Women survivors of domestic violence demand the Family Law criminalises domestic violence</p>	<p>Benchmarks that will tell you whether you are achieving your objectives</p> <p>Number of women survivors of domestic violence who are actively involved in lobbying for the reform of the Family Law</p> <p>Women survivors increased knowledge of the government system and how to influence government, judiciary and police</p>	<p>Means of verifying if these benchmarks are being achieved</p> <p>Tracking of meeting attendance by women survivors and their representatives</p> <p>Number of meetings and contact between government, police, judges and women survivors and their representatives</p>	<p>Stakeholder mapping and analysis</p> <p>Women survivors, NGOs supporting the survivors</p>	<p>Stakeholder mapping and analysis and networking</p> <p>Afghan Women's Network members, Ministry of Women's Affairs, Afghan Independent Human Rights Commission</p>	<p>Choose what activities you need to do to achieve your objectives</p> <p>Provide support to women survivors to help draft their case for criminalisation of DV in the Family Law and train them in lobbying skills</p> <p>Facilitate meetings between government officials, police, judges and women survivors and the NGOs representing them</p> <p>In partnership with DV survivors and allies, disseminate information about case for law reform through the media etc</p>	<p>SWOT analysis</p> <p>Political stability</p> <p>Sympathetic government officials will 'champion' law reform</p> <p>Backlash against women's rights activists by conservative forces can be contained/managed</p>	<p>Action plan What are you trying to achieve in the long-term?</p> <p>June 2012 – June 2012</p>	<p>Action plan Who is responsible?</p>

I.3.7 Data Collection, Monitoring and Evaluation

Monitoring and evaluation of advocacy work is not an exact science! This is a relatively new area that organisations and networks are still grappling with. But there are simple tools and techniques you can use to monitor and evaluate progress against advocacy goals and objectives. It is important to consider which data collection tools will also help you to monitor and document change.

Background notes

For the purposes of this report, **monitoring is** understood as the collection of information about a project over a period of time. It seeks to understand what is happening. **Evaluation** is the assessment of a project at one point in time, including an examination of the successes and failures. It seeks to understand why what happened, happened.³⁰

The reasons why you may find it useful to monitor and evaluate your advocacy work include to:

- **Learn about what works/what doesn't work** – learning about your work helps you to fine-tune your advocacy strategies and actions to make them even more effective in future. It is useful to reflect regularly on progress against your goal and objectives and to record anecdotal or other evidence to build a picture of what's working and what isn't. What internal and external factors are impacting on the effectiveness of your advocacy work? Were your assumptions about the advocacy environment before you started your activities correct? Do they need to be revised? Do you need to change your plans or develop new ones? Are you targeting the right stakeholders or do you need to shift your focus?
- **Fundraise for and communicate the results of your work to others** – you may need to show donors how your efforts contributed to change in people's lives and to show that advocacy is an important and cost-effective way to make a difference.

But it's also important to be aware of the challenges of monitoring and evaluating advocacy work. It can be very **difficult to attribute change to your specific actions**, particularly if you are advocating as part of a wider network of organisations. There may be a lack of data or baseline information at the start of your project. And often the pace of change can be so slow that it may extend beyond the lifetime of a specific intervention or period of funding.

Nevertheless, there are numerous ways to assess the outcomes and impact of advocacy work. If you have already spent time defining clear definitions of success – i.e. SMART objectives – then it should be much easier to agree data collection and monitoring methods. These may be simple or complex, but it is strongly advised to only collect information that will be useful in relation to your indicators. Also be realistic about your capacity. If you're not careful you can go from one extreme to the other – monitoring nothing to trying to monitor everything!

Areas you can monitor include:

- Monitoring your target
- Monitoring your relationships (internally and externally)
- Monitoring the media
- Monitoring your reputation
- Monitoring public opinion

The data you collect for the purposes of monitoring advocacy change can be either quantitative i.e. you can count it e.g. 20% of women in community X voted in the last elections, or qualitative i.e. provides information on the way people think or feel or do something e.g. women felt more confident to speak in public meetings. Or it may be a combination of the two.

Some examples of general tools you can use to collect qualitative and quantitative data (not only for advocacy purposes) include:

Quantitative	Qualitative
Questionnaires	Focus group discussions
Surveys	Case studies
Baseline studies	Surveys
Statistical analyses	Interviews
Polls	Observation

Advocacy work may often seem harder to quantify than other areas of an organisation's work, such as service delivery, but there are other tools that can help you to track changes and shifts, however slight, in policy, public awareness and attitudinal change, such as:

- Monitoring the media for mentions of your work
- Keeping significant e-mails or letters you have received, for instance, from policy-makers
- Tracking when others have used your advocacy messages in statements or presentations

³⁰ Based on a definition included in BOND's (British Overseas Non-Governmental Organisations for Development) guide to monitoring and evaluating advocacy, online: http://www.innonet.org/client_docs/File/advocacy/bond_monitoring.htm

- Keeping records of anecdotes or conversations with target audiences
- Conducting focus group discussions with your beneficiaries and other key audiences
- Collecting case studies of changes in people lives and of policy changes (see below)

Before collecting data for the purpose of monitoring advocacy changes, you should always consider your own data needs and those of your target audiences. You should also assess your own capacity, skills and resources to collect, store and analyse data. For instance, if you do not have a staff member or volunteer with the skills to develop and maintain a database then you will need to use a simple excel spreadsheet or keep simple paper records instead.

Also make sure you're not collecting data needlessly: it is easy to spend all your time collecting data if you're not careful. Consider what outcomes you are trying to achieve through your advocacy work, be those changes in attitudes, laws, behaviour etc and select your tools accordingly.

Once you have analysed your data needs and capacity to collect and analyse data, it's important to agree who will be responsible for designing the tools for data collection and ensuring data gets collected.

Some sample data collection and monitoring tools follow:

1.3.7.1 Sample log for recording meeting outcomes

The following log was developed by *Medica Afghanistan* as a way of keeping a record of the main outcomes of key external advocacy meetings attended by staff.

Record of external meetings

Place:

Date:

Time:

Attended by:

Key organizations participated:

What did Medica Afghanistan contribute?

What were the main outcomes and learning points of meeting?
(Positive or negative, expected or unexpected)

Is there any follow-up required?

Of course, this record alone is not sufficient evidence of change. It is important that these records are periodically reviewed and analysed by key staff members to see where there might be evidence of policy change. If an issue is placed high on a meeting agenda with government officials consistently or if it is discussed at length then this may be an indication that the government is becoming more (or less) favourable towards change in a certain policy area.

The **advocacy log** below (1.3.7.2) is an example of a simple tool that the author introduced to *Medica Afghanistan's* advocacy team to enable them to keep more systematic records of their advocacy work.

I.3.7.2 Sample Advocacy Log for Medica Afghanistan

In the annex you will find worksheet number 2 “advocacy log” with a blank sample in order to use in your work meetings.

Date	Action/event	Target of Influence	Outcome/s	Follow-up required? Provide details	Medica Afghanistan or joint advocacy?	Assessment of progress
14.02.2010	Meeting with the Ministry of Justice to discuss conflicts between the formal and informal justice systems with regards to women's rights and to propose amendments	The new Minister for Justice	The new Minister for Justice seems to be very conservative and made strong statements against women's shelters and said that civil society has no right to interfere in government policies.	Medica Afghanistan's legal team and its allies in the Afghan Women's Network will consult further with sympathetic MPs to get feedback on the most strategic way to proceed given the Minister's opposition to their proposals	Medica Afghanistan's advocacy team and legal team	Little progress on this issue to date, but need to engage with others that can influence the Minister for Justice and strengthen advocacy work on this issue in partnership with others working on legal justice
17.02.2010	Chance meeting with a Mullah ³¹ at the Ministry for Religious Affairs. The Mullah had previously participated in a training organised by Medica Afghanistan on the importance of registering marriages ³²	A Mullah	The Mullah reported that since participating in the training he had registered at least 20 marriages in his district, which demonstrates the impact of medica's training	Medica Afghanistan should follow up with other Mullahs to find out what actions they have taken to implement the learning from the training.	Medica Afghanistan's advocacy team	Important to document these 'ad-hoc' or chance meetings or anecdotes exchanged informally because these can often help to document the 'impact' of the work. Further information gathered from other Mullahs would help to demonstrate the wider impact of the training on encouraging marriage registrations.

³¹ A male religious teacher or leader

³² Marriage registration is seen as an important way to prevent violence against women in Afghanistan because it deters under-age marriage – child brides are more likely to experience domestic violence and to believe it is justified for a man to beat his wife. Marriage registration also gives women and girls more rights within the family, such as claims to inheritance

Some questions that you might find helpful to consider when completing the log include:

- Why was this specific advocacy activity successful or not successful?
- Did you expect the outcomes to be different?
- Will you continue to do the same in future or do you need to change your strategy/engage with a different member of the government/NGO ally or partner? If so, why?
- Are there any implications for your advocacy team or the rest of the organisation?
- What have you learned from this meeting/experience that is useful or not useful for future advocacy activities

I.3.7.3 Tracking the Media Tool

Harnessing the power of the media can be very important to the success of an advocacy action or strategy. Mass media such as newspapers, radio, television and, increasingly, new social media such as facebook and twitter, can be used to communicate information to large groups of people. The media can therefore play an important role in shaping public debate about an issue and influencing public opinion.

Media tracking tools can be extremely sophisticated and organisations may often pay companies to do this on their behalf. However, for most organisations with limited resources a simpler tool will suffice.

Key information you might want to capture in your media tracking form includes:

- Policy or campaign issue covered
- Type of media
- Total number of stories
- Total area or time allotted to each story
- Total number of news stories above average length
- Total stories with pictures and graphics
- Total stories on the front page or in the local TV news programme
- Tone of articles/features (e.g did the article take the same stand as your organisation?)
- Your reaction to the story
- Was someone from your organisation or network cited in the article

Finally, evaluating your work does not have to be complicated. The questions outlined above can be applied more generally to all aspects of your advocacy work. Other general questions you might like to ask yourself at the end of an advocacy intervention and/or at key points along the way include:

- Have you achieved your goal and objectives?
- Has the situation for the intended beneficiaries of your advocacy action (in this case, community women getting involved in local politics) improved? Has it worsened? What were the factors that contributed to these changes?
- If you did not achieve what you set out to do, why not? (Be honest! You can often learn more from something that didn't work than what did work)
- What might you do differently next time?
- Have you checked with the beneficiaries whether they are satisfied with the results? And with the process?

Always make sure you document your discussion and analysis so this learning is available to others if necessary. It can also help to remind yourself of this learning before you embark on new advocacy actions in future.

I.3.7.4 Gathering Case Studies

Background notes

Case studies are one of several different ways to gather comprehensive, in-depth information about changes in the lives of individuals, a group or policy change at all levels, from the household, to the community or government levels.

Case studies are particularly useful in advocacy work as a way of learning from and documenting policy change, types of strategies used, ways of working in coalition or networks, the context of change and lessons learned along the way. Case studies are a particularly useful monitoring tool when the changes you wish to measure are mostly qualitative. Standard quantitative monitoring and evaluation tools will not tell you what you need to know in these situations.

You can use case studies to inform:

Learning & decision-making – the stories of what has worked or equally what didn't work in an advocacy intervention are a great way of contributing to learning and knowledge from practice. These should, in turn, inform decisions about the direction of your advocacy project and changes you might want to make to ensure it is most effective and beneficial for the women or groups you are supporting.

Communicating change – case studies can be a great way of explaining and illustrating what might be fairly complex changes to colleagues, other advocacy practitioners and different external stakeholders, including your donors and supporters. For example, you could use case studies as the starting point for encouraging donors to give more funds to support further advocacy

work, but you can include case studies in everything from donor reports, press releases, funding proposals, leaflets & annual reports to your website.

Key considerations before collecting case studies

Some things to consider:

- There is no one way to present or record a case study. Consider using different tools to tell your story, such as showing video clips or recordings, or using slides. For instance, if one of the key actions in your advocacy campaign was a demonstration or march, you may want to try filming this on a camera or phone and using some of the footage to tell the story of how you campaigned for change
- Don't forget to reflect on the challenges you have encountered along the way – people want to hear about the negatives as well as the positives. And no-one will believe you if you say that everything was perfect and you have changed the law and ensured it is implemented in just six months!! Change takes time and it is our responsibility to communicate this to donors and others so they understand the complexities of tackling women's rights issues, such as violence against women.
- If you plan to interview people as part of gathering reflections on the advocacy process and outcomes, remember that interviews require you to build trust and use skills of listening, empathy, probing, taking accurate notes, good recording skills and probing questions to understand what is being said, as well as being opportunistic and curious.

What information do you need?

Case studies are really about telling stories and as with all good stories they need to have a certain structure. Key things you might want to include are:

- **Background** – establish the context for your advocacy work (political, economic, social), set out basic facts (where, when and with whom) and obstacles that needed to be overcome and introduce some of the main players in your advocacy 'story'
- **Main section** – describe the kinds of advocacy actions undertaken and why, what was the impact of these actions, what worked and what worked less well etc
- **Main conclusions and analysis** – what lessons can be learned from this advocacy action/s, what might you do differently next time/in future strategies, consider using bullet points to highlight the main learning or recommendations emerging from this advocacy experience

Other tips you might want to consider when writing or producing your case study include:

- Use of first-person quotes from people who were involved in the campaign or advocacy actions and/or those who were your targets (this may not always be possible)
- Don't make assumptions about what the reader knows. Assume you are writing for someone who knows nothing about the detail of your work, so make sure you explain acronyms and technical terms and avoid jargon
- Don't try to document everything that happened. Concentrate on the main learning from this advocacy experience
- Don't share too little. Often case studies may describe the problem and the response, but fail to go into detail about the strategy and tactics that were used to bring about change.
- Try to be as objective as possible. Subjective, emotional reporting can alienate those reading your case story.
- Include different perspectives – if the advocacy action/s was organised by a coalition or network, there may be members within that network that have different perspectives to share.

I.4 Further Useful Resources

I.4.1 General Advocacy Resources

Action Aid

Critical Webs of Power and Change is a resource pack for planning and monitoring people-centred advocacy. It includes country case studies for Brazil, Ghana, Nepal and Uganda: https://support.actionaid.org.uk/store/prod_detail.asp?prod_id=78

BOND (British Overseas NGOs for Development)

BOND is the UK membership body for non-governmental organisations (NGOs) working in international development. It has produced a series of guidance notes on different aspects of advocacy and campaigning:

Participative advocacy

http://www.haccambodia.org/store_files/book_library/ParticipativeAdvocacy.pdf

Getting the message across: planning communications

http://www.haccambodia.org/store_files/book_library/GettingtheMessageAcross.pdf

Monitoring and Evaluating Advocacy Work

http://www.innonet.org/client_docs/File/advocacy/bond_monitoring.htm

CARE International

Advocacy Tools and Guidelines that provide a step-by-step guide for planning advocacy initiatives:

<http://www.care.org/getinvolved/advocacy/tools.asp>

The Change Agency

The Change Agency Education and Training Institute is an independent social movement initiative based in Australia. The organisation has a range of training resources available online that include tools for political analysis, strategising and social action. http://www.thechangeagency.org/01_cms/details.asp?ID=4

IDASA (Institute for Democracy in South Africa)

Advocacy and Communication: Handbook series for community-based organisations

<http://www.idasa.org/media/uploads/outputs/files/Advocacy%20Bk1.pdf>

I.4.2 Women's Rights-Focused Advocacy Resources

AWID (Association for Women in Development) – An Advocacy Guide for Feminists: <http://www.awid.org/eng/Issues-and-Analysis/Library/An-advocacy-guide-for-feminists>

Centre for Women's Global Leadership

The 16 Days of Activism Against Gender Violence is an

international campaign co-ordinated by the Centre for Women's Global Leadership. The Take Action Kit contains a number of useful resources for activists wishing to organise their own campaigns:

<http://16dayscwgj.rutgers.edu/2011-campaign/2011-take-action-kit>

Stop Violence against Women

A project of the organisation Advocates for Human Rights. It takes a human rights approach to gender-based violence and contains a number of useful resources focused on influencing laws and legal reform around violence against women:

http://www.stopvaw.org/Advocacy_Tools.html

UN Women

UN Women's Virtual Knowledge Centre to End Violence against Women and Girls includes a module providing practical guidance to organisations and individuals interested in or involved in campaigning to end violence against women and girls. It includes a range of tools and references for planning and implementation of advocacy and broader campaigns.

<http://www.endvawnow.org/en/modules/view/3-campaigns.html>

WACC (World Association for Christian Communication)

'Mission Possible: Gender and Media Advocacy Training Toolkit', A comprehensive guide to media advocacy that addresses 'putting gender on the media's agenda' as well as 'building gender and media campaigns'.

English: http://www.whomakesthenews.org/images/stories/website/Advocacy_toolkit/missionpossibleeng.pdf

French: http://www.whomakesthenews.org/images/stories/website/Advocacy_toolkit/misionpossible.pdf

Women's Learning Partnership for Rights, Development and Peace

A leadership training handbook for women that helps participants hone their skills for women's rights advocacy.

English: <http://www.learningpartnership.org/lrc>

French: <http://www.learningpartnership.org/lib/wlp-publication-highlight-french-multimedia-leadership-curriculum-published>

Womankind Worldwide

An initiative by 4 organisations, Womankind Worldwide, Rape Crisis Cape Town, Musasa Project and Gender Studies Human Rights and Documentation Centre to document lessons learned from campaigns in South Africa, Ghana and Cape Town to end violence against women: http://www.peacewomen.org/assets/file/Advocacy_EducationTools/stopthebus_womankind_oct2008.pdf

Part II: Women in Peacebuilding

“Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us.” We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There’s nothing enlightened about shrinking so that other people won’t feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It’s not just in some of us; it’s in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we’re liberated from our own fear, our presence automatically liberates others”. Marianne Williamson³³

II.1 Introduction

This second part of the handbook begins with the central lessons learned from the peacebuilding trainings undertaken as part of this project and then covers traditional peacebuilding topics with a specific focus on how being female impacts peacebuilding. It reinforces one of the central messages of the training i.e. the importance of taking a gender and diversity perspective into account in all kinds of peacebuilding or advocacy activities. It explores how direct, structural and cultural violence can be identified and what is needed to overcome these different forms of violence in order to build peace in an effective and sustainable way.

All topics in this section of the handbook were covered in the peacebuilding training modules through a combination of group exercises, discussion, reflection and the exchange of experiences.

In addition, the authors have included some conflict analysis tools with instructions in the annex. These tools can be used at any time to talk about conflict and to ensure the inclusion of different perspectives in your analysis. Additionally, the annex also includes exercises that may be useful in your network meetings for raising awareness about gender and how to deal with situations of conflict.

II.1.1 Lessons Learnt From the Peacebuilding (PB) Trainings³⁴

The following lessons learned are drawn from the comments of training participants, evaluation sheets and recommendations of the external evaluator. It is hoped

that this learning can contribute to improving the ongoing peacebuilding and advocacy activities.

- The PB training equipped participants with vital conflict transformation and self-care skills, and with an effective language to convince decision-makers. However, it was important to combine this with advocacy training, because the PB trainings alone did not give participants the skill to advocate on issues of peace and security.

✍ Please refer to Worksheet number 3 “Self Care” in annex

- Participants in the evaluation workshops in Liberia and the DRC reported the main benefits of the PB course had been on a personal level, such as creating shifts in their attitudes to family conflicts. It is recommended that the peacebuilding training is combined with civic education to prepare women’s rights activists for more active political participation.
- Mediation training can be useful as a way of enhancing the activists’ role in public decision-making – successful mediation is likely to enhance an activist’s status within her constituency.
- All training needs to be adapted to the specific needs of participants, adjusting the format, curricula and tools accordingly. Busy NGO leaders based in capital cities may be best trained far away from their desks, for instance, in a neighbouring country. On the other hand, where participants work far from each other, decentralised, shorter training units or individualised mentoring may be more efficient. Experienced local women activists could serve as effective co-ordinators, trainers or mentors.
- Different group sizes call for different training methodologies. A course designed for 12-15 persons may be ineffective with a 30-strong group. Trainee num-

³³ Marianne Williamson is a spiritual activist, author, lecturer and founder of The Peace Alliance, a grass roots campaign supporting legislation currently before Congress to establish a United States Department of Peace. *A Return to Love: Reflections on the Principles of A Course in Miracles* (1992)

³⁴ Summary based on Raab 2012

bers should be set during preparation and adhered to. Where several courses build on each other, it is important to ensure the participants follow the entire series, or to devise effective ways of briefing and debriefing changing participants. As demonstrated by DYFAP in the DRC, regular attendance is possible even under difficult conditions.

- Training activities should, as far as possible, be based around specific cases of peacebuilding that participants are already engaged in. In this way, participants are able to put new-found skills into practice immediately.
- Documentation should be distributed to all training participants in electronic and 'hard' copy, preferably in local languages, because it is not always easy to find internet and cheap printing outlets for participants, especially in rural settings, as was the case in Liberia and the DRC.
- Finally it is worth considering the frequency of training, mentoring or coaching sessions – during the project long spells of time elapsed between meetings and this factor, combined with varying attendances, reduced the effectiveness of the training.

II.2 Who Knows “the Truth”?

In our daily lives we usually think that what we hear, see, smell, feel etc. is the truth and, above all, the only truth. But thinking about it more deeply, we discover that there are as many truths as people in the world and that we all have different perceptions of the same situation. A good way to explain it is the parable of the elephant.

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

The Parable of the Elephant demonstrates **the importance of perception**. People have different perspectives on life and its problems. We each have our own unique history and character. Each of us has our own values

which guide our thinking and our behaviour and motivate us to take certain actions and to reject others.

