



# South Sudan

## Peacebuilding manual



## Local Peace Committees & Peace Clubs

# Acknowledgements

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For further information on the use and feedback on this Manual, please contact CARE International South Sudan Head Office in Juba.

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# About the ARC Program

CARE is implementing an integrated peacebuilding programme in South Sudan to address root causes and triggers of conflict and instability in South Sudan. The Addressing Root Causes programme focuses on four counties in Jonglei: Twic East, Bor, Duk and Pibor. The programme is funded by the Dutch Ministry of Foreign Affairs and is a part of a funding scheme aimed at resolving the root causes of armed conflict, instability and irregular migration in a number of countries around the world. It seeks to increase the ability of communities in the above mentioned 4 counties to withstand economic issues or conflict through distinguished interventions in the areas of economic resilience, peaceful conflict resolution and social cohesion. The specific objective is to achieve peaceful mechanisms that can help resolve and mitigate conflict, and reconcile past grievances in a just, inclusive and effective way through establishing and supporting Peace Committees and Peace Clubs that promote dialogue and linking them to relevant structures, service providers. It aims to achieve this objective through training to formal and customary law actors and community members on national legislation, judicial processes, human rights, legal structures and mechanisms, accountability and gender among others, so as to enhance citizens' participation and accountability in the governance of local service.

## Purpose of this Manual

This manual seeks to empower ARC programme partner staff so they can better help Peace Committees and clubs think critically about the conflicts that occur in their communities, take actions that change people's attitudes, behaviour, and their roles in society toward peaceful solutions to conflicts in their communities, and prevent violent conflict from occurring in the future.

This guide aims to help ARC Programme partner staff train Peace Committee and Peace Clubs members to understand their role/responsibility and methods and tools for holding meetings, dialogue, negotiation, mediations, problem solving, and reconciliation efforts at the local level in South Sudan, particularly in Jonglei. It can be used with any group of people, including traditional and religious leaders, women, youth, people with disabilities, any community members, and civil servants.

This manual aims to help facilitators and trainers to encourage Peace Committee and Peace Club members to:

- develop confidence to voice their own opinions
- develop trust in their creative power
- develop skills in recognizing the views and experiences of others
- develop skills in critical thinking
- develop skills of cooperation and conflict resolution
- develop skills of democratic participation
- develop skills in constructive coping with stress
- gain experience in taking nonviolent action for change.

The Peace Committees and Peace Clubs Picture Handbook that accompanies this manual allows the facilitators/trainers to physically use the pictures, models and stories during their meetings and trainings to convey conflict resolution and peacebuilding concepts and processes so all members can understand better.

# Manual Methodology

The framework of this manual provides modules for community members who are dealing with conflicts at the individual, family, and community levels. It takes a participatory and active learning approach to convey peace and conflict understanding and how Peace Committee/club members can use these skills in their everyday lives as they pursue peaceful co-existence and nonviolent social cohesion. It is based on an acknowledgement that we are all social beings and social interaction helps develop social skills and collaboration over one's life span. Many of the modules within this manual focus on how people can work with others in small groups to discuss and solve problems within their communities. Talking out loud and listening to what others say is one of the main ways in which people learn. This helps Peace Committee and club members take more ownership of their own learning and enables them to gain confidence by trying their ideas out with their peers in a safe surrounding. This requires, and will help committee and club members develop, a range of collaborative, cooperative and interactive skills as well as listening skills.

The manual is divided into 5 sections: Understanding Conflict, Communication Skills, Dialogue/Negotiation/Mediation Methods, Peace Committee/Peace Club Roles & Responsibilities, and Self-Care Techniques/Methods. Within each section are modules that the facilitator can pick and choose based on the skill level and need of the committee or club. The skill levels are divided into:



## Basic

Ideal for newly formed committees and clubs and the foundation for any refresher trainings for already established committees and clubs. Participants do not have to read or write to understand the concepts and methods in these modules



## Intermediate

Ideal for Peace Committees and clubs who are engaging in refresher trainings or already had previous trainings or want knowledge around specific components of Peacebuilding training. Participants need to have some writing skills (in any language) to fully engage with these modules.



## Advanced

Ideal for experienced Peace Committees and clubs who want to learn new methods that build off the basic and intermediate modules. Participants need to have sufficient critical thinking skills and writing skills (in any language) to fully engage with these modules.

At the end of the manual are suggested curriculum for half-day, 1-day, 3-day and refresher trainings. Facilitators should feel free to use this manual as a resource and design curriculum that best suits the needs of the committees and clubs they are supporting at any given time. Included in most modules are facilitator notes to help guide anyone who wants to guide Peace Committees and clubs through these modules. A facilitator can be anyone from an INGO, NGO, CBO, Peace Committees and clubs, government institutions, or anyone living within the community. A complementary picture book has been developed with facilitation tips, as well as visuals, stories and sheets from the manual. This picture book follows the structure of the manual can be used to illustrate some of the modules and facilitate learning and discussion on various sub-topics.

# Peace Committees/Clubs in South Sudan

Local methods of conflict resolution have existed in South Sudan for centuries – long before South Sudan succeeded from Sudan in 2011 following the Comprehensive Peace Accord (2005-2011) and long before Sudan gained its independence from the British-Egyptian condominium in 1956. The devastation and multiple famines and droughts that ensued during the previous two Sudan civil wars (1956-1972 and 1983-2005), sought to destroy the social fabric of South Sudanese society, with 2 million lives lost and 4 million people displaced.<sup>3</sup> However, the term ‘Peace Committee’ developed in the 1990s during the second Sudanese civil war when humanitarian actors and others started engaging (and sometimes reviving) local structures to keep the violence down and solve community problems as the local administrative structures were abandoned or co-opted by the Government of Sudan’s divide and rule strategy.<sup>4</sup>

Leading up to the CPA period, these local Peace Committees became the foundation for an effective peace infrastructure: mitigating violent tensions at the local level before they turned violent, mediating between conflicted parties and channelling the dynamics of escalating violence in a way that began the process of constructive transformation.<sup>5</sup> In light of their effective work at the local level, many leaders of Peace Committees in South Sudan were appointed as government officials (sometimes Governors) so they could transfer their leadership and peacebuilding skills into a legitimate state-based administrative body. Sadly, when violence kicked off again in places like Jonglei starting in 2006 onward, most of these leaders were removed by force and further cycles of violence ensued. Remarkably, local Peace Committees continued to function, often times without any support from INGOs or the churches, because they felt it was their duty to help their communities.<sup>6</sup> Fast forward to today, there are even more Peace Committees that have formed since South Sudan became the world’s newest country in 2011 and regressed back into civil war in 2013 and 2016. Many of these committees have different names and mandates, including a sample found in Jonglei and Eastern Equatoria regions: `

- *Peace Committees* (usually from the same community) who mitigate, resolve, and prevent conflict and engage in constructive problem-solving, dialogue for the social welfare, including reconciliation, within the community;
- *Border Peace Committees* (usually a mix of two or more communities) who manage and resolve issues around the border (national, state or county, depending on the groups) through mediation, negotiation and referrals to customary or civil courts;
- *Community action or security committees* (usually from the same geographic area) who use dialogue and problem solving approaches to identify key security issues affected their communities and dialogue with police and other government authorities to address them constructively through action plans;
- *Inter-faith and inter-church committees* (usually from the same geographic area) who use their spiritual leadership among the community to help resolve issues through mediation, negotiation, or dialogue and heal individual and communal traumas through faith-based approaches;
- *Peace Clubs* (usually from the same community, school or geographic area) who tend to be school-aged youth who prevent, mitigate, manage and resolve issues that are affecting their community, school or families and engage in community awareness about the benefits of reconciliation and peaceful co-existence.

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<sup>3</sup> PACT. 2006. ‘*Sudan Peace Fund Final Report, October 2002–December 2005*’. Report to USAID. Washington, DC: PACT.

<sup>4</sup> Bradbury, Mark et al. *Local Peace Processes in Sudan: A Baseline Study*. London: Rift Valley Institute, April 2006). <http://riftvalley.net/publication/local-peace-processes-sudan#.XEwKSM8zaLI>

<sup>5</sup> PACT. 2006. ‘*Sudan Peace Fund Final Report, October 2002–December 2005*’. Report to USAID. Washington, DC: PACT.

<sup>6</sup> Discussions with long-time South Sudan experts who worked on local peace processes during the 1990s, 2000s, and 2010s. Formal documentation of the trajectory of Peace Committee members around South Sudan from the 1990s to the present has not yet been published in academic journals.