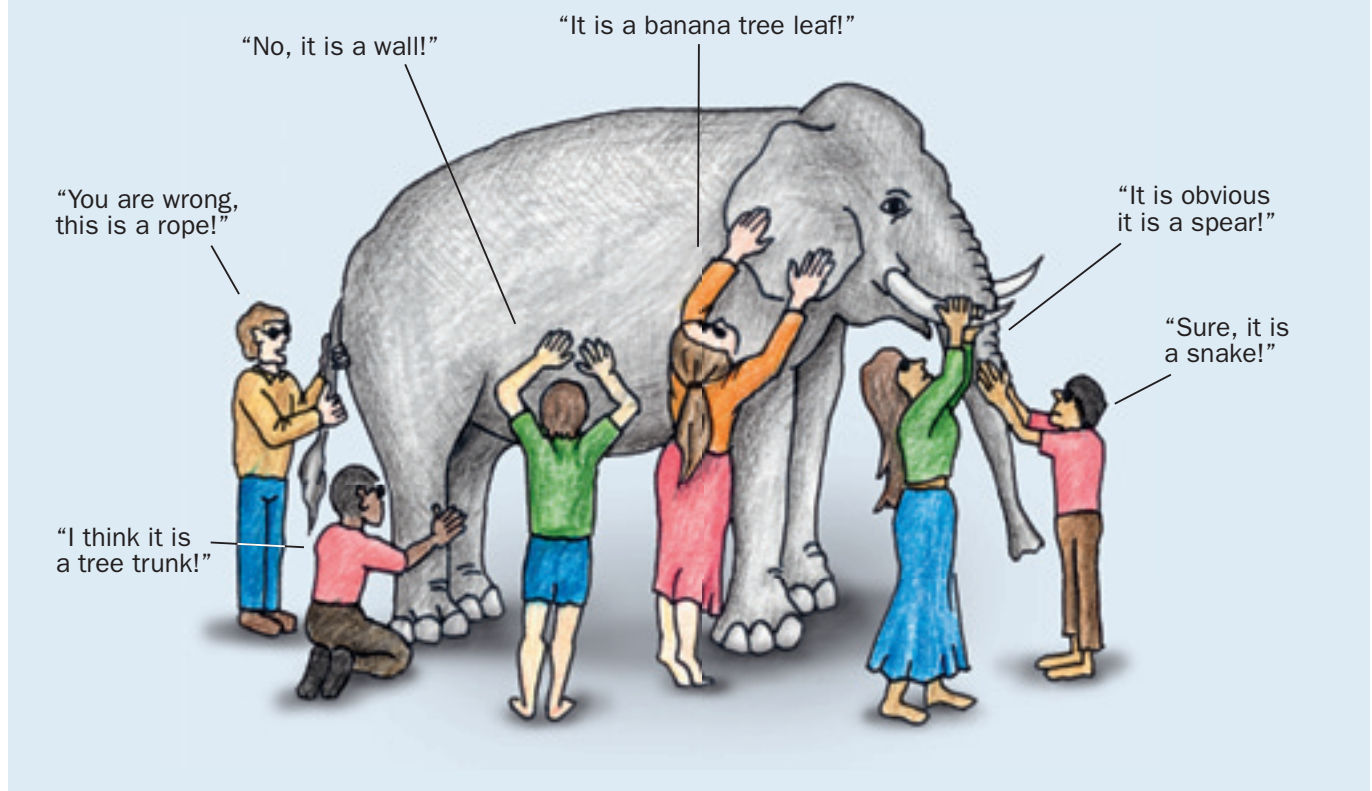
So when we meet, we find out that we often have a different perspective on things. Differences in points of view are inevitable and often enriching. When people study a problem together they often assume that, with the same facts at their disposal, they will all agree on a single analysis. This is not so.

Differences in perspective and goals are often seen as a problem that will only be resolved when we all have the same intentions, or when one view wins over the others. But alternatively, they can be seen as a resource, leading to a wider understanding of a problem, and an improvement in the present situation.

The Parable of the Elephant

A group of blind people approach an elephant. The first person latches onto the elephant’s leg and claims, “an elephant is a tree trunk; it is big, round and rough.” The second touches the stomach and says, “A tree trunk, no way! An elephant is like a wall: high, solid and wide.” The third grabs the trunk, and exclaims “The elephant is like a snake, long and flex-

ible.” The fourth person finds the tail and replies, “No, the elephant is like a rope with a wire brush on the end!” The fifth blind person catches hold of the ears, and proclaims, “The elephant feels like a banana tree leaf.” And the last one touches a tusk (elephant tooth) and announced that an elephant is like a spear, hard and peaked.



Adapted from Westerlund, G./Sjöstrand, S.-E.: Organisationsmythen, Stuttgart 1981

II.3 Understanding Conflict

II.3.1 What is a Conflict About?

Conflict is one of the most thrilling aspects of human affairs. Conflict exists in almost all social relationships, whether they are personal and informal or impersonal and formal. Conflicts are part of our interaction, whether at home with our families, in our neighbourhood, at work with colleagues, within women's activists groups or in negotiations between the government and the civil society. Most people are afraid of conflicts and avoid it if at all possible. There is a widespread attitude of hopelessness and helplessness in coping with conflict.

A conflict exists when two people or groups wish to carry out acts which are mutually not in agreement. They may both want to do the same thing, such as eat the same apple, or they may want to do different things that don't match, such as when they both want to stay together, but one wants to visit her or his relatives and the other person wants to stay at home.

Conflicts occur when people experience tension in their relationships with others. Their thoughts, feelings or actions are in opposition to one another. People in conflict perceive that others are making it difficult or impossible to meet their needs. Different meanings, judgments, and values make people move towards conflict.

Feelings and emotions are an important dimension of conflict. Fear, anger, jealousy, insecurity, sadness, pain, or hostility are some of the feelings that come along with conflict. Although most conflicts involve disagreements of some kind, some of them can be more about feelings than thoughts.

When we think about conflict, we often relate it to something negative, painful and harmful. We might have in our mind a controversy that we had last week with one of our neighbors, or inside the family. Particularly in the field of peacebuilding, conflicts are often associated with aggression, violence, and damage.

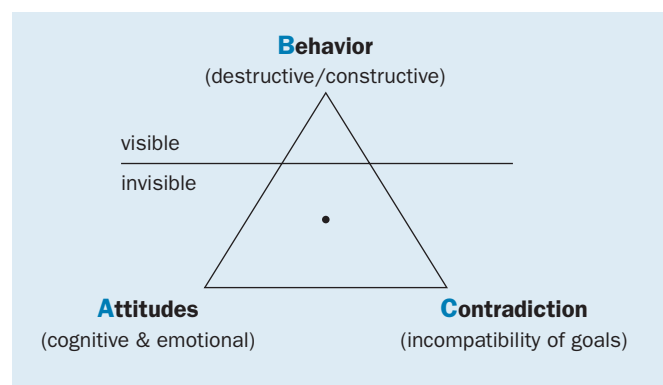
But conflict itself is neither good nor bad; it can be handled constructively or destructively. Conflicts they are not negative in principle. Conflicts even hold the change to improve the condition for all conflict partners when being transformed in a constructive way. Conflicts can bring attention to the need for change and may help us to improve our relationship and develop mutual under-

standing and acceptance. Hence we have to find and establish ways and means to work on conflicts in a non-violent and constructive manner.

The paradox of conflict is that it is both the force that can tear relationships apart and the force that binds them together. Conflict has many benefits if it is contained before people turn violent. It can motivate people to needed action and break them out of complacency. Sometimes conflict is necessary to bring an awakening to dysfunctional relationships or behaviour. The double nature of conflict makes it an important concept to study and understand. The understanding of how conflict can benefit is an important part of the foundation of constructive conflict management and conflict transformation.

II.3.2 ABC-Triangle of Conflict

The ABC triangle³⁵ is a useful instrument for explaining what conflict is about:



ABC-Triangle of Conflict, source: Galtung (2009)

Every conflict consists of three elements – the behaviour is visible, but the attitudes and contradictions are invisible:

- The **behaviour** (B in the conflict triangle) is visible. We see how the conflict parties act in a conflict situation, what they do or don't do. This dimension of conflict can be observed, recorded, and measured, e.g. body movement, facial expression, action or speaking. The behaviour can be destructive i.e. women shouting at each other, or constructive that is useful like two women talking to each other and listening in order to find a solution that meets the needs of both.

35 Galtung (2009): Theories of Conflict. Definitions, Dimensions, Negotiations, Formations. Online: http://www.transcend.org/files/Galtung_Book_Theories_Of_Conflict_single.pdf

Johan Galtung is a Norwegian sociologist. He is the principal founder of the discipline of peace and conflict studies. 1959 he established the Peace Research Institute Oslo and in 1964 the Journal of Peace Research. The ABC triangle was also developed by Galtung.

- The **contradiction** (C) between the goals, interests or needs of the conflict parties that seem to be incompatible. This is the issue that has given rise to the conflict. Often the underlying interest or need is not visible or not obvious in a conflict situation and the conflict parties just defend their positions. E.g. two women want the same object that is available only once.
- The **attitude** (A in the conflict triangle) (thoughts and emotions) that justify the particular position of each party in the conflict – whether it is conscious or not. Perception and assumption regarding the position in the conflict, the causes of the conflict and the mental image of the ‘other side’, e.g. stereotypes or concepts of the enemy, belong to this section. E.g. each of the two women is convinced that she has the right to claim that specific object, but they have different reasons for it.

A conflict consists of the links between these different elements. While all three elements may be clear to the respective conflict parties, often **A** and **C** are hidden, invisible or unconscious.

During a conflict transformation process it is sometimes useful to analyse the elements separately and work on each, one after the other. However, all have to be taken into consideration, because they are interrelated.

During the training in Liberia, there was a conflict between two women who wanted to sit on the same chair. We observed one woman seat herself on an empty chair. Next, we observed another woman asking her in an angry voice why she took ‘her’ chair. The first woman answered that the chair was empty, whereupon the other told her that she had been sat on that chair. This constituted the behavior (B) of the conflict triangle.

If we use this case to analyse the contradiction (C), we understand that both women wanted to sit on that particular chair. It may have been because they both wanted to sit comfortably, to sit close to their friends or to ensure they always sat on the same chair. But before understanding the contradiction (C) behind their behaviour fully, we need to identify the attitudes (A) of both women (cognition and emotions).

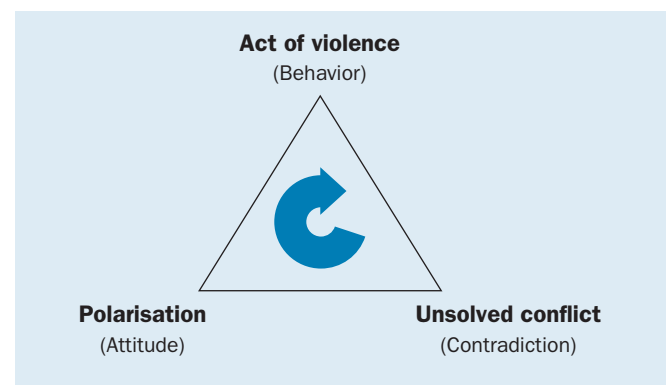
During the discussion, we were able to clarify that one person believed she had the right to sit on the same chair all the time – according to her, if she sat on it once it became ‘hers’. The second woman took the view that all participants should have a seat and that no chair

belonged to any one person – therefore, as soon as a chair became empty, anyone could sit on it.

Having clarified what the conflict was about (C) and the attitudes (A) underlying the conflict, it became much easier to find a solution.

II.3.3 Escalation of Conflict

When conflict cannot be resolved or contained, it can erupt into violence, war, and destruction. The differing perceptions of the different parties to the conflict becomes polarised, e.g. ‘We are right – they are wrong’ or ‘We are the good ones, they are evil’. Based on this opinion and self-perception, acts of violence tend to be ‘legitimised’, because both sides perceive themselves as the ‘good ones’ and therefore feel obliged to fight the other side – ‘the evil’ – until they overcome or dominate. These new acts of violence do not resolve the conflict, but further reinforce it. This causes more violence and destruction and, although less visible, the destruction of relationships, organisational breakdown, and psychological damage to individuals.



A comprehensive concept of violence, Source: Galtung 2004

It’s likely that most of us have experienced how a conflict escalates, involves more and more people and is finally carried forward in a violent way. E.g. a dispute that starts between two women at the marketplace, in the bus or at the water pipe may turn into a conflict between two families that includes assault, beating, or even killing.

The Austrian conflict researcher Friedrich Glasl³⁶ identified nine stages of escalation. During the training in Liberia, we used a role play to explain his model in detail. Participants did not act out all nine stages of the model during the training, because otherwise someone would have been harmed! But the different stages are set out below in full:

36 Glasl, Friedrich (1982): The process of conflict escalation and roles of third parties. In: G. B. J. Bomers and R. B. Peterson, (eds.) Conflict management and industrial relations, (pp. 119-140) The Hague

There are two girls who want to get water from the same water pump. One of the girls (A) arrives first at the pump and believes she should take the water first. The second one (B) is the daughter of the landlord who owns the land on which the pump has been installed. In her opinion she should not have to wait at the water pump and should be able to take water whenever she needs it.

This example is not about who is right and who is wrong – it aims to illustrate how this situation could then unfold:

Conflict Escalation



Source: Glasl (1982)

9. Destruction and self-destruction
8. Destruction of the opponent
7. Limited destructive blows and sanctions
6. Threatening strategies
5. Open attack and loss of face
4. Formation of coalitions
3. Confrontation
2. Debate
1. Tension

Level 1 – win-win:

both parties to the conflict can still win

- 1. Tension:** Conflicts start with tension, e.g. differences of opinion. Often this is not perceived as the beginning of the conflict, because both parties will launch into an argument straight away. E.g. both girls make clear that they want to take the water first: *“I was first, so I should take the water first”* or *“you know that you are taking the water from our ground”*
- 2. Debate:** Verbal confrontation, polarisation starts, tactical ploys used in argument. Conflict parties try to convince the other side; each tries to put the other under pressure. E.g. *“If my father didn’t allow the government to build the well on our ground, you could not take water at all”* or *“If you don’t accept the rule, there will always be trouble in our community”*.
- 3. Confrontation:** the parties no longer believe that further talk will resolve anything, and they shift their attention to actions, symbolic behaviour, decreased verbal communication and increased non-verbal communication. The conflict becomes more intense, e.g. a girl starts to pour water into her bucket. B kicks A’s bucket away.

Level 2 – win-lose:

one party loses while the other wins

- 4. Formation of coalition:** the conflict is no longer about concrete issues, but about victory or defeat. Defending one’s reputation is a major concern. The interactions are characterised by efforts to find gaps in the behavioural norms in order to cause harm to the counterpart. Parties look for support from the others. Because they feel they are in the right, they start to denounce the opponent. E.g. A says to the other girls that are observing the situation *“look at her; you can see that she is from the B family, they are all the same, they don’t know how to behave adequately”*. B *“You understand that she is a A family member, they never care about others but try to meet their own needs only, poor people who have them as neighbours”*.
- 5. Open attack and loss of face:** The images and positions the parties hold are no longer regarded in terms of superiority and inferiority, but in terms of angels and devils. One’s own side is a representative of the good forces in the world, whereas the other side represents the destructive, subhuman, and bestial forces. There is a complete loss of trust. Losing face means

losing moral credibility. E.g. *“look at those families, they are responsible for conflicts in our society, this is why her father was taken to prison.”*

6. Threatening strategies: Since no other way seems to be open, the parties in the conflict try to get control of the situation with threats of damaging actions in order to force the counterpart in the desired direction. One consequence of this dynamic is that the parties increasingly lose control over the course of events. By their own actions they create a pressure to act rapidly and radically. E.g. *“If you don’t let me take the water first, I will send my brother to burn your house.”*

**Level 3 – lose-lose:
both parties lose**

7. Limited destructive blows and sanctions: It is no longer possible to see a solution that includes the counterpart. The counterpart is regarded as an obstacle that must be eliminated by targeted attacks aiming to injure the other. The counterpart is now a pure enemy, and no longer has human qualities. E.g. the house is set on fire.

8. Destruction of the opponent: At this stage the attacks intensify and aim at destroying the vital systems and the basis of power of the opponent. The attacks on the counterpart target all signs of life. The only restraining factor is the concern for one’s own survival.

9. Destruction and self-destruction: Total war with all means and limitless violence. In the last stage of conflict escalation, the drive to eradicate the enemy is so strong that even the self-preservation instinct is neglected. Not even one’s own survival counts, the enemy shall be exterminated even at the price of destruction of one’s own very existence.

As in stage 1-3 both conflict parties might aim to a win-win solution, so that both of them achieve a positive result, in stage 4-6 both want to be the winner on the expense of the opponent, who will then be the loser. In stage 7-9 there will be no winner, both conflict parties will just loose

II.4 Violence

When we started to work on this topic in the peacebuilding trainings, it was obvious that there was no common idea what violence is about within the groups. Some violent acts, e.g. beating children to make them understand, put pressure on a girlfriend/ wife to have intercourse although she refused, was justified by some participants as “belonging to our culture” although it was partly known that international standards, i.e. human, children’s and women’s rights, exist. It was clarified that although a violent act is cultural accepted it remains a violent act.

With this discussion we came to a core aspect of the peacebuilding trainings, i.e. to identify acts, thoughts and traditions that are harmful for girls and women but justified by the existing structure and culture and to uncover the dynamics that are the foundation for the ongoing violation of women’s rights.

These reflections help participants to consider which aspects of their own culture might be harmful to women. Having understood harmful cultural barriers to women, it becomes much easier to communicate necessary changes in a more convincing way.

II.4.1 Direct, Structural and Cultural Violence³⁷

The following tool aims to provide a deeper understanding of violence and its visible and invisible aspects. It is a useful tool for analysing and uncovering the dimensions of violence and analysing how the different forms of violence intersect.

Violence consists of the following:

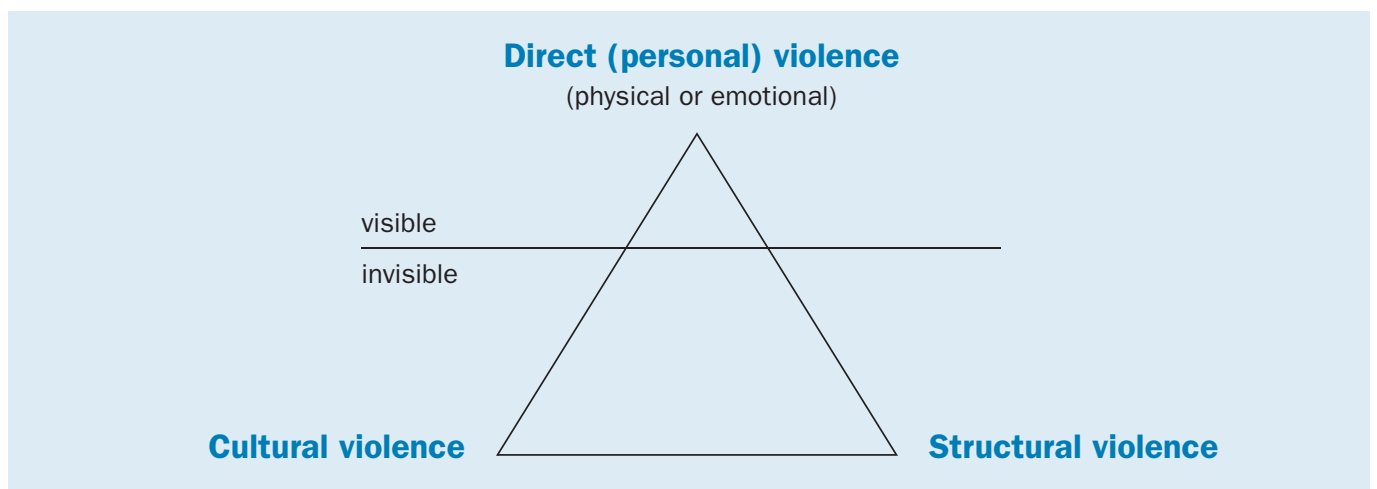
Direct violence – this is visible through people’s behaviour. It might be physical, e.g. beating, killing, rape, or emotional, such as insults, verbal humiliation or harassment. Direct violence is awful, but its cruelty usually gets our attention - we notice it, and often respond to it.

But violent human action does not come out of nowhere; it has two root causes: the first is a culture of violence, i.e. a culture where the use of violence is seen as something positive or necessary. An example may be a person who kills a large number of enemies, is called a hero and earns a reputation as someone who is heroic or patriotic.

The second root cause is a structure that is itself violent by being overly oppressive, abusive or alienating; such as a mother-in-law who assumes she has the right and/or duty to insult her daughter-in-law when she does not act as she would like her to.

Structural violence exists where human potential is constrained due to economic and political structures, i.e. where the social or economic structure of a country or its institutions harm people by preventing them from meeting their human basic needs. It is a form of violence that makes it tricky to identify perpetrators, because it involves a whole network of structures and different responsibilities.

Unequal access to property, political power, education, health care, or legal standing are all forms of structural violence, e.g. when children in the capital have adequate



A comprehensive concept of violence, Source: Galtung 2004

³⁷ The entire chapter is adapted from Galtung, Johan (2004): Violence, War, and Their Impact on Visible and Invisible Effects of Violence. Online: <http://them.polylog.org/5/fgj-en.htm>, in the following: Galtung 2004

schools while those from the counties or districts do not or when girls have to stay at home and help their mothers while boys are allowed to go to school and learn.

Because they are longstanding, structural inequities usually seem ordinary; as the way things are and always have been. However, structured inequities result in suffering and death as often as direct violence, although the damage may be slower, more subtle, more widespread, and more difficult to repair. Racism, sexism, nationalism are some examples of structural violence.³⁸

Structural violence is problematic in and of itself, but it is also dangerous because it frequently leads to direct violence. Those who are continually oppressed are often, for logical reasons, those who resort to direct violence, e.g. mothers who are beating their children. Unfortunately, even those who are victims of structural violence often do not see the systematic ways in which their plight is based on unequal and unfair distribution of society's resources. Given that medica mondiale's peacebuilding project aims to change structures in society, i.e. to fight for more participation of women in peace and security policy, it is crucial to understand this aspect of violence.