## Historic Role of Women in South Sudan Peace Committees/Clubs

Historically, women were not members of Peace Committees as these informal structures followed cultural and social norms where only men were seen as the moral leaders in the community.<sup>7</sup> However, these norms began to steadily change beginning in the 1990s when women were gradually allowed (and often mandated by NGOs) to have membership on these committees.<sup>8</sup> As members of the community who were most severely affected by the conflicts ongoing in South Sudan, particularly the increase in sexual and gender-based violence following the 2013 outbreak of war, women needed to have more of their perspectives accurately represented within these committees.<sup>9</sup>

Since the outbreak of civil war in 2013 and again in 2016, women are often left to carry all the daily responsibility of raising children, maintaining the household, and generating income as their husbands, sons and brothers are involved in military activities or community defence groups far from their home villages, or end up getting killed or injured (physically and/or mentally) as a result of conflict.<sup>10</sup> As of 2018, there are often at least 5 women members on any Peace Committee and women are even sitting on some customary court benches in different parts of South Sudan.<sup>11</sup> Moreover, some organizations have found that training women in Peace Committees on trauma awareness, and methods to mitigate, manage, resolve and prevent conflicts in their families and communities have the dual benefit of helping transform pain, anger, and numbness into constructive energy that can lead to peaceful coexistence for their communities and themselves.

## Historic Role of Youth in South Sudan Peace Committees/Clubs

Similar to women, youth were rarely elected to Peace Committees in South Sudan by the community due to the informal structures that followed the cultural and social norms giving moral leadership to only elders or specific age-sets in the community. Historically, youth in South Sudan would be in charge of keeping cattle, as a community's priority livelihood, and acting as defence forces when feeling threatened by other communities. Beginning in the second civil war (1983-2005), the proliferation of guns by the Government of Sudan-backed leaders to youth community defence forces around South Sudan (who historically only had sticks to prevent cattle raiding) fuelled the cycle of violence and instigated more deadly cattle raiding between communities (for payment of dowry or revenge).<sup>12</sup> Following the re-start of civil war in 2013 and 2016, the cycle of violence ramped up again with youth increasingly used as ethnically-based militia and less as community defence forces to protect cattle during seasonal migrations. They became more politicized by traditional authorities to further the aims of the ethnic leadership within the warring parties and factions.<sup>13</sup>

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<sup>7</sup> Bradbury, Mark et al. (2006). *Local Peace Processes in Sudan: A Baseline Study*. London: Rift Valley Institute. <http://riftvalley.net/publication/local-peace-processes-sudan#.XEWKSM8zaLI>

<sup>8</sup> Bennet, S. et al. (2010). *Aiding the Peace – A Multi-Donor Evaluation of Support to Conflict Prevention and Peace Building Activities in Southern Sudan 2005-2010*. Hove, UK: ITAD Ltd; Discussions with facilitators of Wunlit Peace Conference process.

<sup>9</sup> ElSawi, Zaynab. (2011). "Women Building Peace: The Sudanese Women Empowerment for Peace in Sudan." Build Feminist Movements and Organizations. <https://www.awid.org/publications/changing-their-world-concepts-and-practices-womens-movements>

<sup>10</sup> Global Women's Institute of the George Washington University, the International Rescue Committee, CARE International UK, and Forcier Consulting. (2017). *No Safe Place: A Lifetime of Violence for Conflict-affected Women and Girls in South Sudan*. Report. [https://globalwomensinstitute.gwu.edu/sites/g/files/zaxdzs1356/f/downloads/No%20Safe%20Place\\_Summary\\_Report.pdf](https://globalwomensinstitute.gwu.edu/sites/g/files/zaxdzs1356/f/downloads/No%20Safe%20Place_Summary_Report.pdf)

<sup>11</sup> Discussions with long-time South Sudan experts who worked on local peace processes during the 1990s, 2000s, and 2010s. Formal documentation of the trajectory of female Peace Committee members around South Sudan from the 1990s to the present has not yet been published in academic journals.

<sup>12</sup> Saferworld. (2010). Consultations on community-level policing structures in Jonglei and Upper Nile States, Southern Sudan. London: Saferworld; Ryle, J & Amuom, M. (2018). *Peace is the name of Our Cattle-Camp: Local responses to conflict in Eastern Lakes State*, South Sudan. Rift Valley Institute. p. 16.

<sup>13</sup> Armed Conflict Location & Event Data (ACLED) Project. (2016). *Country Report: South Sudan Conflict Update July 2016*. ACLED.

Peace Clubs evolved from the youth networks and youth leagues that began during the CPA period. NGOs supported these networks and leagues, mostly concentrating on young men, to disarm youth and engage them in vocational activities aside from cattle keeping, and to train them on managing or resolving disputes non-violently through dialogue, negotiation, mediation.

Following the outbreak of war in 2013 and 2016, 'Peace Clubs' came into fashion as a means to engage youth in peacebuilding and vocational training efforts where they congregated – schools, cattle camps, places of worship, etc. There is sometimes overlap between Peace Clubs and other Peace Committee structures in communities, in terms of membership considering Peace Committee members are usually nominated by the community. However, each Peace Committee structure has its own separate mandate and, often, separate support from different INGOs and other donors. The Peace Commission (a formal body with state and national representation, whose members are appointed by the President) is supposed to help coordinate these Peace Committees/clubs, but they have not been adequately empowered or resourced to fulfil this responsibility by the Government of South Sudan. Therefore, the practical coordination between the work of committees/clubs usually rests with the committee/club chair people and/or executive committee members. Ideally, the different Peace Committees/clubs that exist in the same geographic area could serve to reinforce each other in a more deliberate way if they and the different INGOs and other donors who support each separate committee/club could collaborate more in terms of designing and implementing activities, at the very least. This standardized manual could be seen as a contribution toward standardizing key training concepts and methods for training with different committees/clubs in a way that allows for creative expression, critical thinking growth, and complementarity among the Peace Committees/clubs and the organizations that support them.

## Current Context in South Sudan

When the power struggle within the SPLM/A leadership struggle boiled over in December 2013 causing a re-start of war that rapidly spread, largely along ethnic lines, from the capital of Juba to towns and rural areas, IGAD managed to broker the August 2015 Agreement on the Resolution of the Conflict in the Republic of South Sudan (ARCSS). However, the agreement fell apart in July 2016 when clashes erupted, again, between forces aligned with President Kiir and First Vice President Machar, and spread across the entire country causing further destruction to South Sudan's already fragile social fabric. Church leaders tried to support mediation between the main factions, but they faced much of the same ethnic polarization that had swept across most of the society since 2013. By September 2018, with strong backing from both Sudan and Uganda, President Kiir and most of the opposition party representatives signed a revitalized agreement (R-ARCSS) that resolved key power sharing and security arrangements, established a Revitalized Transitional Government of National Unity (R-TGoNU) that is supposed to begin November 2019, and included the formation of an appointed boundary commission and the culmination of general elections to determine the future of South Sudan's government leadership who would have a legitimate mandate to govern democratically.

Local demands for sustainable peace have been growing as communities are physically, emotionally and psychologically tired of living through their third civil war. As a result, the numbers of Peace Committees and Peace Clubs, as informal local conflict resolution structures, has significantly increased in South Sudan since the 2013 and 2016 outbreak of war. A 2018 study indicated roughly 400,000 South Sudanese have been killed as a result of the breakout of war since 2013, causing 1.7 million people to be internally displaced and 2.5 million people to flee as refugees into neighbouring countries.<sup>14</sup> Nearly half the population are severely food insecure and access to basic services continues to severely decline due to conflict and poor governance.<sup>15</sup> South Sudan is one of the most dangerous places in the world to be a woman or girl with an estimated 65% of women and girls experiencing physical or sexual violence.<sup>16</sup> An estimated 40% of people are traumatized by the recent and historic violence with an estimated 900,000 children needing psychological support.<sup>17</sup> The level of traumatic impact in South Sudan is comparable to rates documented after the genocides in Rwanda and Cambodia.

## Local Conflict Issues addressed by ARC-Supported Peace Committees/Clubs

CARE's contribution toward the ARC programme focuses on addressing historic intercommunal conflicts between and within Lou Nuer, Murle, and Dinka Bor. The driving local conflict issues continue to be poverty, proliferation of small arms, cattle raiding, child abductions, and unprocessed trauma from the current and previous civil wars.<sup>18</sup> Jonglei also holds national importance due to its natural resources, specifically the Sudd wetlands, oil, gold, wildlife and valuable farm and grazing lands.