Cultural violence refers to aspects of culture that can be used to justify or legitimise direct or structural violence. Cultural violence makes direct and structural violence look or feel 'right,' or at least not wrong. One mechanism of cultural violence is to change the 'moral colour' of an act from 'wrong' to 'right,' or at least to 'acceptable.' Cultural violence may involve religion and ideology, language and art, and science. E.g. it is said that it is against the culture or the religion for women to work outside the home, travel alone or be engaged in politics. The study of cultural violence highlights the way in which the act of direct violence and the fact of structural violence are legitimised and thus made acceptable in society.

Important to note:

The difference between conflict and violence³⁹

Conflict: is a relationship between two or more parties (individuals or groups) who have, or think they have, incompatible goals.

Violence: consists of actions, words, attitudes, structures or systems that cause physical, psycho-

logical, social or environmental damage and/or prevent people from reaching their full human potential.

As highlighted earlier in the chapter on conflict, conflict is not something bad per se. If conflict is handled in a non-violent way, it can be an opportunity for change. It is the violence which causes the damage.

II.4.2 Cycles of Violence

As we have seen, the three elements (direct, structural and cultural violence) are interconnected. It illustrates how the structural violence often forms the basis for legitimising the direct violence, and the cultural violence then justifies the structural violence.

For instance, if a woman is raped in a dark place while walking alone, she is often accused of being responsible for the rape. Some will say that she provoked an attack by walking alone in a dark place. Yet it was a man who committed the attack. The structure that places men in a position of power over women (e.g. patriarchy) legitimises men's need to satisfy their desires at the expense of women. And it is cultural violence that makes the woman responsible for what happened to her, for example, by saying that she should not walk alone in the dark.

The visible effects of direct violence are usually well-documented and receive a lot of public attention: killings, rape, the wounded, the displaced and material damage. What is not so easy to detect, but which may be even more pernicious is the invisible impact of direct violence. It can begin by reproducing violent structures and cultures in the following way: if one group loses in a conflict and is dominated by the winning group, this defeat causes hatred and a determination to exact revenge for the trauma⁴⁰ inflicted on the losers.

It is important to underline that a violent action not only traumatises the victims, but also evokes guilt in the perpetrators – whether consciously or unconsciously. It sets off a mechanism that causes both groups to wait for an opportune moment to inflict pain in return. The losers wait for their opportunity for revenge and the winners look for a chance to fight the losers again in order to gain more victories and more glory.

³⁸ For more details see the chapter on deep dimension of conflict

³⁹ Source of the definition: Fisher, S./ Abdi; D. I. / Ludin, J. a.o, (eds.) (2000) Working with Conflict: Skills and Strategies for Action, New York: Zed Books, in the following: Fisher/Abdi/Ludin 2000

⁴⁰ A trauma at the psychological level is emotional or psychological injury, usually resulting from an extremely stressful or life-threatening situation, e.g. during wars, extreme oppression, attacks, rape. Traumatic events can have an impact at an individual and collective level. Revenge and hate are often results at the collective level

The desire to respond to trauma by causing further trauma and to allay guilt with more guilt is very common, but extremely harmful. According to this logic, there are two ways to 'balance' a violent conflict: firstly, if the perpetrator suffers a trauma of approximately the same dimension as his/her violation, and secondly, if the victim burdens himself or herself with guilt that is roughly proportionate to the degree of their own suffering.

In the act of revenge these two processes are combined. This is the reason why 'payback' is so common - 'You hurt me; I hurt you – now we are even.' According to this logic, the traumatised party has the 'right' to inflict trauma on the perpetrator. And the guilty party knows: 'One day they will come back and do to me what we have done to them.' Thus, the culture of violence continues and is seen as natural and logical.

A similarly vicious cycle can be observed in the reproduction of direct violence through violent cultures and structures. At the family level, conflict within families may be solved by violence. So, for instance, women and children who disobey their husbands or parents may be beaten to ensure they obey, but in this way children learn, consciously or unconsciously, that violence is a successful way of satisfying their own needs, especially in conflicts with those less powerful like smaller children or classmates from ethnic and religious groups that are scape-goated, such as Muslims in the Sinoe region of Liberia or Hazara⁴¹ in Afghanistan.

When the children grow up and gain more power, they are very likely to perpetuate this abuse themselves by using violence in conflicts in the same way they have seen it used. The same often happens to women who once suffered a lot of violence from their mother-in-law: when they become a mother-in-law themselves, instead of showing solidarity with their daughter-in-law, they often put the same pressure on them, insult and violate them – as a way of acting out their frustration for what they once experienced when they were daughter-in-laws. The way out of this cycle lies in challenging the idea that oppressive or exploitative structures can only be changed by violence – and to start to transform the underlying conflicts through peaceful means. In the arena of women's rights, this means that nonviolent actions such as demonstrations, sit-ins, campaigns, political negotiation etc. should be favoured in the struggle for greater representation of women in the political area and for other basic rights.

To summarise: direct violence is an event; structural violence is a process with ups and downs; cultural violence

is a constant, which remains essentially unchanged due to the slow transformation of fundamental aspects of cultures over a long period of time.

II.4.3 Violence Against Women

Violence against women is an issue that is strongly connected to the different cycles of violence outlined above. Cultural violence is the basis that some groups of society develop an 'internalised superiority' that gives them the sense they have greater entitlements than other people.

Also, the higher value placed on the lives of men and on masculine characteristics such as being tough, ready for battle, assertive over the values associated with being feminine, such as being gentle, cooperative and forgiving, create a context where massive violence against women is seen as acceptable and 'the norm'.

Thus, as long as rape, physical and psychological violence exist, as long as women and girls have an 'internalised inferiority' that gives them the sense they are not entitled to have their needs met and as long as men and boys have an 'internalised superiority' and a family is happy when a son is born and sad when the newborn child is female, we cannot talk about real peace.

In the DRC, we gathered the following examples of violence against women during the training:

Physical violence

Assault, torture, (domestic) rape, sexual mutilation, forced intercourse, sexual enslavement, forced marriage, early pregnancy, forced labour, work overload, abandonment of the woman, intentional transmission of HIV/AIDS, forced fasting, (...)

Psychological violence

Insult, denigration, lack of consideration shown towards the woman by the man, ignoring the woman, being offensive, making false accusations, the use of inappropriate language directed at women, prejudice, (...)

Structural violence

Refusing to allow women to talk (in church, assembly,...), non-acceptance of female leaders, no access to education, exclusion from decision-making structures, no inheritance rights, imposing backward customs, lack of respect for unmarried women, patriarchy, religion, bride price, (...)

⁴¹ Hazara are an ethnic group that are said to be descended from the Mongols who once conquered Afghanistan. Although this has not been proven and is disputed by some, members of this ethnic group have suffered from discrimination for centuries

II.4.4 Options for Handling Conflicts

The different stages of conflict need different answers. The Ethiopian peace researcher Hizkias Assefa⁴² developed a model of conflict handling mechanisms. He identified six handling mechanisms that might be used according to the context:

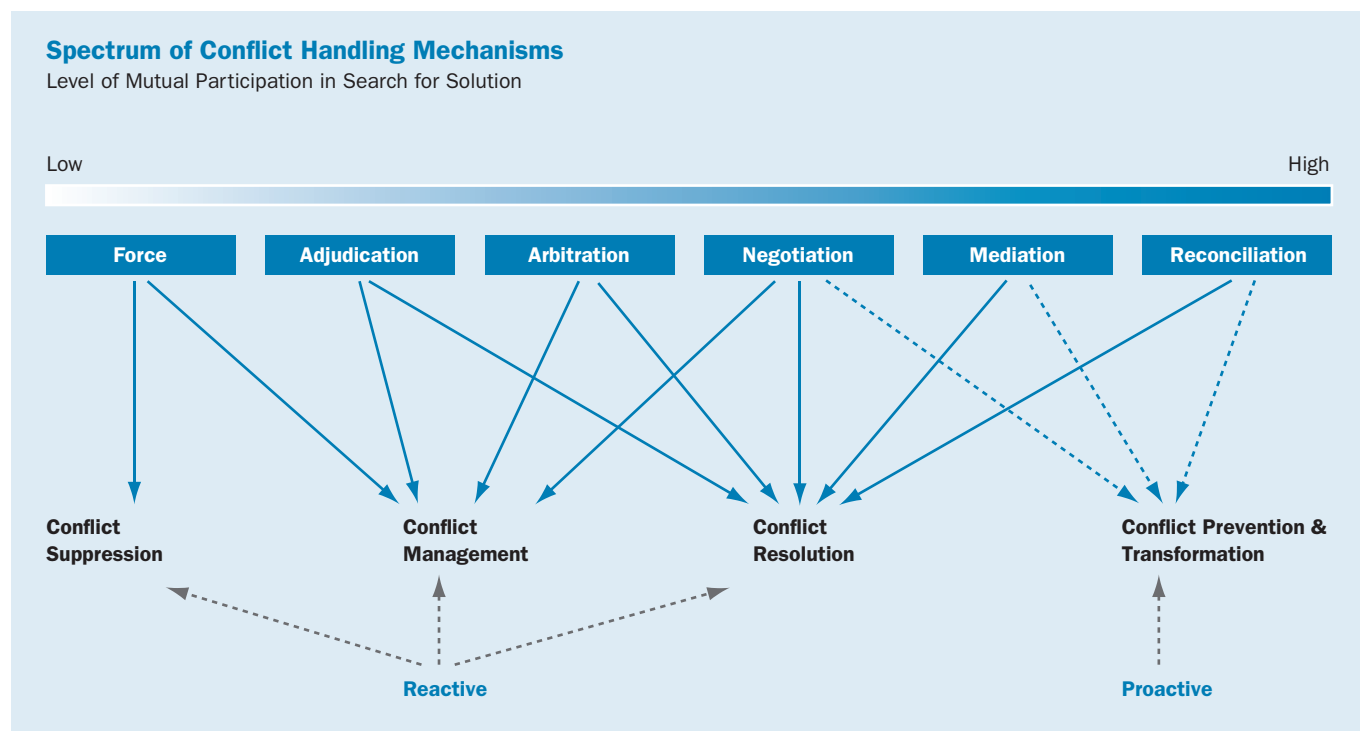


Chart by Assefa, Hizkias (1995)⁴³

Force: a third party uses power to end the conflict; the conflict is not solved, but suppressed, nevertheless this can be the starting point for a solution to the conflict. Force is needed if a conflict has reached the stage of destruction (7-9 in Glasl's model) and the conflict parties are not able to resolve the conflict by themselves. For instance, a mother separates two children who are beating each other, a ceasefire that is installed under force or demonstrators that are stopped from entering the Prime Minister's office by the police.

Adjudication: the conflict is ended by a legally-binding court decision – this might be a good solution or it may be the only way the conflict can be contained for a while. Both parties have to be heard in court. For example, the Special Court for Sierra Leone based in Freetown found the former President Charles Taylor guilty in April 2012 and sentenced him to 80 years imprisonment.

Arbitration, the decision of an arbitrator, such as an elder or members of a traditional council (Jirgas in Afghanistan, the Council of Elders in Liberia) ends the conflict;

in the same way as adjudication, the result may resolve the conflict or just outline a way the conflict can be managed for a period of time. The conflict parties are usually more involved than in a process of adjudication, because they are personally known by the arbitrator and often also asked whether they want to accept the solution

Negotiation: the conflict parties discuss an issue until they reach agreement. Both sides wish to get the most for themselves and want to be 'the winner'. Often the result is a compromise (50-50)

Mediation: the conflict parties work out a solution to the conflict with the support of a third party, or (and this is preferable) the conflict is transformed by listening to the perspective and needs of the other conflict party. Preconditions for effective mediation are empathy and an interest in finding the best solution for both sides (win-win solution)

Reconciliation: To achieve reconciliation both conflict parties have to have a high level of empathy, openness

⁴² Hizkias Assefa is a professor of conflict studies at Eastern Mennonite University's Conflict Transformation Program. He works as a mediator and facilitator of reconciliation processes in a number of civil wars in Africa, Latin America, and Asia

⁴³ Assefa, Hizkias (1995), Chart online available: http://www.gppac.net/documents/pbp/part1/2_reconc.htm

and understanding. If parties to a conflict reconcile they transform both the recent or past conflict and prevent future conflicts (on the same issue).

Conflict suppression, conflict management and conflict resolution are reactive responses i.e. they are seen as responses during or after a conflict, whereas mediation and reconciliation are proactive in the sense that they aim to limit the conflict before it escalates and perhaps becomes violent.

II.4.5 Conflict Handling Styles – the Inner Attitude⁴⁴

All humans learn how to respond to confrontation, threatening behaviour, anger and unfair treatment. Different coping mechanisms help us. Most people have a preferred way of managing difficulty and conflict. The way we choose to handle a confrontation is largely based upon our past experience of dealing with conflict and our confidence in addressing it. Some of our learned responses are constructive, but others can escalate conflict and raise the level of danger.

The following figure illustrates five conflict handling styles. One graph shows the extent of assertiveness (ability to assert oneself) and the other one the degree of cooperativeness.

- Competing means to insist on getting your own way; assertiveness is high and cooperativeness is low. If you use competing as a conflict resolution style too often, people will not want to enter into disagreements with you, and it may push people away. In some cases, competing is necessary – when you are sure that your way is the only safe or effective way to proceed and you must make a decision immediately, you may need to direct the outcome. In 2002, the West African Network for Peacebuilding (WANEP)⁴⁵ led by Leymah Roberta Gbowee, who went on to win the Nobel Peace Prize in 2011, forced Charles Taylor, President at that time, to participate in peace talks in Ghana by staging a series of sit-ins.
- Accommodating means to allow the other person to make the decision. The degree of cooperation is high and the extent of assertiveness is low. This is a good resolution when the outcome of the conflict does not



Thomas and Kilmann (2010)

⁴⁴ Concept based on Thomas, Kenneth W. and Kilmann, Ralph H. (2010), online available: <https://www.cpp.com/pdfs/smp248248.pdf>

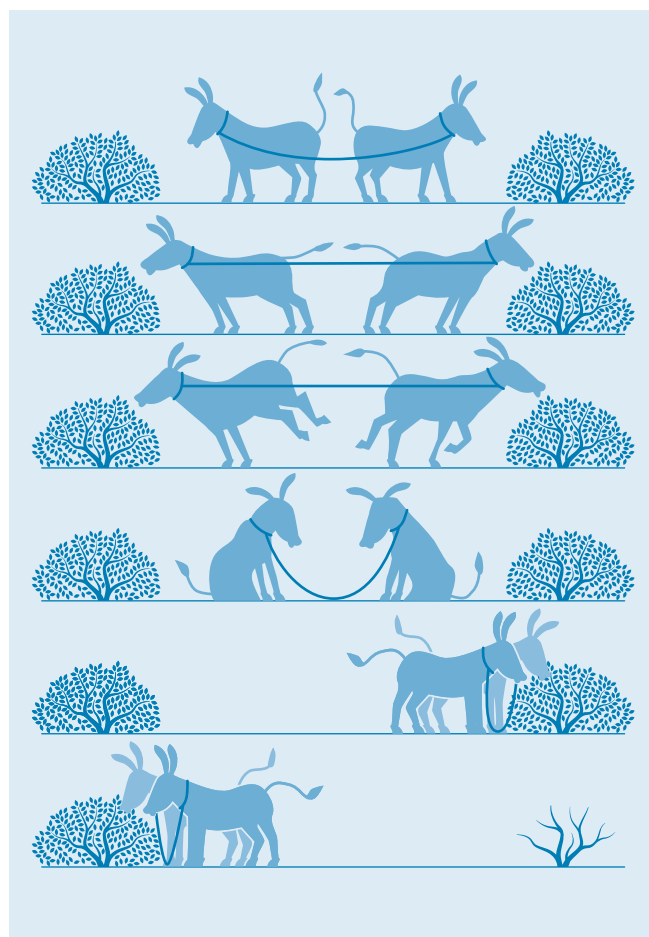
⁴⁵ Online: www.wanep.org/wanep/

matter much to you, or if you think that getting your own way is not as important as preserving the relationship. Or in situations that are dangerous, for instance someone is asking for your money by threatening you with a knife. If you find yourself accommodating others too often though, you may feel resentful, or feel that you do not have any say in decision-making.

- Avoidance means to allow others to handle a conflict without your involvement. Both assertiveness and cooperation is low. If the disagreement does not concern or affect you greatly, it may be best to simply avoid participating in the conflict at all. Another reason to avoid conflict is if you or others involved are angry – by avoiding the disagreement temporarily this can allow you both time to cool down. As with accommodating, it is important not to rely on avoiding conflict involving matters that do mean a lot to you.
- Compromise means that each person gives a little bit up in order for the ultimate solution to be acceptable to everyone. If you need to resolve a conflict more quickly, compromising might be a good solution. You will not get your way entirely with compromise, so this is a style that is best to use when the answer to the problem is not of high importance to you.
- Collaboration means to find a solution that can satisfy everyone. Both the degree of assertiveness and cooperation is high. The point of collaboration is to take everyone's concerns seriously and to discuss all aspects of the conflict. This is a good conflict-handling style to use when you are concerned about the person or people involved, and when you feel strongly about your side of the argument. Collaboration may take a lot of time, so it is not the best option when a decision must be made right away.

One can start to change destructive responses to conflict by learning to assess the total impact of negative responses and acquiring confidence in using the tools and techniques of professional peacemakers.

For the most favourable outcome, consider which conflict handling style is appropriate for the disagreement at hand.



In the annex you will find the worksheet number 6 'five common strategies', with a practical exercise if you wish to deepen this aspect in a working group.

II.4.6 Conflict Resolution

The aim is to work out a solution that meets the needs of all parties to the conflict. It therefore needs to transform the conflict, i.e. to create a new reality or horizon. Transforming a conflict means going beyond or transcending the goals of the parties involved, so that they are compatible.

For this to happen, the conflict also has to be transformed in the sense of adding groups and goals the participants themselves may not have thought of. To simplify by eliminating some parties (e.g. 'the extremists') is a major mistake as they will make themselves heard and felt regardless of whether they are included.

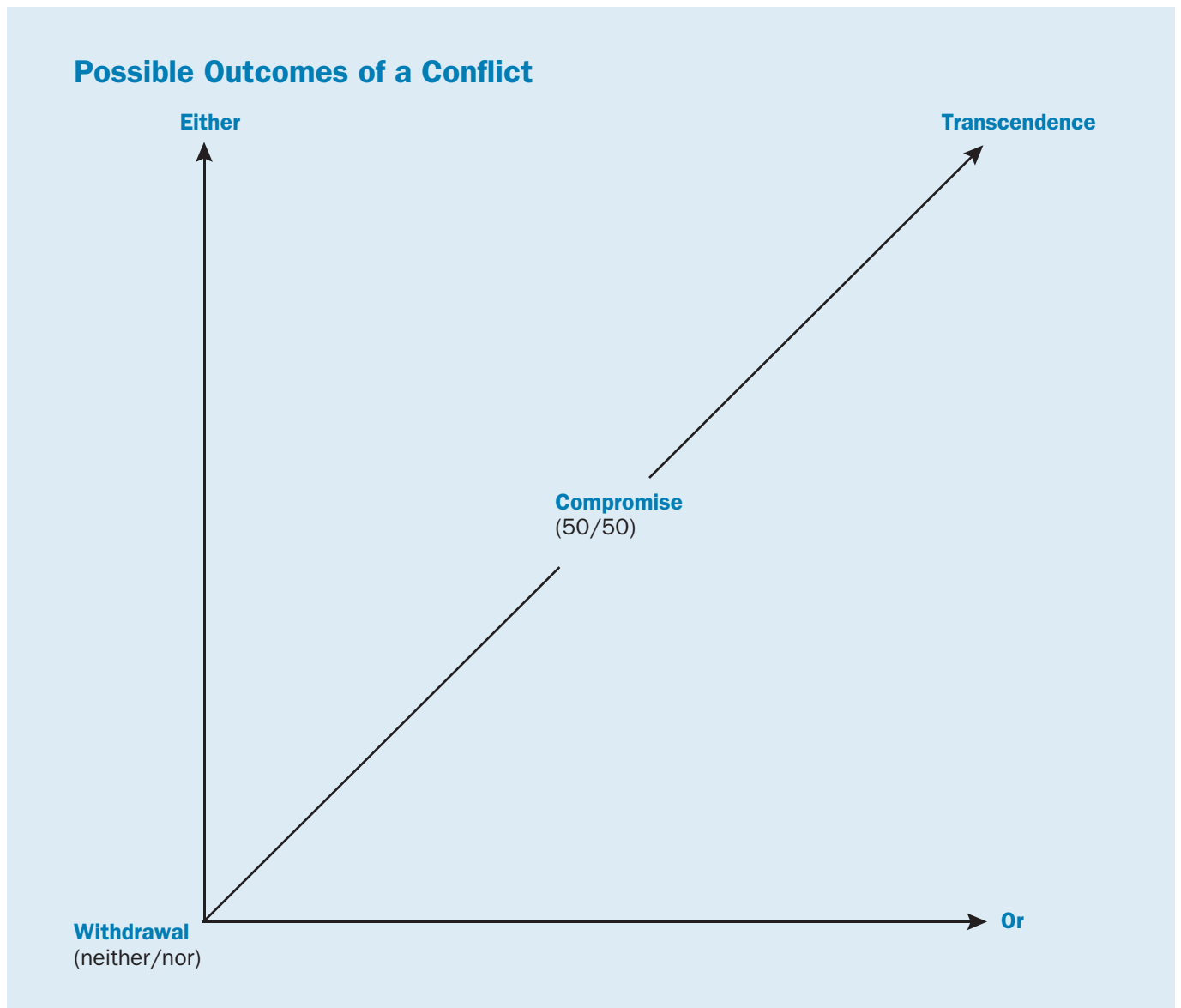
If we accept that a conflict may both be a source of destruction and a source of creation, then one approach to transforming a conflict is to act so that the creative aspects dominate. This is more than simply steering the conflict away from violence.

It's important to uncover the underlying needs of the parties involved, if a conflict is to be resolved in a peaceful way. The following story is a helpful way of illustrating this point:

Two sisters were once in an intense argument over an orange. Both little girls wanted the orange, but there was only one orange in the house. "Give it to me, I want this orange" shouted the first girl. "And I want this orange too, I need it right now," cried the other girl.