Recent tensions have eased and relationships have grown stronger within and between Murle-Nuer and Dinka Bor-Nuer thanks, in part, to continued conflict mitigation support from INGOs (including USAID-funded VISTAS program and the previous CARE program Peace Under Construction) over the last 8 years.<sup>19</sup> These fragile gains need to be nurtured, while further and more informed efforts need to be put toward reconciliation between Murle, Toposa, Jie and Anyuak. Unfortunately, recent efforts to resolve the intra-Murle tensions have not led to more peaceful relationships. Multiple peace processes are needed – from local to national level – in order for sustainable peace to flourish in Jonglei. At the local level, Peace Committees and Peace Clubs need to be further empowered to help communities determine what peace can look like and find multiple pathways to achieving that peace.

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<sup>14</sup> <https://www.lshtm.ac.uk/newsevents/news/2018/war-south-sudan-estimated-have-led-almost-400000-excess-deaths>; <http://www1.wfp.org/countries/south-sudan> , September 2018

<sup>15</sup> <http://www1.wfp.org/countries/south-sudan>

<sup>16</sup>

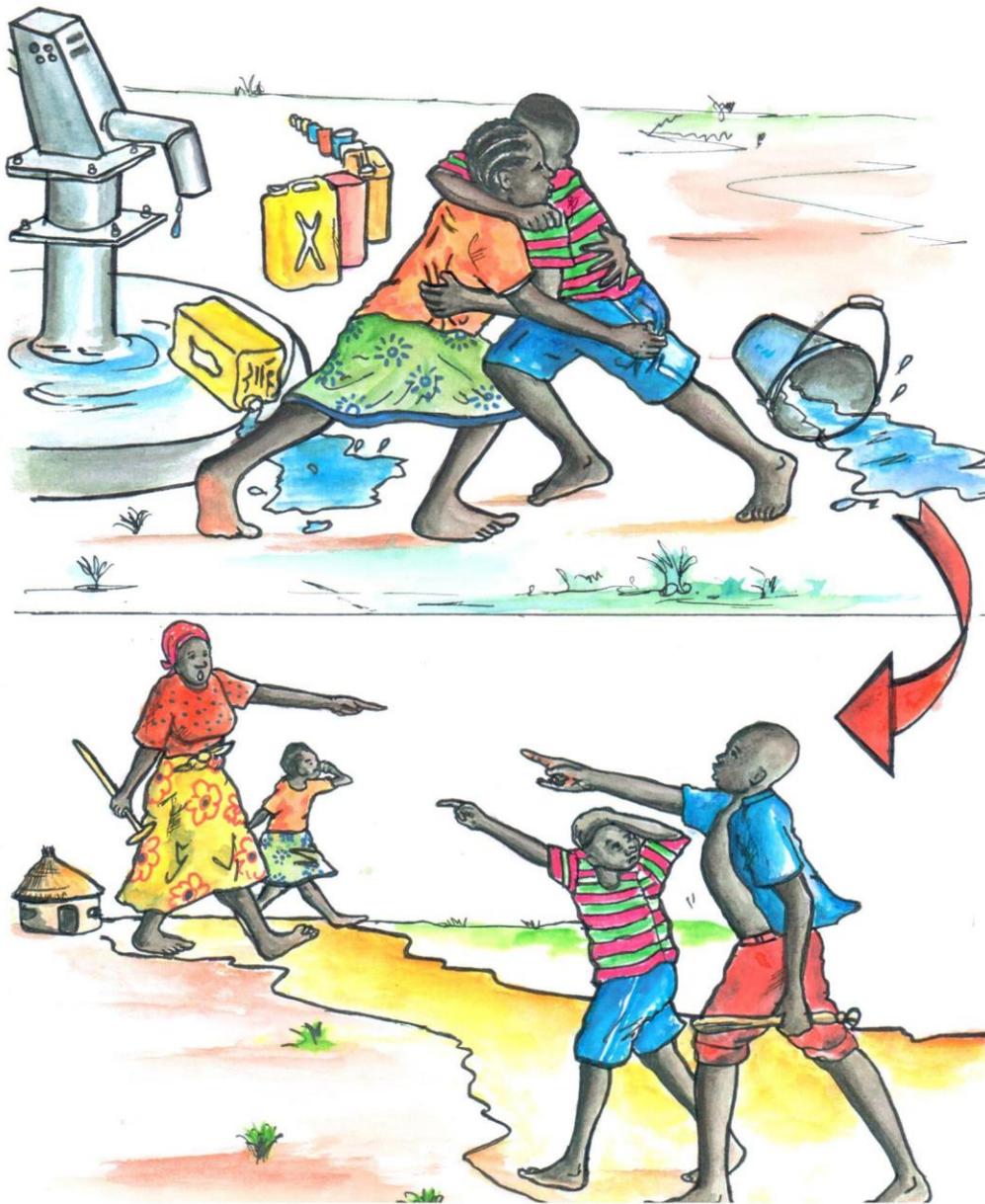
<https://www.rescue.org/sites/default/files/document/2294/southsudanlgsummaryreportonline.pdf>, Global Women's Institute of the George Washington University

<sup>17</sup> [https://www.unicef.org/publications/files/UNICEF\\_Childhood\\_under\\_Attack\\_-\\_in\\_South\\_Sudan.pdf](https://www.unicef.org/publications/files/UNICEF_Childhood_under_Attack_-_in_South_Sudan.pdf); Ng, L. C., López, B., Pritchard, M., & Deng, D. (2017). Posttraumatic stress disorder, trauma, and reconciliation in South Sudan. *Social psychiatry and psychiatric epidemiology*, 52(6), 705-714. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5510537/>

<sup>18</sup> International Crisis Group. (2014). South Sudan: Jonglei - "We Have Always Been at War". Brussels: International Crisis Group.

<sup>19</sup> Discussions with long-time South Sudan experts.

## Section 1: Understanding Conflict



## Basic Module

# “Approach to the Work”



## Guiding Approaches for Peace Committees and Peace Clubs

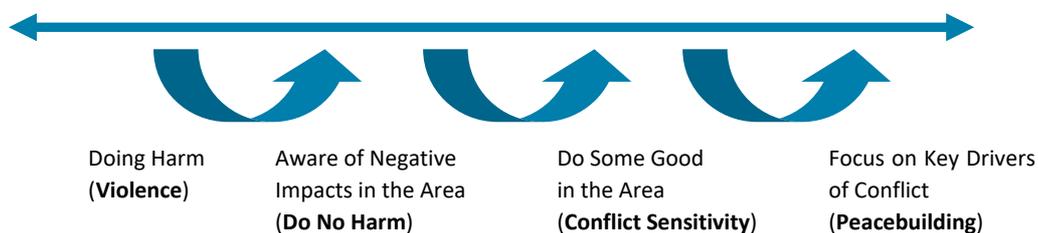
**Lesson Title:** What are the Guiding Approaches for Peace Committees and Peace Clubs

**Learning Objective:** Participants learn the difference and connection between Do No Harm, Conflict Sensitivity and Peacebuilding and how it applies to their efforts.

**Duration:** 15min

**Material:** Flip chart and markers

Do No Harm, Conflict Sensitivity, and Peacebuilding are three connected guiding approaches for every Peace Committee and Peace Club member. The easiest way to understand how these terms relate to each other is by visualizing them on a spectrum (draw the below spectrum on the flipchart)



### Step-by-Step Instructions

1. Facilitator draws the above spectrum on flipchart paper explaining how each approach developed using their own summary of the below excerpts.

Explain to the participants that the **Do No Harm approach** came out of Mary Anderson’s research in 1999 during the Local Capacities for Peace Project to understand the limits and power that aid actors have in conflict-affected areas around the world in order to avoid doing harm to the community.

#### Do No Harm

1. Recognizes the presence of people, places or processes that divide people and connect people together in conflict zones.
2. Analyse how an intervention may be implemented in a way that supports local communities to address the underlying causes of conflict rather than making the conflict worse

Peace Committee/Clubs should look for and seek to avoid or mitigate negative impacts of their efforts. Examples of negative impacts to avoid:

- Worsening divisions between conflicting groups by being partial to one party over another
- Increasing danger for participants to join peace activities by not talking to appropriate authorities and opinion leaders about Peace Committee/clubs efforts
- Reinforcing violence or prejudices
- Increasing cynicism
- Ignoring trauma
- Disempowering people in the community

(Adaptation of Anderson and Olson 2003<sup>20</sup>)

<sup>20</sup> Anderson, Mary B. and Olson, Lara 2003. *Confronting War: Critical Lessons for Peace Practitioners*. Cambridge, MA: Collaborative for Development Action

### **Conflict Sensitivity<sup>21</sup>**

Conflict Sensitivity builds on the Do No Harm approach by looking deeper into understanding negative consequences of Peace Committee/Club efforts and uncovering positive opportunities Peace Committee/Club efforts could have on addressing the key drivers of conflict.