Being asked what might be adequate conflict solutions in this case, participants from the peacebuilding workshop in Afghanistan answered:

- Cut it in the middle and divide it
- Give it to A, next time B will get it
- Give it to A or B (the elder one, the younger one)
- Make a competition and the winner should get it
- Play the lottery – the winner gets the orange
- The person who needs it most should get it



Source: Galtung, Johan (2000): Conflict Transformation by Peaceful Means. Manual of United Nations Disaster Management Training Programme, p. 21

Participants from Liberia answered:

- Cut it in the middle and divide it
- Sell the orange and buy two apples
- Sell it and buy two smaller oranges
- Squeeze it and make juice
- Put the seed into the ground and wait until a new tree has grown

There are five possible outcomes of conflict resolution that are illustrated in the scheme below. The participants' suggestions have been attached to each one.

One party prevails: either (A) – or (B)

- Give it to A, next time B will get it
- Give it to A or B (the elder one, the younger one)
- Make a competition and the winner gets it
- Play the lottery – the winner gets the orange
- The person who needs it most should get it

Withdrawal: neither gets it

- Give it to a third girl

Other solutions of the type withdrawal (but not necessarily good quality solutions) could also be:

- Walk away from this situation
- Just look at the orange
- Destroy the orange

Compromise: everyone gets some (often 50%)

- Cut it in the middle and divide it
- Squeeze it and make juice

Transcendence: both and even more

- Sell the orange and buy two apples
- Sell it and buy two smaller oranges
- Plant the seed in the ground and wait until a new tree has grown

The story of the two girls continues thus:

The two girls fought and yelled until it seemed that the only solution would be a compromise, cutting the orange in half and each child receiving only half of what she wanted.

The girls' mother came into the room, listened for a moment, and then asked each one why she wanted the orange. One sister wanted to take the orange peel for some orange marmalade and the other sister explained that she wanted to squeeze the juice from the orange so that she would have a refreshing breakfast drink.

After telling their mother why they wanted the orange – that is by explaining their underlying interests – the sisters realised that their interests, although not their demands, were compatible. The first girl could take the orange skin and then give the inside part to her sister so that she could take out the juice. By recognising that their interests were not directly opposed, each sister was able to have 100% of what she wanted, rather than having to settle for only half.

As in the story, different parties in a conflict often fight based on their positions, so in the case of the orange both girls insisted on getting the orange: "I want it" and "It is mine". In doing so, they hid their interests, i.e. to use the orange for marmalade and as a drink. Once they started to talk about their interests, new perspectives for solutions appeared and it was obvious that the needs of both girls could be met.

✎ If you wish to explore these elements within your networks, you will find the work sheet number 5 'coping with conflicts' in annex.

II.5 Conflict Analysis Tools

An important step in conflict resolution is to understand the conflict. When a conflict intensifies, both parties become more and more incapable of understanding the complexity of the reality and to see alternatives that will resolve the conflict. Conflict analysis tools help to develop a deeper understanding of a conflict:⁴⁶

- What are the existing conflicts in a specific area?
- How do the different conflicts interact?
- History of the conflict(s)
- Objective of the conflict(s)
- Causes of the conflict(s)
- Actors involved
- Relationship between the actors
- Behaviour of the actors
- Stage of conflict
- (...)

Conflict analysis is not a one-off exercise. It must be an ongoing process as the situation develops.

Why do we need to analyse conflict?

- To understand the background of the situation and how these relate to current events
- To identify all the relevant groups involved
- To understand the perspectives of each of these groups and to know more about how they relate to each other
- To identify factors and trends that underpin conflicts
- (...)

There are different conflict analysis tools. Often they are best used in combination, one tool highlighting certain points that are then analysed alongside other tools.

In this chapter we will learn about the following tools:

- **ABC-Triangle:** helps to identify the attitudes, behaviour and context of the parties
- **Conflict Mountain (stages of conflict):** helps to recognise the different stages of activity, intensity, tension and violence
- **Timeline:** helps to clarify and understand the perception each conflicting party has of the events
- **Conflict tree:** helps to find the core problem(s) of a conflict and to come to a common understanding of the causes and effects of a conflict
- **Conflict Mapping:** helps to visualise the actors of a conflict, the third parties, their relationship, the power lines, the possibilities of intervention, (...).

- **Onion:** helps to identify the positions, interests and needs of the parties

But before we come to a discussion of the tools, this handbook will highlight an important point that needs to be considered while working on women's rights issues.

II.5.1 Keep Gender and Diversity in Mind

In addition to conflict transformation and peacebuilding, it is essential to consider a gender perspective when analysing conflicts. When considering dimensions of a conflict from a man's perspective and from a woman's perspective, it's important to bear in mind that not all women and men are the same. Every woman, every girl, every boy and every man plays different roles. A woman might be a wife, a mother, a daughter, a daughter-in-law, a neighbour, a member of the local council, a teacher and a mediator, all at the same time.

Our identity is made up of these different dimensions. There are social dimensions that are connected to group we belong to, such as family status, religion, family background, education. There are personal dimensions like age, sex, ethnicity, physical ability and so on. And there are dimensions that provide information about our standing in the community or in the workplace, and the function we have, for instance as a mediator.

Some roles may be more in the foreground, others in the background, depending on the situation. And some roles are more powerful than others: men are often more powerful than women; a mother-in-law may be more powerful than her daughter-of-law; and in a lot of contexts, the words of an older person may be seen as more important than those of a younger one.

These are not innate roles, rather they are determined by culture and society. In terms of peacebuilding, it's important that every person and group involved in a conflict is heard and the needs and interests of all members of society are taken into consideration. Effective and sustainable peace needs a balance of power.

During the peacebuilding training participants were asked to create a power line to illustrate how power aligns with different gender roles. Participants were asked to divide the entire group in two lines according to different social and gender roles, such as mother-in-law and daughter-in-law, married and not married, literate

⁴⁶ The whole paragraph was adapted from Fisher/Abdi/Ludin 2000

and illiterate, have visited the capital and have not visited the capital. This exercise was emotional, because the power imbalance became very visible.

In conflict analysis it's important to recognise that a group of women is not homogenous and there will be differences within this group. It is necessary to understand the different needs and interests of women that may come from diverse social and cultural backgrounds, such as Muslim and Christian women, young and old women, women with different educational backgrounds, disabled and able-bodied, and so on. And the same is true for groups of men.

An analysis of different groups within a community promotes understanding of unequal hierarchies, including gender hierarchies, inequality and oppression that exacerbate conflict. So, for instance, women's rights activists in Sinoe in Liberia find it difficult to access government because of their distance from the capital city of Monrovia and, as a result, their voices do not get heard by decision-makers in the same way as the voices of activists in Monrovia.

A gender and diversity-sensitive lens will increase understanding of factors that lead to armed conflict and improve early warning analysis and the formulation of response options. This approach not only benefits women, but ensures that the concerns of both men and women are taken into consideration.

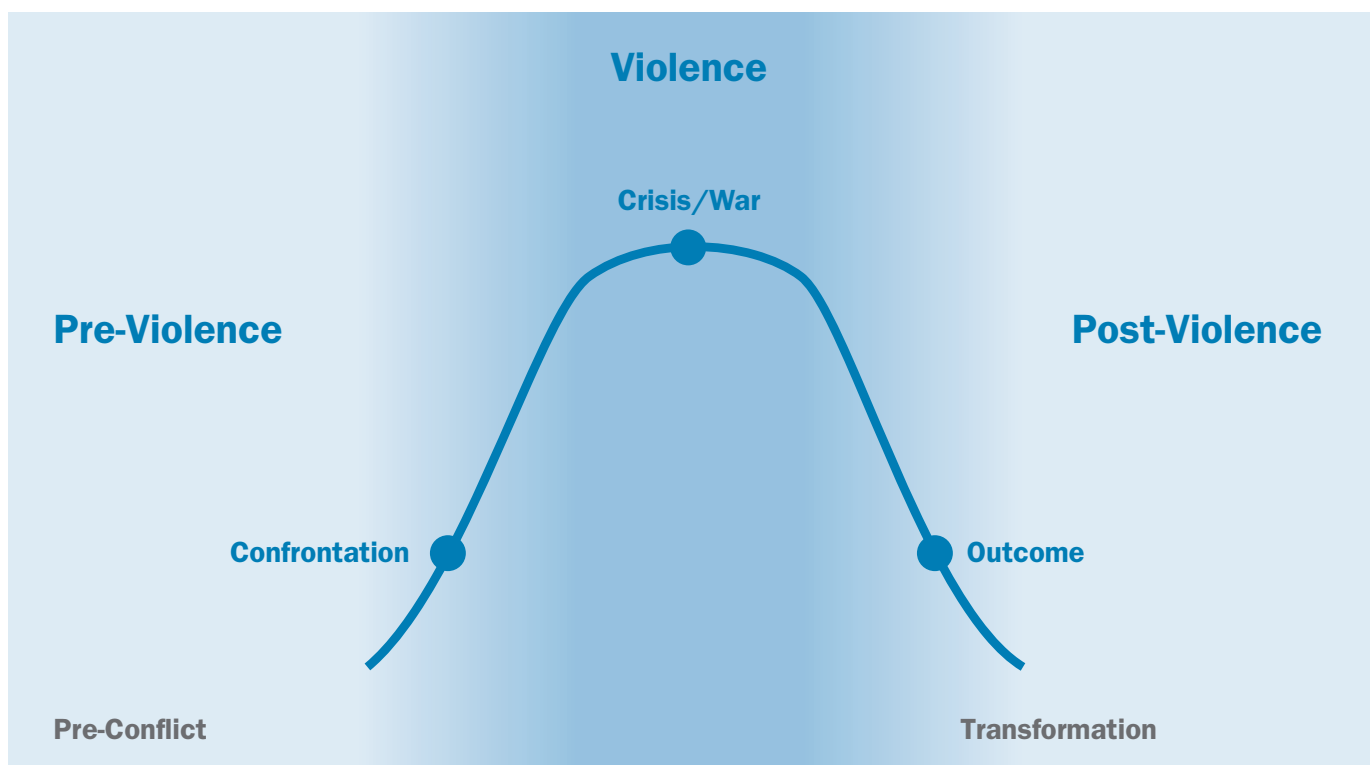
Including whole communities in peacebuilding increases the likelihood that women's voice will be heard. In addition, women often have their own social networks and different approaches to communication, negotiation and mediation that can help bridge divides in times of conflict.

II.5.2 Conflict Mountain – Analysis of the Stage of Conflict⁴⁷

Conflicts are not static – they change over time. As they evolve, they take on new characteristics. Conflicts move through different phases

The progression of a conflict can be compared to a mountain. Conflicts pass through a stage where tensions grow, but are not obvious. This is often called the 'pre-crisis' stage. As more people and issues become involved in the conflict, the conflict climbs up the mountain. The height of the crisis is the pinnacle of the mountain. When people become exhausted from the conflict or a way is found of addressing the problems that caused the conflict, the conflict retreats. The following diagram shows how conflicts increase over time, reach a height of destruction, and then decrease in intensity.

Pre-Violence: At the outset, people recognise the differences between themselves. If these differences are perceived to be important, people may engage in conflict



Source: Schirch (2004)

⁴⁷ The entire chapter was adapted from Schirch, Lisa (2004): Women in Peacebuilding Resource & Training Handbook. West African Network for Peacebuilding and Conflict Transformation Program at Eastern Mennonite University. In the following: Schirch (2004)

with each other. People may begin to be aware of the potential for confrontation. There may be tension in relationships between the parties and/or a desire to avoid contact with each other at this stage.

For a society to shift into conflict there will be a build-up of aggression and group cohesion needs to be asserted to provide unity against the enemy. In the pre-crisis stage, women and other low status groups such as men who don't conform to a hyper-masculine ideal may be the first to experience the decrease in levels of human security. This will eventually culminate in a more widespread crisis, potentially foreshadowing armed conflicts.⁴⁸

Since women are frequently targets of domestic violence, in times of conflict and in times of peace, they often know when conflict is 'brewing' and can alert authorities about early signs of violence in the community. In order to raise the alarm early on, women need ways of informing others and of organising themselves in order to respond to conflict before it erupts violently.

Violence: There are three stages of heightening violence:

- **Confrontation:** At this stage the conflict has become more open. Occasional fighting or low levels of violence may break out between the sides. Relationships between the sides may become very strained.
- **Crisis:** This is the peak of the conflict, when the tension and/or violence are most intense. In a large-scale conflict this is a period of war, when people on all sides are being killed. Normal communication between the sides decreases.
- **Outcome:** Eventually the crisis will lead to an outcome, for example, one side might defeat the other, or a ceasefire might be called in the case of a war. People might agree to go to the 'peace table' and enter into peacebuilding processes that address the unmet needs of all groups.

During violent conflicts and wars women are forced to assume new roles as heads of families, providers, combatants, and freedom fighters. In the midst of the confrontation, crisis, and outcome stages of conflict, women have differing sets of needs. They may need a safe place to take their families, or they may need to feel a sense of participation in decisions being made to determine how the war will end. Men, women, and children may need relief supplies of food and clothing,

and programmes to help them cope with the loss of family members.

Post-Violence: Finally the situation is resolved or transformed in a way that leads to an end to any violent confrontation and to more normal relationships between the people involved in the conflict. However, if the issues and problems arising from their incompatible goals have not been adequately addressed, this could lead to another cycle of rising tensions and violence.

In workshops and meetings you may ask participants to analyse conflicts using the picture of the 'conflict mountain' as a prompt.

II.5.3 The Time Line⁴⁹

The timeline is a graphic that shows events plotted against time in chronological order, such as fights, elections, famines, peace initiatives etc. This tool helps to clarify and understand the perception each party has of the events.

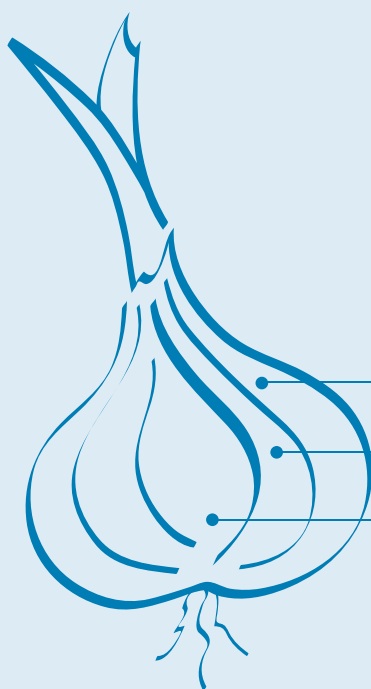
In a conflict, groups of people often have completely different experiences and perceptions. They see and understand the conflict differently. The timeline reflects the subjective perception of the conflict of the person or group who is elaborating it. The aim of the timeline is not to arrive at a 'correct' history, but to understand the perceptions of the people involved.

It is envisaged that, by discussing different perceptions of the conflict and events, different individuals and groups can develop a deeper understanding of their shared situation. The objective is to reach a point where the parties in a conflict can accept that others may have valid perceptions, even if there are opposed to their own.

- If there is disagreement between the participants, it's possible to draw different timelines. The different timelines can be compared and discussed later. In this situation, it's important to create an atmosphere of respect for the different perceptions and points of view.
- The timeline is a very useful tool to analyse complex conflicts that take place simultaneously with a lot of actors involved and in different areas. It's possible to draw a timeline for each partial conflict and to compare them later on.

In the annex you will find the worksheet number 10 "The time line".

⁴⁸ Schmeidl, Susanne/ Piza-Lopez, Eugenia (2002): Gender and Conflict Early Warning. A framework for Action. International Alert and Swiss Peace Foundation
⁴⁹ Fisher/Abdi/Ludin 2000



The Onion

Position: what we *say* we want

Interest: what we *really* want

Need: what we *must* have

II.5.4 The Onion⁵⁰

This tool is based on the analogy of an onion and its layers. It has three layers. The outer layer contains the **positions** that we take publicly, for all to see and hear. Underlying these are our **interests**, what we want to achieve from a particular situation. Finally, at the core are the most important **needs** we wish to satisfy.

In times of stability and peace when relationships are good and there is a high level of trust, our actions may stem from our most basic needs. In more volatile or dangerous situations, when there is mistrust between people, human beings want to keep their basic needs hidden. Informing others of our needs would reveal our vulnerability and would perhaps give them extra power over us. But if we hide things, they are less likely to be able to grasp our needs.

Thus, in a situation of conflict and instability, actions may no longer come directly from needs. People may look at the more collective and abstract level of interest and base their actions on these. When those interests are under attack, they may take up and defend a position that is still further removed from their basic needs.

- The onion-tool is useful for parties who are involved in negotiation to clarify their own positions, interests and needs. When the parties to the conflict realise through analysis that their basic needs are compat-

ible or even identical, this can be a first step towards conflict resolution.

- The point of the onion is to show graphically the possibility of peeling away as many of the layers that build up as a result of conflict, instability and mistrust as possible, in order to try to meet the underlying needs that form the basis of peoples individual and group actions.
- The long-term goal is to improve communication and trust between the parties to the point where people can reveal their own real needs and also understand and try to meet each other's needs.
- When there are two parties, the onion can be divided into two. When there are several parties, several onions can be drawn.

In the annex you will find the worksheet number 9 "The onion".

II.5.5 The Conflict Tree

The conflict tree⁵¹ (also called problem tree in the context of setting up your advocacy strategy) that we have studied already in the first part of the handbook can be another useful tool for analysing the cause and effect relationship of a number of factors in a complex conflict situation.

⁵⁰ Fisher/Abdi/Ludin 2000

⁵¹ Adapted from, online: <http://www.peacepaces.com/page/Content%3AThe+conflict+tree+and+the+peace+flower>



In the context of conflict analysis we apply the problem tree in the following manner:

Roots

The roots symbolize the causes of conflict. The roots are underneath the surface and therefore invisible – as well as in many cases the causes for a conflict – but at the same time they are the anchor and sources of life for the tree. Root causes of conflict could for example be poverty, unequal access to resources, ethnic divides and prejudices, bad governance, etc. Not all roots left in the soil produce a tree. Likewise, not all root causes do necessarily produce a violent conflict; but they provide the potential for conflict. Other contributing factors like rich soil (the context and frame conditions), water (to let the conflict grow), a gardener (people how fuel the conflict) etc. will be needed to produce the conflict tree.

The trunk

The trunk symbolizes the core conflict, e.g. conflict on water resource. It is difficult to distinguish the link of the trunk to a particular string of the roots. As a junction of the roots, the trunk contains all dimensions of the conflict. E.g. fight for water, violent conflict.

The branches, leaves and fruits

This is the large amount of smaller conflicts or dimensions of the conflict emerging out of the trunk. They are the effects of the conflict. Over time, the fruits and leaves of the tree – i.e. the effects of conflict – can fall into the fertile soil, grow and develop another tree separate from the original tree. This illustrates the complexity of conflicts.

In the annex you will find the worksheet number 7 “The problem/conflict tree”.

II.5.6 Conflict Mapping⁵²

Conflict mapping is a visual technique for showing the relationship/s between parties to a conflict. The purpose of using this tool is to:

- Reach a better understanding of the situation.
- See more clearly the relationships between the parties and how power is distributed among the parties.
- Learn about their different viewpoints and perceptions
- Check the balance of one’s own and other’s engagement.
- Identify entry points for action.

How to map a conflict

1. Decide **what** you want to map, **when** and from **what perspective**. Choose a particular moment in a specific situation. Avoid broadening out the scope of your mapping exercise too widely. It is often useful to do several maps of the same situation from different viewpoints. You can ask yourself how the different parties might see the very same situation differently. Whilst completing the mapping you might find it helpful to ask:

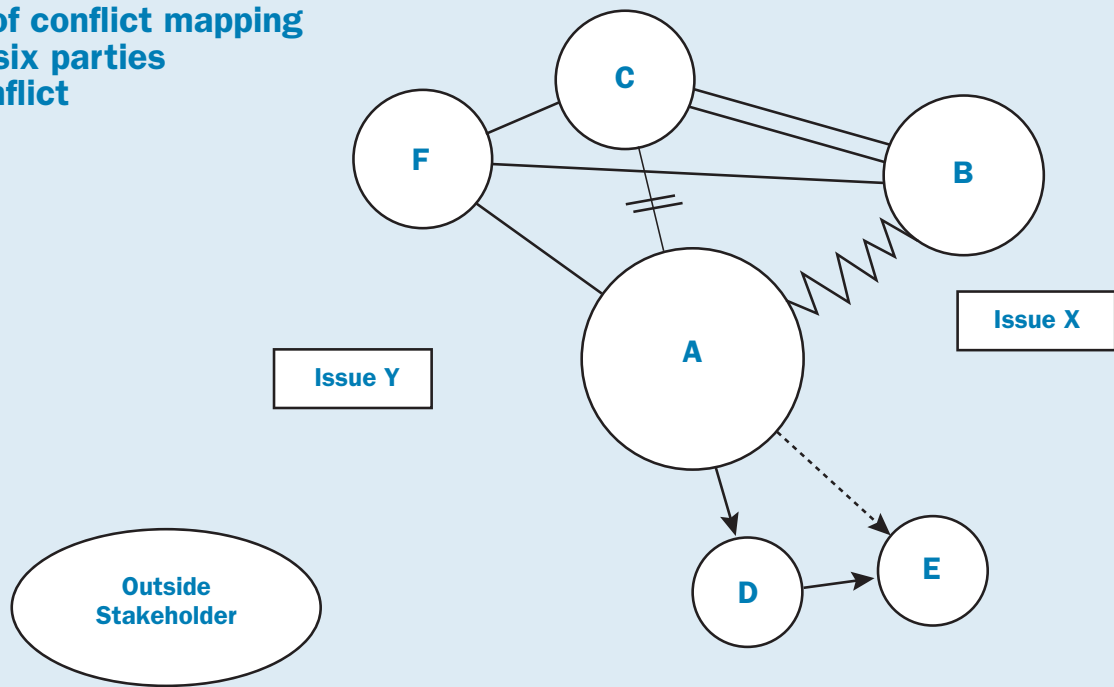
- Who are the main parties involved in this conflict?
- What other parties are involved or connected in some way, including marginalised groups and external parties?
- What are the relationships between all these parties? Try to present these on the map (alliances, close contacts, broken relationship, confrontation).
- Are there any key issues between the parties?

2. Place yourself/ your organisation/ your group in the map to remind yourself that you/ your organisation/ your group is part of the situation and not external to your analysis. Your organisation/ your group is perceived in certain ways by others. Contacts or relationships with actors exist that can open opportunities for working with the different parties involved in the conflict (but at the same time might also entail negative consequences).

3. The mapping reflects a particular point in a changing situation and it points to action. This kind of analysis should be prepared with a view to creating new possibilities. Therefore, use the mapping and ask your-

⁵² The description of conflict mapping is taken from, online: <http://www.peacepaces.com/page/Content%3A+Conflict+Mapping>

Example of conflict mapping involving six parties to the conflict



self questions, such as: what can be done?; who can best do it?; when would be the best moment?; what is needed before and what should be done after?

4. It is also important to map the issues between the parties in conflict. Why does the conflict exist? Why are the two groups seemingly incompatible? Also think about the position of the conflicting parties. What are their views of the groups involved in the situation?

In the annex you will find the worksheet number 8a 'Conflict mapping' and 8b 'Symbols for conflict mapping' including an example how to create your own symbols for your mapping exercise.

Strengths:

- Can be used on micro (e.g. family or community) and also on the macro level (e.g. governmental level, international level)
- Good for group processes as it is a visual tool
- Can be done from different perspectives/viewpoints and in this way show the differences in perception.

Weaknesses:

- The visual expression of the conflict can only give a snapshot of the current situation, conflict dynamics are not visible.
- It is relationship-focused, less suited to analysing causes of conflict.

II.6 Deep Dimensions of Conflict

Conflicts have deep dimensions, aspects that are not in our consciousness. Corresponding to the three aspects of the ABC conflict triangle (behaviour, attitude, contradiction), there are three deep dimensions: the basic human needs, the deep structure and the deep culture. Deeper social conflict dimensions can be analysed and dealt with along three levels:

II.6.1 Basic Human Needs – a Guideline for Conflict Transformation

All individuals have human needs that they strive to satisfy, e.g. protection, shelter, food, understanding, health etc. A need should be distinguished from a want, a wish, a desire, and a demand. Human needs are universal and necessary to all human beings but that does not mean they are satisfied in the same way. Basic human needs can be grouped into the following four types of basic needs⁵³:

Survival: this is the basic need to survive. This category includes violence against individuals, e.g. assault, torture and collective violence, e.g. wars and genocide because these are extreme violations of the need to survive.

Wellbeing: essentials for guaranteeing well-being include food, clothes, shelter, health. Poverty and a lack of access to sufficient sources limit wellbeing. Women often have less access to resources. For instance, in Afghanistan women are rarely allowed to visit a doctor because of a shortage of female doctors and the cultural taboos surrounding a woman being examined by a male doctor; boys are breastfed longer than girls.

Identity: humans need to know to which group they belong, whether that's an ethnic or religious group, and what they live for, for instance, to fight for women's rights, to contribute to a better livelihood of their children. Most humans need closeness and avoid isolation.

Freedom: freedom from oppression. Freedom in this context means having some choice about which of the other three human needs takes precedence. Sometimes, for instance, individuals might decide that the need for identity is more important than the need to survive. Liberian women risked being attacked and even killed when they participated in the protest sit-ins in 2002, but at that moment they perceived that their need

to bring about a peaceful future for their communities and their country was greater than their own need to survive.

The basic needs are in no way hierarchical and each should be viewed as of equal importance. However, in a situation of conflict it is helpful to ask the question which basic needs are under threat, even if this is only a perceived threat in the minds of the parties involved, and which needs have been prioritised and/or suppressed. In this process, it is for the parties to decide which needs are their priority.

In the conflict transformation process, basic human needs can and should be used as a frame of reference to find a solution to the conflict. They serve as useful indicators of progress and can also help the parties to assess whether a proposed solution is legitimate or unworkable.

For example, a conflict arises between a girl and her parents, because the girl wants to go to school and her parents will not let her. Their reason for preventing her attending school is so that she can help her mother with the housework, but clearly preventing her from attending school is not a valid solution.

On the other hand it is understandable that her parents need help with the housework, because the mother is not able to manage it alone. It's important to find a solution that works for both the daughter and the mother. A possible solution might be for the girl to help her mother with the housework before or after school hours and to divide the tasks between her and her brother, so the workload is shared.

It is challenging to find a solution that meets the needs of both (or all) parties to the conflict and you have to be very creative and explore new ways and ideas every time.

II.6.2 Deep Structure⁵⁴

Sexism, racism, class discrimination, nationalism, ethnic and religious discrimination, discrimination against the disabled or LGBT people (lesbian, gay, bi-sexual, transgender) and other forms of discrimination all originate from the same set of beliefs that some people are inherently 'better' than others.

53 Galtung (1980): The Basic Needs Approach. In: Katrin Lederer, David Antal und Johan Galtung (eds.): Human Needs: a Contribution to the Current Debate. Cambridge, MA: Oelgeschlager, Gunn & Hain, p. 66

54 Galtung (1990) Cultural Violence, In: Journal of Peace Research, 27: 3. (Aug., 1990), pp. 291-305. In the following: Galtung (1990)

Like other social structures that establish some people as superior to others, the sexist belief that women's lives are less valuable than men's lives leads to violence against women. When women engage in peace-building, they often challenge these sexist beliefs along with other structures that discriminate against people. Women's empowerment should be seen as inherent to the process of building peace.

Structures can violate the body, mind and spirit by being repressive, exploitative and alienating. Some structures are worse than others; patriarchy for instance is rigid and strongly resistant to change. Analysis of these structures is extremely important when diagnosing and analysing violence. If violence exists due to a structure, the repressed, exploited and/or alienated often see no alternative but to fight their way out.

There are some patterns that sustain structural violence:

- **Heteronomy** (being directed by others): those in positions above others are able to psychologically condition those below so that they accept the structure, often as something that is natural or God-given. Those above may justify the hierarchical structure and their direction to those below by using language like this: *"like a mountain the society has a peak, and a base"* or God-given *"this is punishment for being lazy/sinful; but in heaven the last may be the first."* Women and girls, for example, might be conditioned into believing and accepting that they are inferior and men and boys are superior.

The way to overcome this structure is creating **Autonomy**. Those below create their own structure, their own network, such as women's networks, women groups etc.

- **Disintegration** (restricted access to information). Only the political or economic rulers know what is going on and those below see only small segments of reality so that they are unable to see the whole picture. So, for instance women might have a limited vision of society, because they spend most of their time in the home (and working in fields) and are often excluded from political and economic decision-making. They are frequently told these are men's issues.

Here the way to overcome this violent structure is creating **Integration**. Women, and other groups excluded from decision-making processes, should join forces to secure greater representation in political and other fields of power.

- **Desolidarisation** (no solidarity within one's own identified group). Those above interact with each other in all kinds of ways, whereas those below are kept apart. Women are often kept separated in different ways. For example, while a mother-in-law and daughter-in-law are both members of a group that is discriminated against i.e. women, once a woman becomes a mother-in-law she gains a little more power in very traditional cultures, and may forget about or act out the pain and discrimination she suffered when she once was a daughter-in-law. The internal hierarchy within this group hinders solidarity and the ability to unite in common cause.

The way to overcome desolidarisation is living **Solidarity** so that the division between the different groups within the broader group of women can be overcome.

- **Exclusion** (being cut off). Those below (often of other race) are (almost) cut off from interaction with the top of society; they are excluded from social or worldly interaction. Women, for instance, may have limited access to the top echelons of society, whether that is in political, economic or social spheres.

The way to overcome exclusion is **Participation**. For women it is extremely important that they play an equal role in all decision-making processes.

The combination of these four mechanisms explains how very small numbers of people can dominate such large groups of people or indeed a few countries might exercise power over a great number of countries; combining repression, exploitation, alienation and low levels of direct violence. These mechanisms produce and sustain asymmetries within societies according to the social fault lines like sexism, racism, nationalism. Eight social fault-lines have been identified by the peace scientist Johan Galtung:

- **Gender:** male versus female, leads to Sexism
- **Generation:** old people versus middle-aged versus young, leads to Ageism
- **Colour of skin:** light-skinned people versus dark-skinned people, leads to Racism
- **Class:** powerful versus powerlessness, leads to Classism
 - *Political Power:* who rules over/represses whom
 - *Military Power:* who forces/kills whom
 - *Economic Power:* who exploits whom
 - *Cultural Power:* who penetrates/ conditions/alienates whom

- **'Normals'** versus 'Deviants' leads to Stigmatism
- **Nation/Culture:** dominants versus dominated, leads to Nationalism
- **Geography:** centre versus periphery, leads to Centralism
- **Nature:** Humans versus Nature, leads to Speciesism⁵⁵

II.6.3 Deep Culture⁵⁶

Assumptions and attitudes are the third element of conflicts and the underlying dimensions are deeper assumptions and attitudes that constitute the deep culture. It represents the sum of unconscious (usually forgotten or unspoken) practices and beliefs as in the saying *"in conflict there is always one winner and one loser"*, as well as stereotypes and prejudices about the self and the other.

In conflict, and particularly in long-lasting conflicts, these deep attitudes and assumptions often hinder a peaceful end to the conflict, for instance if someone believes that there is always one winner and one loser in conflicts, s/he tends to believe that the opposite party is the 'evil enemy' and the own party the 'good one.' These beliefs lead to an escalation of conflict, and polarisation between the parties to the conflict. Throughout culture (in religion and ideology, language and art) such deep-cultural meanings can be used to legitimise direct or structural force, and are transferred from one generation to the next. There are some patterns that sustain cultural violence:

- The tendency to divide the world sharply into two parts⁵⁷ is the simplest subdivision ('we' and 'they'), e.g. Muslims versus Christians; the dark skinned versus the light skinned, the West and the Rest.

The way to overcome this tendency is holistic thinking, i.e. to see the whole picture. So, there are not only two groups ('we' and 'they') in the conflict, but there are several groups within one group and the members of the groups are themselves diverse.

- To construct this logic, one of the two parts is only good and the other part is bad. In this logic 'we' are the good ones and the 'others' are the bad ones. This idea is typical for so-called ethnical conflicts, where

no differences are perceived between the different members of the other group. For instance, in Afghanistan during the civil war (and partly until now), the different groups have spoken about 'The Pashtuns', 'The Hazara', 'The Tajiks' etc.

If we choose to break this logic we should try to see the good and bad in all, good aspects in the bad and bad aspects in the good. In other words, there are good people and bad people within every ethnic group.

- These two patterns of thinking (i.e. the notion of 'us' and 'them' and the idea that 'we' are the 'good ones' and 'they' are the 'bad ones') that lead to the idea that a struggle is unavoidable and has to end with the triumph of good or bad. According to that logic it is better to strengthen your own group (the good) and weaken the others (the bad). And both groups continue to buy weapons and fight against each other.

The way out of this cycle is conflict transformation. Don't wait until the conflict becomes violent and people are ready to fight until the death, but start to work on the conflict as soon as possible with all groups that are involved in the conflict.

- This thinking has an impact on an emotional level too and leads to the understanding that 'our group' is exceptional, that 'we' are chosen by higher forces and 'we' have a mission in the world. So time is divided into **myths of a golden past** where magnificent battles have been fought, and **a glorious future** when the mission has been accomplished. The present is viewed as the 'time between', in preparation for something great in the future and does not get the attention it should. Nations or groups with the sense of being 'the chosen ones' suffer heavy trauma and dwell on injuries and defeats perpetrated by enemies. So the glory is mixed with the bitterness of heavy traumas suffered in the struggle to accomplish the mission, living up to commands from above.
- The way out of these feelings is to understand that **we are all valuable** and all human beings are equally important. The glory of peace is needed instead of the glory of violence. Participants in the Afghanistan training worked on this transformation process by producing symbols of peace during a day of peace: there wrote peace slogans on scarves and banners, held speeches to advocate for peace in schools and printed pens and booklets with peace slogans.

⁵⁵ Speciesism is a term created by Galtung to describe the exploitation of the nature to satisfy the needs of human beings. Results are pollution, extinction of particular animals or plants, and less respect for the nature

⁵⁶ Galtung (1990)

⁵⁷ Also called dichotomy

These deeper dimensions of conflict assert themselves on the surface level in times of crisis when a group is faced with a complex situation yet needs to maintain consensus in order to (re)act effectively. For instance, people from different ethnic groups may live in peaceful interaction, but in times of conflict it is often possible to divide the community into distinct groups along ethnic lines, regardless of whether they identified along these lines previously or not.

A just and sustainable conflict solution can be only achieved if parties to the conflict are made aware of and supported to address these deeper dimensions. It is then that new, transformed attitudes and assumptions, goals and strategies, and behaviour can be realised. Regarding collective trauma, it is important to empower a) oneself and b) others to avoid lasting negative memories. While it's important not to forget what's happened, it's equally important to look to the future and nurture positive aims and visions of the future.

II.7 Peace

II.7.1 What Does Peace Look Like to You?

When we think about peace, everyone has a feeling and idea what it is about.



When asked what they thought peace was about in the first peacebuilding training, **Liberian** participants gave the following responses:

- Let by-gones be by-gones
- Understanding each other
- Settling disputes
- Love

- Association – going to normality
- Togetherness
- Free mind towards others
- Pure heart
- Reunite, forgive, life together
- Unity
- Freedom from violence



Afghan participants responses included:

- Justice
- Reconciliation
- Security
- Safety
- Life
- Equality
- Freedom
- Absence of conflict
- Unity

In the **DRC**, visions included:

- Women working in the fields
- People able to move around at night safely
- Dancing

- The peaceful lake
- Different colours
- The colours of the national flag, dancing people, policemen who give friendly greetings.



II.7.2 Positive and Negative Peace

When people talk about peace they often refer to the absence of violence. This kind of peace is called **negative peace**⁵⁸. It is called negative because something undesirable stopped happening, e.g. the killing stopped due to a ceasefire.

Positive peace is more comprehensive and implies the absence of all forms of violence, i.e. direct, structural, and cultural violence. Positive Peace is structure-oriented and aims to establish a balance of power between the different groups of society, e.g. between men and women, between young and old people, as well as between people from the capital and the countryside.

Positive peace means social peace, i.e. that all members of the society have access to resources and are able to satisfy their human basic needs.

Peace does not mean the total absence of any conflict, because conflict is a natural and necessary part of our lives. But it means to transform conflicts by peaceful means and with respectful attention to the legitimate needs and interests of all involved persons⁵⁹. Therefore peace is a process that never ends.

Peace is a process to transform conflicts by peaceful means that re-establishes relationships, heals trauma, addresses reconciliation and creates social systems that serve the needs of the whole population and the constructive resolution of conflict.

⁵⁸ First by the Norwegian sociologist Johan Galtung. He is the principal founder of the discipline of peace and conflict studies. 1959 he established the Peace Research Institute Oslo and in 1964 the Journal of Peace Research

⁵⁹ A need is illegitimate if it hinders another person or group to satisfy their basic human needs, i.e. if men are the only one involved in politics

II.8 Peacebuilding

Although the term **peacebuilding** is relatively new, the ideas and practices that are linked with peacebuilding have deep roots in all societies and cultures. All over the world people have developed ways of peacebuilding according to their particular background.

Peacebuilding aims at improving the quality of life and at creating social justice between all members of societies, whether they are young or old, women or men, married or unmarried and no matter what religious or ethnic/ family background they have. Peacebuilding actively builds the capacity within communities to meet all forms of human needs and rights.

Peacebuilding takes place at all levels of society and is the responsibility of many different actors: governments (e.g. through their policies, by addressing this topic in schools), civil society (e.g. women’s organisations, human rights organisations, and welfare organisations), religious leaders and organisations (e.g. mullahs, priests, church), traditional leaders and traditional structures, the media (e.g. television, radio, newspapers, and social media).

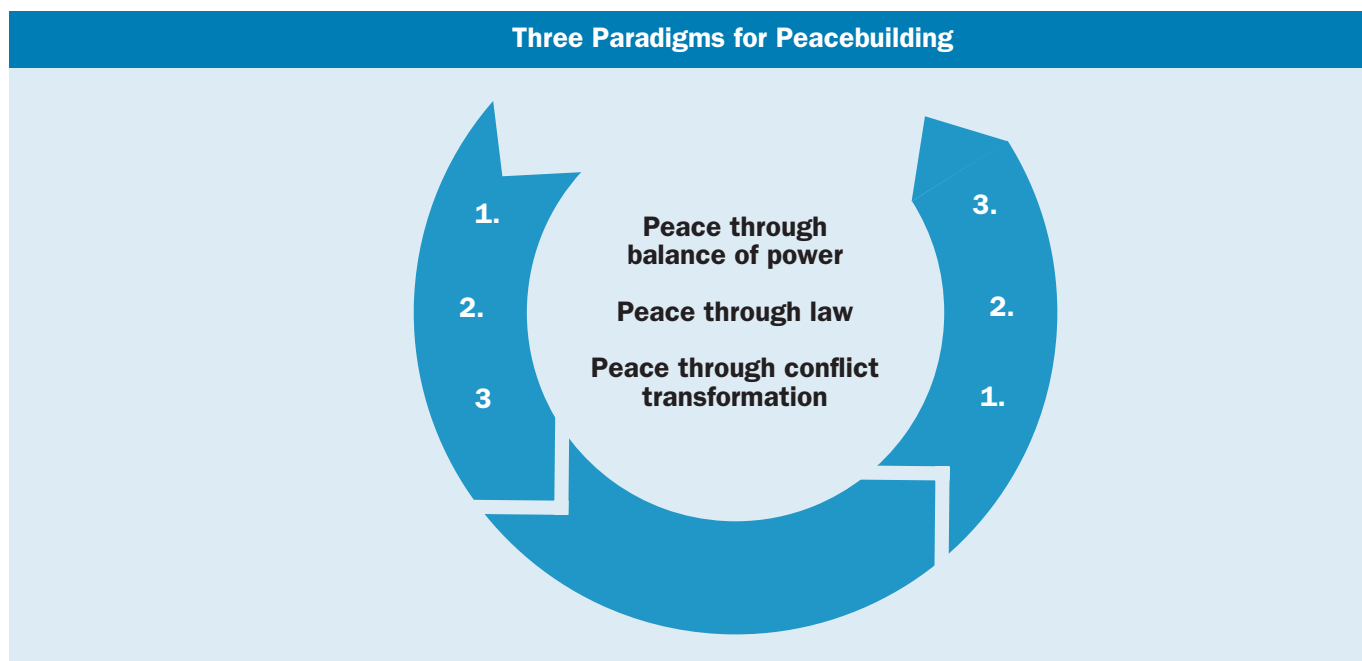
It is the task of a peacebuilder to discover the local traditions of peacebuilding as well as take ideas from other cultures and adapt them to the context. Peacebuilders also aim to empower people to engage in peacebuilding processes.

II.8.1 Three Paradigms for Peacebuilding

To establish sustainable peace it is necessary to transform conflict by peaceful means (1). Peaceful means are instruments that are non-violent like dialogue, sit-ins, demonstrations, etc. A legal system (2) has to be created that assures every individual and group in society has the same rights and duties to aim at power balance (3) between different parts and groups of society.⁶⁰ In the context of women’s rights it means there must be a power balance between men and women, between the different groups within the group of women (as well as between men) as well as between different ethnic and religious groups.

Sustainable peace requires that balance of power (1) is guaranteed by law (2) and the conflicts that individuals and groups within the communities face have to be transformed (3) by peaceful means.

The aim is to initiate numerous different resolution perspectives at all levels. On the level of direct violence, it seeks to ensure respect and satisfy the basic needs of all conflict parties through the promotion of nonviolence. On the level of structural violence it seeks to overcome the boundaries of social fault-lines through the promotion of creativity. And on the level of cultural violence, it seeks to transform the destructive aspects of the deep culture through the promotion of empathy with regard to others.



Source: Graf, W./Kramer, G. (2006) Unpublished handout from the training for Transcend Conflict Counsellors, Institut für Kirche und Gesellschaft, Evangelische Kirche von Westfalen, Iserlohn 2006

60 Graf, W./ Kramer, G./ Nicolescou, A. (2007) : Counselling and training for conflict transformation and peacebuilding. In C. Weibel & J. Galtung (eds.), Handbook of Peace and Conflict Studies. London, UK: Routledge

The potential for violence, like love, is part of human nature; but circumstances shape the realisation of that potential. Obviously peace must also be built into the culture and the structure, not only in the established in the human mind. Cultural and structural violence cause direct violence. Direct violence reinforces structural and cultural violence.

II.8.2 Principles of Peacebuilding⁶¹

Peacebuilding consists of three elements:

1. **Resolution** of the underlying, root conflict;
2. **Reconstruction** after the direct violence;
 - a. rehabilitation after the damage to humans,
 - b. rebuilding after the material damage,
 - c. restructuring after the structural damage,
 - d. 're-culturisation' after the cultural damage;
3. **Reconciliation** of the conflict parties.

If you only promote one of these three elements without the other two you will not succeed in fulfilling even one. Peacebuilding is based on a fundamental hypothesis: reconciliation is most likely to take place when the parties cooperate in resolution and reconstruction. And this may also be where the road to peace is located, if peace is defined as the capacity to handle conflicts with empathy, nonviolence and creativity. The capacity to handle conflict gets lost in war. It must be rebuilt.

When people have respected and trusted democratic forums in place through which to express their frustration and talk about ways in which to improve their lives, they have no need for violence. Often, there are no places or forums for talking about problems or people do not trust others to talk honestly about their problems.

Other people do not have the diplomacy skills needed to communicate with others and so they resort to violence as a way of communicating their frustration. Others decide to use violence to address problems, because they simply don't care about hurting or killing others and they are willing to do anything to get what they want.

Peacebuilding helps to create democratic forums for addressing problems, gives people skills for communicating their needs, highlights the problems with using violence to pursue justice, and aims to prevent people from resorting to violence.

Ten main principles should be taken into consideration when working towards peacebuilding⁶²:

1. **Reflect on Values:** Peacebuilding requires ongoing personal and organisational reflection on how peacebuilding programs connect with their values.
2. **Address Basic Needs and Rights:** Peacebuilding helps people to meet their own basic needs and rights while acknowledging the needs and rights of others.
3. **Analyse conflict and violence:** Peacebuilding requires ongoing analysis of the causes and dynamics of conflict and violence, and the resources for peace.
4. **Plan long-term:** Peacebuilding moves beyond a short-term, crisis response toward designing social change over years and decades.
5. **Transform Whole Systems:** Peacebuilding changes the personal, relational, cultural, and structural levels.
6. **Coordinate Approaches and Actors:** Peacebuilding requires coordinated approaches that reflect responsibility, accountability, and participation by many different actors.
7. **Identify and Create Power:** Power exists in all relationships. Peacebuilding requires all people to be aware of their power and create nonviolent forms of power to meet their human needs in collaboration with others.
8. **Empower Others:** Peacebuilding strengthens and builds upon local efforts and empowers others to act. Peacebuilding is based on participatory democracy and self-determination.
9. **See Culture as a Resource:** Cultural values, traditions, and rituals can be resources for peacebuilding.
10. **Innovate and Use Creativity:** Peacebuilding uses multiple ways of communicating and learning, rather than relying only on words or dialogue to develop creative solutions to complex problems.

61 Adapted from Galtung (2004)

62 Schirch, Lisa (2004): Women in Peacebuilding Resource & Training Handbook. West African Network for Peacebuilding and Conflict Transformation Program at Eastern Mennonite University. Online: http://www.ifor.org/WPP/Women%27s_Peacebuilding_Handbook_Chapters_1-4.pdf and http://www.ifor.org/WPP/Women%27s_Peacebuilding_Handbook_Chapters_5-6.pdf. In the following: Schirch (2004)

II.9 Gender and Peacebuilding

The role of men and women in society is based on gender. Over the centuries inequality and discrimination against women and girls is justified by citing nature, religion, tradition and/or culture. These teachings and practices have been abused by some men to give them power over female members of their families and more broadly over women in their communities. Girls and women have been denied fair access to education, health, employment, property and influence within their own communities.

But it is not only girls and women who suffer from gender inequality; the entire society suffers when women and girls are abused and their needs are neglected. Denying them security and opportunity, weakens whole societies and communities by failing to make the most of the talents of half the population.

Gender roles put limitations on boys and men too. If they don't conform to gender stereotypes, they can become targets of ridicule, discrimination, and violence too. For example, boys are expected to like fighting and showing their physical strength. If a boy cries while being beaten, the people of his community might laugh at him and call him a little girl.

Therefore, it is essential for peacebuilding to explore and work to change gendered roles to address the power imbalance between women and men.

II.9.1 Gender Definitions

Sex refers to biological differences that define men and women, girls and boys. There are also people who have features of both sexes called intersex. These differences are natural and formed at birth. For instance, women give birth to children, men procreate children.

Gender refers to the social differences, which are not formed at birth, but created by society. Gender is about the expectations and behaviour that people have of someone because they are female or male. For example, in conflict girls accommodate, they take care of their relatives' feelings (but often not of their own) and boys try to win a fight, they ought to come out on top and fight for their (and the families' interests). These socially-constructed 'norms' are learned from families and friends, in school and communities, and from the media, the government and religious organisations.

This impacts on the social organisation of women's and men's lives and relations. Because of current dispari-

ties, equal treatment of women and men is insufficient as a strategy for gender equality. Achieving gender equality will require changes in institutional practices and social relations so that disparities are no longer reinforced and sustained. It also requires a strong voice for women in shaping their societies in peace and in conflict.

Gender roles include the expectations held about the characteristics, responsibilities and likely behaviors of women and men, girls and boys, i.e. about how societies define what is 'feminine' and what is 'masculine'.

Gender roles are different in different societies and often linked with economic or religious situations. For instance, in some societies, the women stay at home and take care of children in peace time, but in war time they are the head of the family and go out to earn a living. So, gender roles and expectations are learned and changeable over time.

Patriarchy refers to a society with a system of male authority, i.e. where men hold authority over women, children and property. It implies male rule and privilege and causes female subordination that is realised through political, social, cultural, religious, and economic institutions. Men predominate in positions of power, and certain men hold disproportionate power, e.g. fathers, religious leaders and political leaders. Women and girls in patriarchal societies don't have the same rights as men and boys. While patriarchy limits women positions of decision-making and power, mothers-in-law possess power and therefore support and sustain the system.

Matrilinearity refers to a system of social organisation in which descent and inheritance are traced through the female line, i.e. the mothers.

Feminism refers to the global struggle to address the oppression of women and create gender equality.

✍ If you wish to explore these elements within your networks, you will find work sheet number 4 'Sex or Gender?' with an exercise in the annex.

II.9.2 Masculinity, Violence and Peace

It is essential to address the link between masculinity and violence to women's agenda for building peace. Communities pressure men and women to conform to gender roles. Men are encouraged to act in a way that is 'masculine' and women to act in a way that is typically 'feminine'.

Masculinity refers to the gender roles of men and boys. There are different kinds of masculinities in most cultures and countries, but there are dominant themes about what being a man means. Essential beliefs are that men need to be seen to be strong and tough, that they are not responsible for caring for children, and that healthcare is a women's duty. In many communities, men are asked to prove their masculinity through violence. Sometimes women pressure men to be violent to prove they are 'real men'. Mothers ask their sons to fight wars. Young girls may find aggressive young men more attractive.

Men are not any more 'naturally violent' than women according to most research. Both women and men have the potential to commit acts of violence. Yet men commit most violence in the world at international, national, community level and in their home environment. Some reasons are⁶³:

- Most men are socialised to be 'masculine.' Most cultures connect masculinity to concepts of courage, competition, assertiveness, and ambition that are expressed through physical aggression and violence and repression of other emotions.
- Young boys are encouraged to repress empathy, to be tough, fearless, not to cry and to value winning or dominating over others.
- Males are permitted and encouraged to act aggressively in order to prove their manhood. Some fathers tell their sons that war will 'bring out the man in you.' Many boys learn that war is respectable and that heroes are warriors, soldiers, and conquerors.
- In an attempt to act masculine and play the role society has defined for men, many men make 'detached decisions' without concern for the human suffering they will bring to others.

Here are some of the answers to the questions regarding the role women play in communities to encourage boys or men to be violent:

Participants from **Afghanistan** collected the following examples:

- Telling them not to cry.
- Praising them if they won a fight.
- Telling them to protect them/ the female and younger members of the family.
- Scoffing if a man does not behave according to his gender role.

- There is a strong correlation between military experience and political leadership. People tend to elect leaders that they believe will be able to make the decision to go to war. Since there are far more men than women in most military forces, women also find it difficult to get into positions of political leadership.
- Female leaders are questioned whether they 'have what it takes' to use violence. Female leaders often have a 'tough lady' image or in other words, they are 'masculine' women.
- Male leaders who favour negotiation or diplomacy rather than war are called 'wimps' or 'girls,' challenging their manhood. Men may be socially sanctioned and criticised for working for peace.
- The language of war is masculine. The enemy is often referred to in feminine terms. Metaphors like 'penetrating enemy lines' are used to describe military strategies.

During the peacebuilding trainings we had very interesting discussions while exploring this topic. All participants confirmed that young boys in their communities are encouraged to act tough and are required to prove themselves by using violence.

We also collected some examples of men that have a good reputation although they don't act violently. In Liberia it was mainly men from the community. During this discussion participants narrated more and more stories about men who acted violently and the violence was justified, for instance a man who had beaten two boys to teach them that they should not punch smaller children.

Being asked by the trainer whether these stories were examples of non-violent behavior, they disagreed and became aware that they had justified the violent actions and reflected on how difficult it is to change your own

Participants in **Liberia** worked out the following results:

- Telling them that they are lazy, if they don't act tough.
- Telling them to payback.
- Encouraging them to be brave.

Participants from **DRC** mentioned:

- Encouraging them to defend themselves
- Encouraging them to give value to women through marriage
- Women are reproduce violent language in education
- Advice given in cases of marital disputes
- By not denouncing violence

63 Schirch (2004)

attitude regarding gender roles and how deep the expectations regarding the behaviour of men and women are rooted in our sub-conscious. Finally participants shared some experiences of how they themselves had encouraged their husbands or sons to act violently and announced that they would prefer to support non-violent behaviour in future.

In DRC the facilitator asked the following question: 'What does it mean to be a real Congolese man?'

Answers included:

- Having a vision
- Having money
- Being responsible
- Being able to respect customs and culture
- Having power over women
- Being strong, tall, wise, brave, intelligent, ambitious

A very interesting discussion followed the answers. Surprisingly answers like 'being able to respect customs' and 'having power over women' were given by women who, in an earlier session, had stated the need to fight against customs and to ensure that men do not have more power over women.

This exercise shows that we sometimes hold deep-rooted beliefs within us that often represent what we are trying to challenge. One woman said 'a real Congolese man is a man who respects customs and culture' and at the same time said that the culture and customs are the root cause of violence against women.

II.9.3 Gender Roles and Peacebuilding

Shaping the sources of women's capacity for peacebuilding relies on understanding concepts of gender. Some women find it useful to draw on skills, assets, and capacities that are available to them in oppressive systems and attach it for productive use in peacebuilding. Within a male-dominated framework, women's capacities for peacebuilding are unique from men's in at least four ways:⁶⁴

Socialized and Equipped for Peace

- Many girls are socialised not to express anger toward others, as anger is not seen as 'feminine' in many cultures.
- Many girls are encouraged to develop relationships

and relational skills, as these are skills useful for taking care of children and family networks.

- Many girls are conditioned to believe they are 'weaker' than boys and so develop nonviolent forms of problem-solving.

Concerned About Ending All Forms of Violence

- Because many women suffer from structural oppression and domestic violence, they are more likely to think about peace as a way of life rather than an absence of warfare.
- In peace negotiations and political arenas, women more often include concerns for structural justice, human/women's rights, and an end to domestic violence.

Linked to Women's Networks

- Women and men have different social networks in many societies.
- Some women may have unique levels of access to places such as the market or religious networks.
- Some women may be uniquely able to mobilise their community to accept a peace settlement or to engage in dialogue through their extensive family and communal relationships.

Mobilised Around the Ideology of Womanhood

- While private and structural violence against women is accepted or ignored, public violence or repression against women is harder to justify. It is a political need to appear respectful to the role of women in the institution of the family. Women's identities as daughters, wives, and mothers may bring women respect or freedom from repression. Groups of mothers have been able to conduct public demonstrations in times when other groups were not allowed.
- Because women tend to have less authority and political power, they may be seen as more neutral or even irrelevant to political conflict. In turn, they may be granted more permission to be involved in peace activism and demonstrations for change

II.9.4 Women's Roles in Peacebuilding

Lisa Schirch describes the four categories of peacebuilding activities, in each of which women play active roles. The following list collects some examples from the project activities:⁶⁵

Women waging Conflict Nonviolently

- Human rights monitoring & advocacy of women's rights

⁶⁴ Schirch (2004), p. 38

⁶⁵ Schirch (2004)

Examples from the project:

- Participants talked to young people, particularly girls, to inform them about their rights (Liberia)
 - Educated a mother about the rights of a child, a woman who has beaten her son has changed (Liberia)
 - Organised and participated in several activities on peace (peace day) (Afghanistan)
 - Have convinced some families to send their daughters to school (Afghanistan)
 - Advocated for women's rights from a peacebuilding perspective (Afghanistan)
- Formation of women's groups and organizations to address issues that affect women (Women did this all three countries where the project operated)
 - Women's nonviolent resistance to militarisation and oppression

Women Reducing Violence

- Monitoring and observing during war to report and bring pressure on offenders to prevent rape and crimes against women
- Accompaniment of women activists whose lives are endangered by their work
- Creation of 'Peace Zones' to protect civilians during war
- Promoting gender-sensitive relief aid
- Creating women's shelters for victims of domestic violence

Women healing Trauma, Transforming Conflict, and Doing Justice

- Women's participation in official peace processes
- Women as mediators and facilitators of conflicts in their homes, communities, schools religious centers, etc.

Examples from the project:

- Participants from Liberia talked / mediated within communities matters in regard to peace
- Made peace in homes and communities, e.g. intervened in a special family case that the couples are now living happily in peace (Liberia)
- As a result of the training, I have settled my differences with my husband and we are now living happily – previous behaviour has changed (Liberia)
- Intervened in a land dispute and matters were settled, peace is now among them (Liberia)

- Gave assistance in resolving conflict between son on one hand and son's wife on the other hand (Liberia)
 - Through our intervention/education, gambling has been reduced (Liberia)
 - A mother who beat and threw her son's wife out of the home has reconciled with the girl and took her home as a result of knowledge acquired from the training (Liberia)
 - Intervened in the cases of married couples (Liberia)
 - Mediated successfully in some family conflicts (Liberia)
 - Mediated between women actors, between wife and husband, between colleagues (DRC)
- Women's dialogue groups across the lines of conflict

- Formation of women's groups and organisations to analyse conflict and assist in healing processes

Examples from the project:

- Two participants of the training resolved their issues and they are now speaking to each other and are working together (Liberia)
 - Use of communication skills in the support of victims (DRC)
 - Analysed the context with analysis tools (DRC)
 - Better understanding of how to act in front of conflict parties (DRC)
 - Participants from South-Kivu mentioned that they now know themselves better thanks to the exercises from the training (especially through Kaleidoscope-Diversity exercise/ DRC)
 - Participants from South-Kivu said that they now understand their own capacities better (DRC)
- Promoting gender-sensitive Truth and Reconciliation Commissions
 - Creating trauma healing programs for women to address sexual crimes against them

Women Building Capacity

- Conducting conflict prevention & early warning work
 - Promoting gender-sensitive social and economical development
 - Training and education in peacebuilding skills for women
- Examples from the project:
- Informed members of their respective organisations about the content of the training sessions (DRC)
 - A mother intervened in a case of her two daughters who refused to eat together or speak to each other;

through her peace education, the two girls are eating together and speaking to each other and living happily (Liberia)

- Raised awareness in the communities regarding the respect of each one's point of view; community dwellers have changed from non-accepting each other to accepting each other (Liberia)
 - Behaviour of children and young people have changed from violence to non-violence as a result of our intervention (Liberia)
 - Informed colleagues in the offices about the content of the trainings, e.g. about positive and negative peace, structural and cultural violence (Afghanistan)
 - Hold some lectures about peace in school (Afghanistan)
 - Used conflict analysis instruments (conflict tree, conflict mapping) in their offices to analyse conflict they are facing (Afghanistan)
 - Participants from North-Kivu said that they have used the participatory methods of the training (Ex. Experience sharing, self care exercises like 'Map of DR Congo')
- Participants from North-Kivu said that they have changed their way of communicating (self-control by speaking, choice of words and gestural/ DRC)
 - Use of communication tools (for example active listening, reframing, feedback/ DRC)
 - Some participants said being able to see also the positive side in somebody else (DRC)
 - One participant said that she use the content of the training sessions to improve herself (communication, reframing, meditation/imaginary journey/ DRC)
- Advocating to increase the number of women employed in government, business, and other organizations
 - Conducting seminars on the need for gender-sensitivity to raise awareness about all forms of violence against women
- Examples from the project:
- Learned to differentiate between sex and violence (DRC)

II.10 Peacebuilding and Religion

II.10.1 Religion and Women's Rights

Written and unwritten religious and cultural traditions inform the lives of countless people.

When religious texts are interpreted by extremist thinkers and leaders, religious traditions are not always in accordance with human rights, especially women's human rights. On the grounds of religious tradition, women often have no say in issues like marriage, divorce, abortion, number of children, dress code, family violence, female circumcision, sexual rights, or political rights.

Sometimes religion is used to justify certain traditions, such as the custom of *baad*⁶⁶ in Afghanistan. In other countries sometimes e.g. a violent husband is considered to be God's punishment for a sin someone committed in the past. In this case women tend to accept the violation as an examination of God. But domestic violence is never justified and it is the husband who beats, not God.

II.10.2 Religion and Peace

On the other hand religion can be a really useful vehicle for building peace. One of the main messages of all religions is to build peace between human beings. For example:

The Holy Qur'an in Surah 25:63: *"And the servant of (Allah) Most Gracious are those who walk on the earth in humility and when the ignorant address them, they say 'Peace'!"*

Jesus Christ is placed centrally in the reconciliation process. He embodies the promise of God's reconciliation, which Christians try to follow. According to Luke 23:34, one of his last words was: *"Father forgive them, for they know not what they do"*.

In the peacebuilding trainings, participants discussed how religion may be used as a source for peacebuilding and strengthening women's rights. In **Liberia** they said:

- Emphasising the love of God and the humans as image of God
- Reconciliation /forgiveness also helps us
- Religious principles (everyone is responsible for his/her own action)
- By acting in a non-violent manner
- Prayer as a way of building peace and reading relating religious stories

Results from **Afghanistan**:

- Using ayat (verse) from the Holy Qur'an
- Using the right translation and interpretation of the verses
- Awareness raising regarding women's rights in Islam, e.g. in schools
- Integrate educated Mullahs in peacebuilding activities
- Educate Mullahs and teach them about women's rights
- Elimination of traditional law by implementing Islamic law

⁶⁶ According to that custom a girl e.g. from a murder's family is given to the murder victim's family to prevent blood revenge. Neither the girl nor the murder family does know whose wives she will be in future. This practice is often considered to be Islamic although it is an old Afghan tradition

II.11 Concepts of Non-Violence⁶⁷

II.11.1 Principles of Nonviolence

Sustainable peace and conflict transformation need to be developed through nonviolence, empathy, and creativity.

Nonviolence means trying to reach goals without violence, either intentional or actual. Nonviolence does not need to be passive, doing nothing, resigning oneself to one's fate – it is about being active through nonviolent means.

Nonviolence can prevent a conflict from entering the violent phase. This is done by refusing to engage in violence and at the same time leaving the other side without somebody to respond violently.

Nonviolence should include thought, speech and action:

- **Nonviolence in thought** means preparing for conflict work by trying to identify and eradicate one's own destructive impulse.
- **Nonviolence in speech** means to use non-violent communication, to enter into dialogue with the conflict parties, to search for common roots and futures and shared responsibility. It means also to talk about one's own fears, needs and trying to work on a solution that all parties could imagine achieving.
- **Nonviolence in action** means to demonstrate, to use mass media, to have meetings for negotiation. It implies also nonmilitary defense like non-cooperation, sit-ins and other such powerful tools for social and political change. It may be used to fight for more participation and representation of women in peace and security policy.

Empathy does not demand sympathy. But it demands sufficient respect for other's truth to understand to the point of being able to follow their thoughts and feelings.

Creativity is the capacity to develop new ideas, ideas that do not yet exist, and new ways of acting. Creativity enables the creation of new realities, because it goes beyond the existing framework and common solution. It means developing new ideas for conflict solutions.

New ideas can be developed e.g. by simulating violent incidents and practicing nonviolent interventions, as we

did in the peacebuilding training with the method 'theatre of the oppressed'. Participants acted out and simulated difficult and oppressive situations; in Afghanistan a) forced marriage, b) verbal aggression of boys towards girls walking on the street; in Liberia a politician who committed sexual violence against young women and girls who work for him.

After the situation was chosen, participants worked out several nonviolent solutions to overcome the oppressive situations. In Liberia participants who played the roles of the girl, her mother and her female friends and relatives organized a demonstration and made the sexual violence public. The subsequent idea to organise a demonstration in Greenville/Sinoe to fight for the implementation of women's rights at community level grew out of this exercise.

II.11.2 Nonviolent Communication

Nonviolent communication is a communication process that helps people to exchange the information necessary to resolve conflicts and differences peacefully. It was founded by Marshall Rosenberg⁶⁸ who said: „*What I want in life is compassion, a flow between myself and others based on mutual giving from the heart. And on this ground acting for peace and social change*“.

Nonviolent communication is

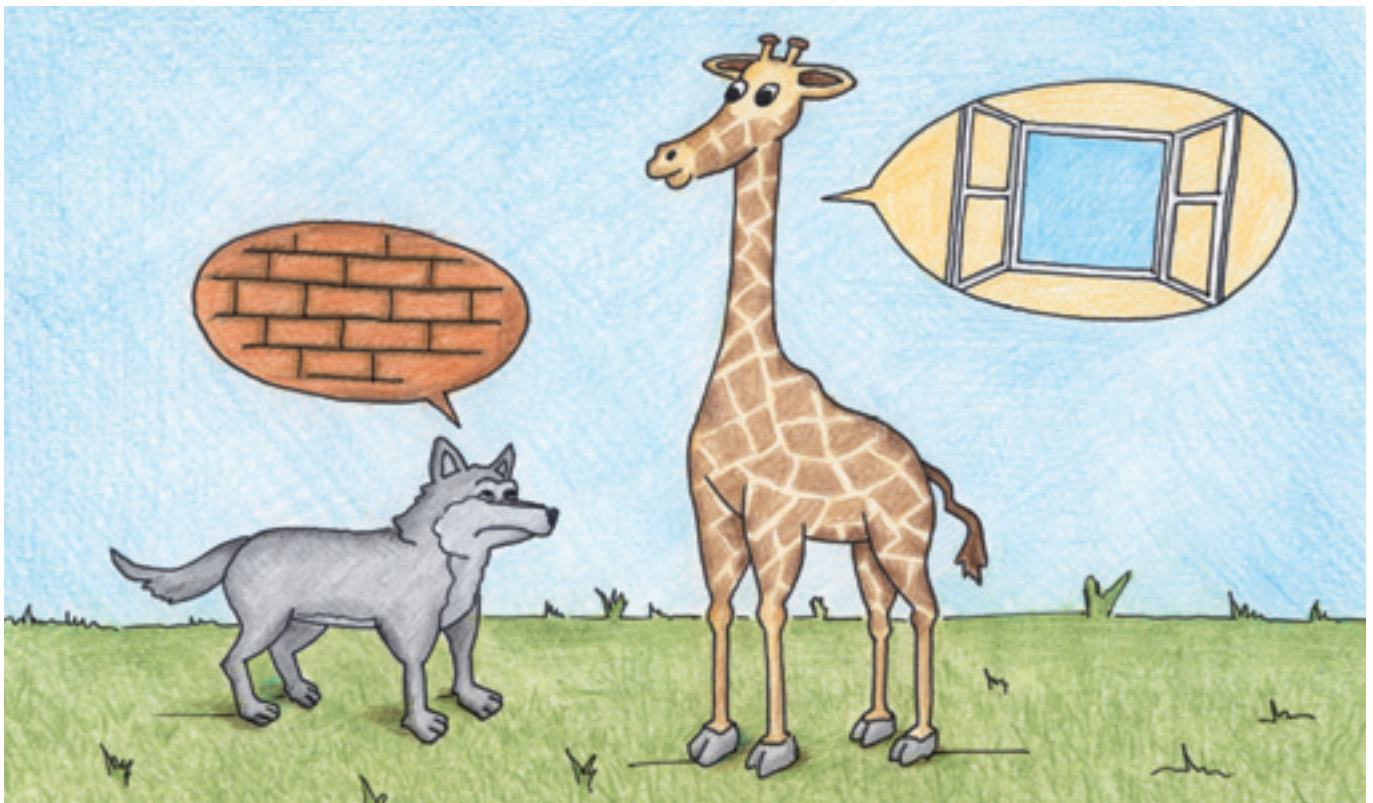
- a language of compassion
- a tool for social change and peace work
- a way to connect with oneself and others
- transforming conflicts
- acting out of autonomy and free will
- understanding on the level of needs and feelings

Nonviolent communication distinguishes between connecting and disconnecting language. One of the main messages is to use words as windows and not as walls, to connect to other people by enabling mutual understanding. In nonviolent communication, disconnecting language is also called 'wolf language'; and connecting language is called 'giraffe language', because the giraffe is the animal with the biggest heart.

Instead of using disconnecting language, one should use connecting language. Instead of evaluating or interpreting one should tell the communication partner what one observes. For instance, instead of saying "you

⁶⁷ Source: Galtung (2004)

⁶⁸ Marshall Rosenberg is an American psychologist and the creator of Nonviolent Communication. He has used Nonviolent Communication in peace programs in many conflict zones including Rwanda, Burundi, and Nigeria



made a mistake by beating your child” you could say: “I saw you beat your child. Would you like to tell me what happened?” On the left side of the chart, you see categories for disconnecting language that should be reformulated so that the words enable a connection with the communication partners.

Words can be walls or windows

Disconnecting language	Connecting language
■ Evaluation, Interpretation	→ Observation
■ Devaluation	→ Appreciation
■ Position	→ Needs, Interests
■ Order	→ Request
■ Conflict = Danger	→ Conflict = Chance
■ War-tradition	→ Tradition of comprehension
■ Feeling=sign of failing	→ Feeling = sign for understanding
■ Win-lose – strategy	→ Win-win-strategy, synergy
■ Judge, guilt, blame	→ Mediation
■ Analysis	→ Compassionate listening
■ World of boundaries	→ World of rich variety

II.12 Concepts of Mediation and Conflict Transformation

II.12.1 What is Mediation?

Mediation...

- is a process for handling conflict with the help of an impartial facilitator who leads a process where people have control of addressing their own needs.
- refers to a conflict resolution process through which a third party provides procedural assistance
- helps individuals or groups in conflict to resolve their differences
- is a process that varies throughout the world in form and underlying philosophy.

The following elements distinguish mediation from other forms of conflict resolution:

- The process is voluntary.
- The mediator must be acceptable to all parties involved in the process.
- The mediator offers procedural assistance rather than substantive assistance.
- The mediator must remain impartial, but has to take care that the basic needs of all conflict parties are taken into consideration in the conflict solution.
- Potential solutions and decisions on agreements are determined by the conflict parties – not by the mediator.
- Mediation is an interest-based method, i.e. mediation goes beyond the position and works with the interests.

Preparing for mediation:

1. Figure out the real interests — not the ‘positions’ — of each side as well as you can. The conflict analysis ‘onion’ tool can be helpful in this regard (please refer to work sheet in the annex). Privately review these points with each side. If appropriate, keep reviewing these points during the mediation. Stay alert for new data.
2. Through acquiring information and brainstorming, seek to expand the pie so that each side might get as much as possible of what it would like. Explore moving the reservation points of each.
3. Help the parties decide on fair principles to determine how to decide the issues at hand.
4. Do what you can to see that all parties come to see the settlement – any — as the best possible one under the circumstances

II.12.2 Steps for Mediation

Mediation is a process that follows several steps. It is important to stick to the steps and take enough time for each phase. During the whole mediation process, conflict analysis tools (for example timeline, mapping) can be used for visualising and clarifying issues.

Sometimes conflict partners may not find a solution that is acceptable for all sides, but are ready to continue. Then at the end of the meeting, they might agree to continue the process and fix an appointment for the next meeting. The four steps are⁶⁹:

1. Introduction

- Make people feel comfortable according to local culture or custom. Greet people and help them find an appropriate place to sit
- Give people a sense of how the process will proceed
- Establish ground rules or open with a prayer or ritual that gives people guidelines for acceptable behavior

2. Storytelling/Sharing Experiences and Identifying Needs

- Let each person describe the situation from their own perspective.
- Mediators can use paraphrasing and summarizing to ensure that everyone’s story has been heard correctly.
- Identify the major issues of each person or group in the mediation. These can include loss of trust in a relationship, specific behaviors that are offensive, or a disagreement about a specific decision or resource.

3. Problem-solving, Healing, and Brainstorming Options for Resolution

- Choose one issue to begin with. Ask participants to think about and share their deeper concerns and needs.
- Ask people to think creatively to address everyone’s needs and interests. Create a list of possible options for addressing the issue.
- Evaluate the different issues: which options will satisfy everyone’s needs?
- Encourage and empower the people in conflict to choose which options are best for everyone.
- Use this process to address each issue until they all have been addressed

⁶⁹ Source: Schirch (2004)

4. Making Final Agreements

- Make the final agreement as specific as possible: Who will do what? When will they do it?
- Make arrangements for what will happen if the agreement does not hold or if some other issue or conflict arises. What will happen next?
- If apologies, acknowledgement of responsibility, or affirmation is part of the agreement, write these down or make note of them in the final agreement.

II.12.3 Main Function of a Mediator

- Focusing and generating trust
- Reframing the conflict
- Observing ground roles
- Clarifying issues and options
- Shifting focus from past to present
- Encouraging creative solutions

Participants from Liberia answered:	Participants from Afghanistan answered:
Integrity/trust	Patient
Respect	Impartial
Impartial	Courageous/brave
Patient	Honest
Good manner /way of interaction with people	Empathic
Role model	Just
Fairness	Have strong argument (to convince participants to follow the rules)
Confidence/ Confidentiality	Should have good communication skills Be aware of both parties' rights and needs Trustable for both parties
	Should have skills in conflict resolution Well-known A good host

II.12.4 Skills Needed for Guiding People Through the Mediation Process

These skills will be explained in greater detail in the following chapter:

- Active listening
- Paraphrasing
- Identifying positions, interests and needs
- Reframing
- Identifying common ground between the groups/persons in question
- Asking questions
- Making sure that there is an atmosphere of respect

Important to note:

The mediator is not the one who makes the decision. The mediator is an impartial person. She/he is not responsible for the result of the mediation, but for the process leading the parties to find themselves the solution.

The mediator is not a judge. The judge is imposing the solution; the mediator helps the parties to find the solution themselves.

Also, he or she has to pay attention that the basic needs of all conflict parties are met, especially in the case that there is a power imbalance between the conflict parties.

II.13 Communication and Mediation Skills

II.13.1 Basic Knowledge on Communication

When we talk about communication amongst people in general, we need to keep in mind that communication consists of three basic parts:

- **Verbal:** related to the contents of what we are talking about, the words that are spoken
- **Nonverbal:** related to the way we use our entire body in communication processes, how we look, how we move our head or hands etc.
- **Paraverbal:** represents the way we speak. How we send the messages through the strength, tone, color of our voice, and with the speed or our words and sentences.

All these elements significantly influence the way we are interpreted. Communication is a huge source of misunderstanding, because our understanding is limited by our knowledge, experiences, and our point of view. Therefore we have different perspectives on the same things and even the same word may mean different things to different people.

We already introduced the Parable of the Elephant in chapter II.2 and you might want to have a look at it again to recall that we need to simultaneously see the whole and see things from the perspective of what individuals are able to see and feel.

The Parable of the Elephant demonstrates the importance of reflecting on different perceptions and is important to bear in mind while we explore the other topics in this module, all of which are greatly affected by perception.

Therefore good communication and mediation skills are essential to work effectively in peacebuilding, mediation and other forms of conflict transformation. The main skills that will be explained in greater detail in the following paragraphs are: active listening, paraphrasing, summarizing, asking questions, reframing or 'laundrying' unhelpful language, and 'I'-statements.

II.13.2 Active Listening

Active listening is the first condition for proper and successful communication. Its basic component is comprehensive listening. It means 'thinking with the speaker' and not 'thinking about the speaker'.

To do this, we need to constantly follow the verbal, non-verbal and paraverbal messages of our communication partners, which requires a high level of concentration and appropriate reaction to show them that they are really heard. Active listening demands full attention.

The ability to listen actively demonstrates sincerity, and that nothing is being assumed or taken for granted. Active listening is most often used to improve personal relationships, reduce misunderstanding and conflicts, strengthen cooperation, and foster understanding. It is proactive, accountable and professional.

Function of Active Listening in Mediation

- Getting information
- Building trust
- Modeling constructive communication
- Helping people hear themselves
- Defusing emotions, de-escalating
- Increasing clarity about issues, feelings, goals
- Bringing out underlying interests and concerns (from positions to interests)
- Translating, building bridges

Non-listening responses

In the trainings participants collected so called Non-listening responses that are opposite to active listening:

- Change the topic
- Don't care about the feelings
- Not being patient
- Not being attentive
- Not showing interest
- Overlook what is said
- Defending the other person – not being empathic with the speaker
- Ignoring feelings
- Insulting
- Being busy
- Being a know-it-all
- Giving false hope

II. 13.3 Paraphrasing

After we have listened to a person, it is wise to check to what extent we have understood what was said. The way we listen to someone depends on a series of factors – our own mood at the moment, our level of concentration, various meanings of the same word, etc. Therefore it is helpful to use paraphrasing; it is to repeat what you have heard with your own words in two or three sentences. This way, the speaker is able to correct you or to add

something that is important to her/him. Use phrases such as:

- In other words...
- I gather that...
- If I understand what you are saying...
- What I hear you saying is...
- Pardon my interruption, but let me see if I understand you correctly...

II.13.4 Summarising

Summarising pulls important ideas, facts or data together. It is useful for emphasizing key points and setting the stage for further discussion. The person summarising must listen carefully in order to organize the information systematically. Try out these summary phrases:

- *“If I understand you correctly, your main concerns are...”*
- *“These seem to be the key ideas you have expressed...”*

II.13.5 Asking Questions

There are a lot of different types of questions. The two main kinds are:

Closed-ended questions:

- These kind of questions normally require (and obtain) a simple answer – yes, no, or a straightforward statement of facts. E.g., *“Have you talked to your neighbor?”*
- Often closed-ended questions begin with who, when and which
- You use these questions at the end of the mediation, after paraphrasing and summarizing to confirm whether you got the other person right

Open-ended questions:

- Invite unique thought, reflection or an explanation.
- Questions begin with how, what and how come, but don't use why, because otherwise the communication partner feel drawn further or interrogated.
- Open-ended questions can be an invitation to give extended information. E.g., *“Tell me about how the conflict started.”*
- You use this kind of questions during the story telling process

II.13.6 Reframing

Reframing a situation or context means to see a situation in another frame, i.e. to change the perspective. A

frame can refer to a belief, which limits our view of the world. If we let this limiting belief go, new conceptions and interpretation possibilities can develop. The following story demonstrates how it works:

Wise words

Once upon a time there was a king who had a strange dream. He dreamt that all of his teeth fell out. Unhappy and distressed, he gathered all of his advisors and wise people to see if they could tell him the meaning of this dream.

The first one humbly approached the king and said, *“Your majesty. It is a bad sign. It means that everyone in your family will die before you.”* The vexed king dismissed the advisor that instant, and ordered him banished to a distant land.

Another advisor approached and said, *“O our King! You will outlive your entire family.”* Sincerely pleased, the king gave the wise person a rich reward.

To reframe a point of view or situation, we use the language of diplomacy. Reframing means choosing your words carefully in order to

- De-escalate hostility and calm emotions,
- Move from positions to interests,
- Describe issues as solvable problems, and
- Develop shared goals, when possible, or tradeoffs

In order to reframe, we need to

- Notice the positive values the message is based on
- Eliminate negative, aggressive or judgmental implications

Some examples:

- Instead of *blaming* someone because of her/his behavior, we try to find out what s/he *needs*. E.g. *“You are so aggressive” => “What makes you angry?”*
- Instead of thinking what went wrong in the *past*, think about what can be done to improve the situation in *future*. E.g. a mother may ask her daughter who has beaten her brother how she can solve that problem with in a nonviolent way in future.
- Sometimes it is useful to clarify that a problem is not only an *individual problem* but a *common problem* too. E.g. not only one woman is beaten and insulted by her husband or her in-laws, but many women are. What can we do together to change this situation?
- Instead of threatening others talk about your worry. E.g. instead of *“If you touch that glass again, I will beat you”* say *“I worry that the glass will be broken, please leave it at its place”*.

Also pronouns should be used carefully; different pronouns have different impact:

Pronoun	Form of Language	Likely Result
They	Stereotype	Prejudice
You	Accusation	Denial and counter attack
He/she	Demonization or Victimization	Hostility or disempowerment
It	Objectification	Problem solving
I	Confession/request Taking	responsibility/introspection
We	Collaboration	Commitment

II.13.7 “I”-Statements

This term is used to name the sentence that speaks to our own thoughts and feelings. It’s important that we are not referring to what the group thinks (“*We think*”) or to how something should be done (“*This is done such and such*”). We are talking about ourselves, our emotional response to a certain behavior or situation. In that way, we avoid accusing our communication partners and give no rise to misunderstanding or conflict. These types of sentences express our feelings and attitudes without judging other people’s behaviour (see also chapter on nonviolent communication). By using these sentences, we retain the responsibility and don’t transfer it to others. E.g. instead of saying “*You have not said that*”, say “*I did not get that*”. Instead of saying “*she is a liar*” say “*It is difficult for me to believe her*”.

Example discussed during the training in DRC:
I statement = “I + description of feeling + description of behavior”

“*You never listen to what I am saying...*”
 → I-Statement: “*I have a problem. I have the impression that you haven’t listened to me.*”

“*You are confusing me and you are disorganised.*”
 → I-Statement: “*It is difficult for me to follow your speech because you are jumping from one topic to another.*”

“*You are not a team player.*”
 → I-Statement: “*I am concerned by the relationship in the team and I need your help.*”

Annexes

Case Studies and Worksheets

Case Studies from DRC, Afghanistan and Liberia discussed during the networking workshop in Cologne in June 2011:

“Stories of Success and Stories of Failure”



Democratic Republic of Congo provided by Jeannine Mukanirwa

Success story

(Please provide an example of an activity for which you obtained the desired result, which worked well, which was a great success or in the course of which you could make use of the knowledge you gained during the training.)

An advocacy campaign took place in FIZI in January 2011 as part of the fight against impunity for sexual violence. This very campaign aimed at punishing the men who committed a mass rape of 35 women, out of whom two became pregnant as a consequence of their rapes and who carried out an abortion.

Results: the senior officers and soldiers who had been involved in the rapes were arrested and sentenced to several years in prison as per the law on sexual violence passed in 2006.

This activity was planned and completed in January in Fizi, Uvira and Bukavu by the members of a women network fighting for peace called “Dynamique des femmes actrices de paix” of Uvira.

Story of failure

(Example of an activity that was planned but could not be implemented, or example of an activity for which the result was not consistent with what had been expected or example of an activity that did not have the expected impact.)

- a) Planning in March 2010 of an advocacy activity on the compliance with peace agreements signed in Goma between the CNDP and other armed groups in the North and South Kivu as well as the Congolese Government. An advocacy document was drafted during the strategy meeting in March, Allies were identified and contacted. This activity did not take place

eventually because the situation had evolved in a very negative way and the agreement itself was devoid of substance as a few armed groups had turned into political parties and others had joined the Armed Forces of DRC, including the CNDP

- b) Advocacy on the revision of certain provisions of the Elections Act, mainly that article 13 related to the registration of women as voters. Since 2007, following the elections that took place in 2006, women of the DRC, irrespective of their factions, carried out an analysis on the political participation of women in the electoral process. It was found that over 60% of voters were women. Unfortunately, not many women candidates were elected. Analyses revealed the causes of this failure, including the Article 13, the sociocultural impact ...

Although this advocacy had been planned years ahead, it was not as successful as expected. Women put the finishing touches to other strategies, including the march taking place this Friday, the 3rd of June 2011.



Afghanistan provided by Shaima Qasim

Success story

In 2010, Afghanistan Government designed the national peace Jirga to develop peace strategy for negotiation with Taliban in order to bring peace in Afghanistan. So, Peacebuilding Network had a very serious session that express their view about the government’s peace strategy with Taliban, member of Peace Network with cooperation of Advocacy team prepared press release containing views and opinions of peacebuilding network members concerning (Afghan Women Vow not to accept a Peace That Harms Their Achievements and Peace should be for benefit of all people) The press release published through internet to all civil society organization and attracted the attention of national and international civil society organizations about the project. It was one of the achievements of Peacebuilding Network.

Story of failure

Since year 2010 was the 10th anniversary of 1325 resolution, Medica Afghanistan planned to have session with the peacebuilding network members to talk more about their activities related to 1325 UNSCR. A brief presentation was presented by our advocacy department. The purpose of this session was to sensitize more about contents of 1325 resolution and promised to send us

sort of their activities which were accomplished based on demands of 1325 resolution. But because of different sessions which were being arranged about 2010 parliamentary election and women's political participation, at the same day MoWA (Ministry of Women Affairs) and EPD organisation (Equality for Peace and Democracy) had invited all women activists to Bagh e Zanaana (women's garden) in order to meet the female policy makers & discuss about 2010 parliamentary elections, white city was also announced at the same day so some of network members were not present in the purposed sessions.

Therefore the session had a different outcome than we expected and we not satisfied from the session.



Liberia provided by Rebecca Stubblefield

Success story

We had planned the Juarzon advocacy workshop and awareness raising program in our first network meeting after the issue of dowry payment was raised by the city mayoress about a widow who was being harassed by her late husband's brother who is a judge, to pay back the dowry paid before marrying her, because she had refused to marry the brother in question. We decided as a network to address the case. Network members, a partner of our, MOPAR, along with UNMIL Human Right

Officer paid the judge a visit to get his side of the story. He confirmed the story and said he did not know of law against paying dowry back or he was not aware.

We then organized our 16 days Activism program with a short workshop around national and international laws that protect the rights of women. The judge and other county legal practitioners were invited. A parade was held with banners, t-shirts and loud speakers, creating awareness on the rights of women. UNMIL, the County Judge and MOPAR (Movement for Peace and Reconciliation) now worked with the district judge to pay the woman's money back and the fine into government's revenue. The woman is living in that community free from harassment as it was revealed by network members living there.

Story of failure

The second case example was a planned round-table conference with the County Caucus in Monrovia to present the concern of Sinoe Women Peace Network through a manifesto written by the women. We were instructed by the senior senator to take the conference to Greenville because all of the county officials and prominent citizens would be in Greenville for a meeting. The venue had changed. We then organized our resources and women for the meeting in Greenville. It turned out that the County Caucus did not come at all on the stipulated date set twice. We then decided to take advantage of another big county civil servants meeting to present the manifesto to the County Superintendent, which he warmly accepted. There was parade through the principle streets of Greenville. There were over 500 persons at the presentation with "Star Radio" and "Voice of Sinoe" that is relay on UNMIL radio in the whole country.

Worksheet 1: Sample Advocacy Strategy Template

Goal	Objectives	Success indicators	Means of Measurement	Targets	Allies and Opportunities	Methods & activities	Risks & assumptions	Time-scale	Responsibility
What are you trying to achieve in the long-term? Specific Measurable Attainable Relevant Time-bound	What are you trying to do? Specific Measurable Attainable Relevant Time-bound	Benchmarks that will tell you whether you are achieving your objectives	Means of verifying if these benchmarks are being achieved	Stakeholder mapping and analysis	Stakeholder mapping and analysis and networking	Choose what activities you need to do to achieve your objectives	SWOT analysis	Action plan	Action plan

Worksheet 2: Advocacy Log Template

Date	Action/ event	Target of influence	Outcome/s	Follow up required? Provide details	Your NGO alone or joint advocacy?	Assessment of progress

Some questions that you might find helpful to consider when completing the log include:

- Why was this specific advocacy activity successful or not successful?
- Did you expect the outcomes to be different?
- Will you continue to do the same in future or do you need to change your strategy/engage with a different

member of the government/NGO ally or partner? If so, why?

- Are there any implications for your NGO's advocacy team or the rest of the organisation?
- What have you learned from this meeting/experience that is useful or not useful for future advocacy activities?

Worksheet 3: Self Care

Envelope of Encouragement⁷⁰

Purpose

- To encourage your colleague in her work and life
- To acknowledge the work of your colleague

Material

Envelopes, paper, pen

Time

depending on number of envelopes, the exercise can be done outside the training hours

Explanation

- The facilitator is introducing the exercise by saying: *“The work you are doing is a very important work, but also a very difficult one. Sometimes you feel maybe depressed and hopeless in front of all the challenges you are facing. You have also the impression that nobody is acknowledging what you are doing. Let us encourage each other and acknowledge the work of each of us.”*
- The facilitator is distributing one envelope and some paper to each participant.
- The participants are writing their name on the envelope.
- The envelopes are put on a table and each participant can write a shorter or longer word to the participants she like to do so (by indicating her name or not) and put the piece of paper in the envelope of the respective participant.
- At the end of the exercise, each participant will have her envelope with words of encouragement and acknowledgment in it. The participants will take home the envelope and can read the letters whenever they like or need it.

To Get Rid of (Negative) Feelings ...⁷¹

Purpose

- To get rid of negative feelings
- To give ideas for intervention
- To formulate expectations

Material

Cards of 3 different colors, marker, rubbish/fire bin, pin-board

Time

30 minutes

Explanation

- After having discussed difficult issues like for example violence against women it is important to get relief of negative feeling (like anger, sorrow and helplessness). You don't always have a room to express your feelings so such kind of exercises can help you to get relief (also when you are alone). For not keeping these negative feelings inside you, you can write them down and then burn or shred them. It is also important to keep in mind what you can contribute to the improvement of the situation. And also to see that you have the right to expect help from others also.
- The participants answer in turn the following three questions:
 - 1) What makes me angry when I think about the situation of women in my country?
 - 2) What can we as women contribute to the improvement of the situation of women in our country?
 - 3) What am I expecting from others (men, government, international community, ...) to help to improve the situation of women in my country?

The answers are written on cards of three different colors for differentiation.
- After the answers of the 1st question in plenary, the participants can decide whether they like to burn or to shred the card to get rid of their anger.
- The answers of the 2nd question could be kept for future planning of activities (this was the case in the DRC-training).
- The answers of the 3rd question can encourage the participants to approach others for help or to better formulate their wishes.

⁷⁰ Source: Simone Notz

⁷¹ Source: Simone Notz

Worksheet 4: Sex or Gender?

You may use this worksheet in workshops or lectures on gender.

Sex or gender?

The role of men and women in society is based on sex and gender. **Sex** refers to *biological differences* between men and women, girls and boy. These differences are natural and formed at birth. E.g. women give birth to children, men procreate children.

Gender refers to the *social differences*, which are not formed by birth, but by society. Gender is about the expectations and behavior that people have of someone because they are female or male. E.g. in conflict girls accommodate, they take care of their relatives' feelings (but often not of their own) and boys try to win a fight, they should come out on top and fight for their (and the families' interests).

These attributes, opportunities and relationships are socially constructed, i.e. built by society, not by nature. They are learnt from families and friends, in school and communities, and from the media, the government and religious organisations.

Read and discuss the following statements with your partner. What statement refers to sex and what to gender? When disagreement occurs, ask participants to justify their point of view.

- Women give birth to babies, men don't.
- Little girls are gentle and timid, boys are tough and adventurous.
- In many countries, women earn 70% of what men earn.
- Women can breast-feed babies; men use a bottle for feeding babies.
- Women are in charge of raising children.
- Men are decision makers.
- In ancient Egypt, men stayed at home and did weaving. Women handled family business. Women inherited property and men did not.
- Boys' voices break at puberty, girls' do not.
- In most countries of the world, women possess less property (houses, ground, heritage) than men.
- Women are concerned about the standard of education of their children.
- Women are forbidden from working in dangerous jobs, such as underground mining; men work at their own risk.

When pairs finished their exchange, come together in the entire group and discuss:

- Did any statement surprise you?
- Did you face disagreement? Could you resolve it?
- How do gender roles vary across age differences, social background, ethnical background, political background, family background and historical periods, e.g. during war/after war?
- In what ways do women in different environments experience power and oppression differently?

Worksheet 5: Coping with Conflicts

The goal of this exercise is to explore reactions to conflict and nonviolent conflict resolution. In small groups the participants choose the solution they like best. In the plenary the results are discussed.

The facilitator gives comments about win-lose, lose-lose and win-win outcomes (chapters II.3.3 and II.4.6).⁷²

Case 1

Your children are fighting. Your daughter (8 years) took the football from her little brother (4 years). He is crying and hitting her. What do you do?

- You take the ball and say: "Fighting children don't deserve a ball."
- You slap your daughter and give the ball to your son, saying: "Be kind to your little brother."
- You ask your daughter why she took the ball, and help her to make it up with her brother.
- You take your son and distract him with some sweets.
- Other solution?

Case 2

An older brother (15) commands his sister (12): "Go and help mother with the cooking, we must have dinner early today. I have to visit my tutor in time" She refuses, and says: "If you are in a hurry, go and help mum yourself". Soon they are shouting at each other. You are the mother. What do you say?

- You say: "Come here, both of you, I need your help."
- You say: "Stop shouting, my head is aching. Go outside until supper is finished."
- You ask your husband to make the children stop fighting.
- You ask your daughter nicely to come and help you.
- Other solution?

Case 3

The neighbour's wife comes in crying: "Help, my husband is drunk/ took drugs and he is hitting me." What do you do?

- You assist the neighbor's wife in putting the drunken husband to bed.
- You invite her to stay at your place, until the husband is sober again
- You take a broom, and together the two of you teach the husband a lesson
- You call the police
- Other solution?

Case 4

You worked hard to get the laundry done, as well as to repair the broken door. Your husband is angry, because dinner is not yet ready. How do you react?

- You tell him: "I repaired the door, which I asked you to do a hundred times. And I also did the whole family's laundry. I only have two hands; you can make dinner yourself."
- You say: "I am sorry, please sit down and have a piece of cake. Dinner will be served soon."
- You say: "You must be very hungry, because you did not even see that the broken door has been repaired. If you help me with preparing dinner, it can soon be served."
- You don't say a word, and continue preparing dinner.
- Other solution?

Case 5

You had an interview with the local newspaper about your peace work. The newspaper misquoted you. What do you do?

- You call another newspaper, tell them what happened and ask them to publish the real story.
- You cancel your subscription to the newspaper and never talk with journalists again.
- You write an angry letter to the editor, saying how badly they wrote this article.
- You call the journalist; tell him that he did not understand your work at all, and that he has to write a new article immediately.
- Other solution?

Worksheet 6: Five Common Strategies How to Deal with Conflict – its Advantages and Disadvantages⁷³

Purpose

- Get to know the 5 common strategies how to deal with conflicts
- Get to know the advantages and disadvantages of the 5 strategies

Material

- Big paper prepared in advance with the 5 common strategies, incl. examples (see below)
- 5 cards with the strategies to put on the floor
- Big paper, marker, pinboard

Time

60 minutes

Competition

- *“We do as we like”*
- Strategies: control, compete, fight, (...)

Avoidance

- *“A conflict? I don’t see any conflict!”*
- Strategies: Escape, avoid, ignore, delay, (...)

Accommodation

- *“Whatever you like, it is okay for me.”*
- Strategies: Ignore, agree, look over differences, (...)

Negotiated compromise

- *“I offer something, you offer something.”*
- Strategies: Reduce expectations, give and receive

Problem solving/Interest based negotiation

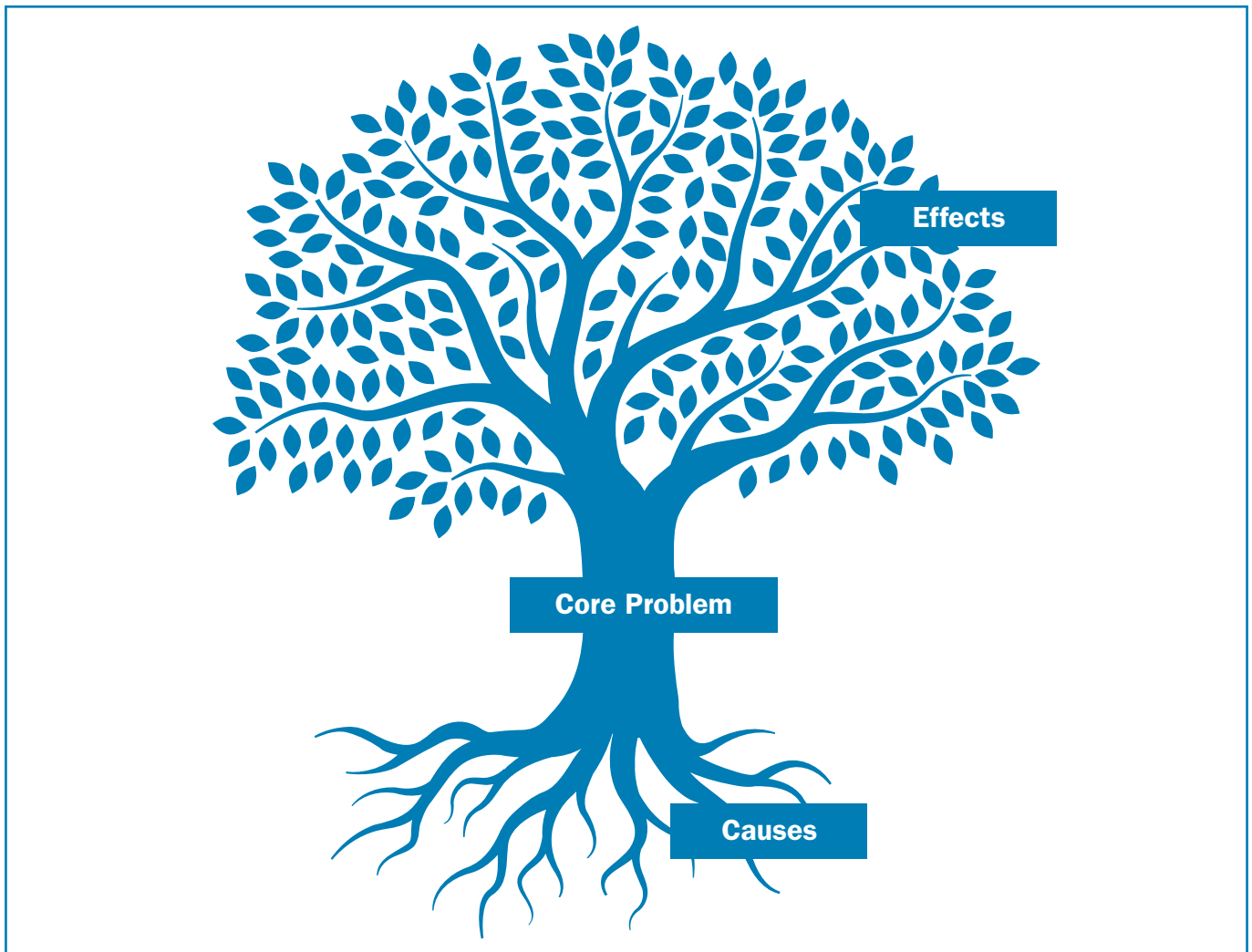
- *“Let us try to find a solution together.”*
- Strategies: Dialogue, look for alternatives and options, (...)

Explanation

- The facilitator is explaining shortly the 5 common strategies how to deal with conflicts and gives examples.
- The facilitator put cards with the 5 common strategies on the floor in the training hall
- The facilitator asks the participants to think about their last conflict (at home, in the family, in the neighborhood, in the office, ...) and how they reacted
- The participants stand beside the card representing the strategy chosen in this last conflict
- The facilitator asks to go as a group to the table with the respective strategy and to discuss the advantages and disadvantages of this strategy in group. The result has to be filled in the form (2 columns: advantages and disadvantages)
- The results of the working group are presented in plenary.
- Discussion in plenary.

⁷³ Source: Simone Notz

Worksheet 7: The Problem or Conflict Tree



The problem or conflict tree is an example that serves to analyse the cause and effect relationship of a number of factors in a complex situation.

Please use the image of a tree in order to identify causes and effects of a core problem through the following steps:

- Draw a tree with trunk, roots and branches.
- Write down on cards conflict factors.
- Put them on the tree.
- Discuss the causes and effects and especially the correct identification of the core problem. If needed adjust the tree.
- Where is your organization in this tree? You may use the symbol of a bird to picture on what topics you are working.
- Discuss possible solutions for the core problem, needed steps, advantages and risks.

Worksheet 8a: Conflict Analysis Tool “Conflict Mapping”⁷⁴

The conflict mapping is a visual technique for highlighting the parties in conflict, their relationship and the conflict issues. Allies, potential allies and third parties can also be represented in this map, not just parties to the conflict. It is important to include your own organisation in the conflict mapping and your relation with the other actors.

At the beginning of a conflict mapping, you have to decide what you want to map, when and from what point of view. The relationship identified through a conflict mapping are dynamic, means some time later, the map given will be different.

Beside the actors and their relationship, a conflict mapping can also include the conflict issues between the actors. The positions of each actor can also be included in boxes. This would be a good starting point for further analyse the conflict causes and the core problems.

Purpose

- Visual representation of the conflict actors, their relationship and the conflict issues
- Representation of the power lies, the allies, third parties
- (...)

Material

Flipchart, big paper, marker

Time

depending on complexity of the conflict, minimum 90 minutes

Explanation

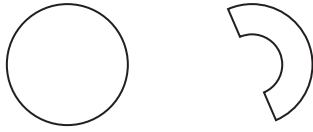
- Identification of the most important conflict actors, visualisation of the different actors by circles of different sizes. The allies are represented close to each other.
- Visualisation of the relationship between the actors (conflict, cooperation, power lie, ...) by lines, arrows, (...)
- Visualization of your own organisation and its relationship with the conflict actors
- Visualization of the conflict issues
- Discussion about the roles of the peace actors, the creation of alliance and synergies (...)

Comments

- There is a risk to try to analyse the conflict in the most complete and detailed manner through a conflict mapping. The result is often more than confusing. That is why it is important to focus since the beginning on one core problem or core question.
- The conflict mapping can also be used to elaborate the different point of view of the conflicting parties. In this case, each party draws its own map and the different maps are discussed afterwards.
- On the following page you find some examples for symbols that you may use for your own mapping. You are free to invent more symbols if necessary for your context.

⁷⁴ Adaptation from Fisher/Abdi/Ludin 2000 and Manuel pour la Formation de base “Compréhension et Analyse de conflits”, élaboré par NTAIRUTIMANA Emmanuel & NOTZ Simone, 2008

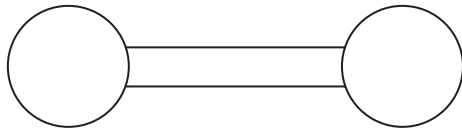
Worksheet 8b: Symbols for Conflict Mapping⁷⁵



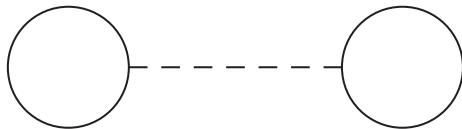
Circles and other symbols are representing parties
Differences in size are representing differences in power and influence



A right line between two parties represents a good relationship



A double line represents alliance or common interest



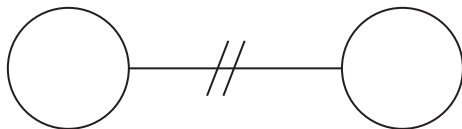
An interrupted line represents a weak (or informal) relationship



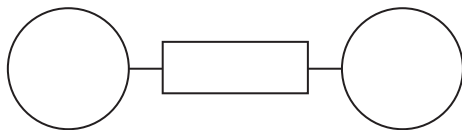
An arrow between two conflicting parties indicate a relation of domination or influence. An arrow can also indicate the direction of an activity.



A zig-zag line is representing difference of point of view.
A lightning can indicate a misunderstanding or conflict



Doubles lines interrupting another line are representing interruption of relationship

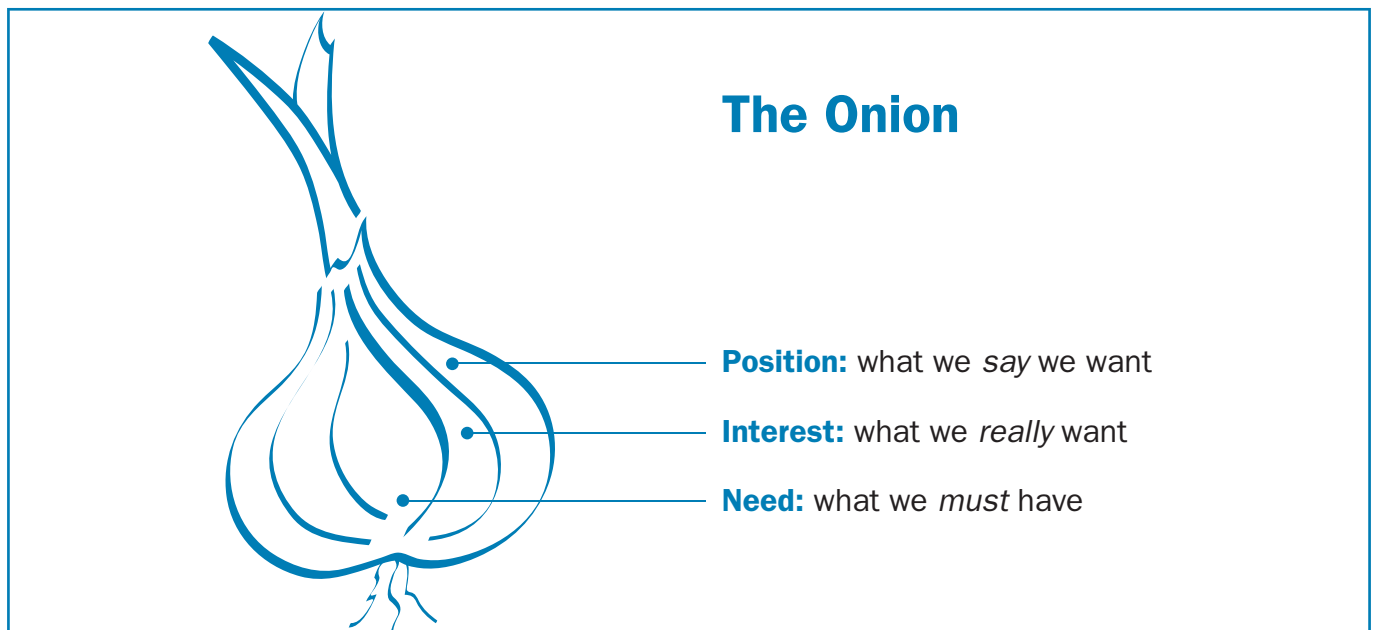


Rectangles are representing issues, problems, (...), a key word can be added in the rectangle



Shadows are representing external parties who are influencing the conflict, but who are not directly involved

Worksheet 9: Conflict Analysis Tool “Onion”⁷⁶



The Onion

Position: what we *say* we want

Interest: what we *really* want

Need: what we *must* have

The tool is based on the analogy of an onion and its layers. It has three layers. The outer layer contains the **positions** that we take publicly, for all to see and hear. Underlying these are our **interests**, what we want to achieve from a particular situation. Finally, at the core are the most important needs we require to be satisfied.

In times of stability and peace when the relationships are good and trust is high, our actions may stem from our most basic needs. In more volatile or dangerous situations, when there is mistrust between people, human beings want to keep their basic needs hidden. To inform others of them would reveal our vulnerability and would give them maybe extra power over us. But if we hide things, they are less likely to be able to grasp our needs. Thus, in a situation of conflict and instability, actions may no longer come directly from needs. People may look at the more collective and abstract level of interest and base their actions on these. When those interests are under attack, they may take up and defend a position that is still further removed from their basic needs.

Purpose

- Analyse what different parties to a conflict are saying
- To move beyond the public position of each party and understand each party's interests and needs
- To find the common ground between groups that can become the basis for further discussions.

Material

Flipchart, big paper, marker

Time

45 minutes

Explanation

- Draw a onion with 3 layers
- Identify the positions (1st circle), interests (2nd circle) and needs (in the centre) of the most important conflicting parties

Comments

- The onion-tool is useful for parties who are involved in negotiation to clarify their own positions, interests and needs. When the parties realize through analysis that their basic needs are compatibles or even identical, this can be a first step towards conflict resolution.
- The point of the onion is to show graphically the possibility of peeling away as many as possible of the layers that build up as a result of conflict, instability and mistrust, in order to try to meet the underlying needs that form the basis of peoples individual and group actions.
- The long-term goal is to improve communication and trust between the parties to the point where people can reveal their own real needs and also to understand and try to meet each other's needs.
- When there are two parties, the onion can be divided into two. When several parties, several onions can be drawn.

⁷⁶ Adaptation from Fisher/Abdi/Ludin 2000 and Manuel pour la Formation de base “Compréhension et Analyse de conflits”, élaboré par NTAKIRUTIMANA Emmanuel & NOTZ Simone, 2008

Worksheet 10: Conflict Analysis Tool “Timeline”⁷⁷

The timeline is a graphic that shows events plotted against time in chronological order, like for example fights, elections, famines, peace initiatives etc. This tool helps to clarify and understand the perception each party has of the events.

In a conflict, groups of people often have completely different experiences and perceptions. They see and understand the conflict differently. The timeline reflects the subjective perception of the conflict of the person or group who is elaborating it. The aim of the timeline is not to arrive at a “correct” history but to understand the perceptions of the people involved.

By discussing the different perceptions of the conflict and event each person or group has, they will develop a deeper understanding of their shared situation. The objective is to reach a point where the parties in a conflict can accept others may have valid perceptions, even if there are opposed to their own.

Purpose

- Documentation of the conflict history
- Identification of important events
- Clarification and understanding of the different perceptions of the conflict

Material

Flipchart, big paper, marker

Time

60 minutes

Explanation

- Identify, together with the participants, the starting point of the timeline
- Participants document the important events of the conflict
- Discussion with the participants of the causes of some of the events and their impact (for example political, psychological)
- Possibility to add another timeline for peace initiatives

Comments

- If there is disagreement between the participants, possibility to draw different timelines. The different timelines can be compared and discussed later on. In this case, it is important to create an atmosphere of respect for the different perceptions and points of view.
- The timeline is a very useful tool to analyse complex conflicts which take place simultaneously with a lot of actors involved and in different areas. Possibility to draw timeline for each partial conflict and to compare them later on

⁷⁷ Adaptation from Fisher/Abdi/Ludin 2000 and Manuel pour la Formation de base “Compréhension et Analyse de conflits”, élaboré par NTAKIRUTIMANA Emmanuel & NOTZ Simone, 2008

Photos:

p. 10 Rebecca Stubblefield/*medica mondiale*

p. 13 Michaela Raab/*medica mondiale*

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