Conflict Sensitivity<sup>22</sup> approach entails:

1. Understanding the conflict and context (including one's self) through conflict analysis
2. Understanding the ways Peace Committee/Club efforts might positively and negatively relate to conflict issues
3. Acting to minimize the negative and maximize positive impacts.

### **Peacebuilding**

Peacebuilding can be defined as building constructive relationships between parties that address root causes and drivers of active or potential violence and for reconciliation and prevention of a return to instability. Peacebuilding is different than conflict sensitivity because it focuses directly on reducing key drivers of specific violent conflicts and contributes to sustainable peace across an entire society.<sup>23</sup>

Examples of Peace Committees/Clubs approaching peacebuilding efforts in a conflict-sensitive manner include:

- Taking the everyday conflict analysis into consideration to uncover needs or opportunities to hold informal dialogues/problem solving
  - Preventing misunderstandings by talking with parties to known conflicts, appropriate authorities and opinion leaders about Peace Committee/clubs efforts before they occur, or, ideally, to help design or prepare them.
  - Addressing trauma with individuals and communities
  - Empowering people/mechanisms to play their necessary role in resolving and/or transforming conflicts in their communities and, when possible, at regional/national or international level.
2. Facilitator asks the participants where they would put the following on the spectrum:
- Activities of the church/mosque
  - UN activities
  - Women association activities
  - CARE activities
  - (Add more org/groups from the area)

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<sup>21</sup> The Resource Pack 2004 – Africa Peace Forum, Center for Conflict Resolution, Consortium of Humanitarian Agencies, Forum on Early Warning and Early Response, International Alert and Saferworld 2004. *Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding*. A Resource Pack. London. [www.conflictsensitivity.org](http://www.conflictsensitivity.org)

<sup>23</sup> Barbolet, A., R. Goldwyn, H. Groenewald and A. Sherriff 2005: The Utility and Dilemmas of Conflict Sensitivity. Berlin; Berghof Research Centre for Constructive Conflict Management Resource Pack 2004: Conflict Sensitive Approaches to Development, Humanitarian Assistance and Peacebuilding. Nairobi, Africa Peace Forum; Woodrow, P. & D. Chigas n.d. A Distinction with a Difference: conflict sensitivity and peacebuilding. Boston, CDA Inc, RPP

## Facilitator's Note

Since this is the opening group discussion use this time to see who tends to talk a lot and those who are shy/timid. Any answer given by a participant is correct. Ask them to explain their rationale for their answer if they don't voluntarily do this. Write the name of groups on the flipchart under each approach identified by the participants. Women tend not to speak in opening group discussion because of gender and social norms in South Sudanese society. Knowing this, if no women speaks up within 5 minutes of this discussion ask the group "can we hear the perspective from a woman regarding what approach do most women associations use?" Once 1 or 2 women start to talking openly it encourages others to follow suit and for men to allow space for women to speak more freely. Ask a similar question to the youth in the group, who also may not feel confident to speak openly in front of a large group. You could ask, "can we hear the youth perspective regarding what approach do most cattle camp groups use?"

## Basic Module

### “Leadership values”



#### Where do my values come from as a community leader? <sup>24</sup>

**Lesson Title:** The link between the individual and his/her community

**Learning Objective:** Participants look inward to understand who they value as role models, what they want to do for the future of their community, and how they and their community are linked.

**Duration:** 30min

**Material:** Notebook paper, pens

#### Step-by-Step Instructions

1. Ask participants to draw their left hands on a piece of paper.
2. Give them five questions to be answered in the space of each finger in the drawing. Ask them to present their hands by explaining the answers they have.

Thumb question: Who is your role model?

Index question: What is your favourite hobby?

Middle Finger: What is the country you dream to travel to?

Ring Finger: What is your goal to achieve in your community in 5 years?

Pinky Finger: Name a historical person you want to meet with.

3. After the individual presentation, the group discusses the influence of their communities and the answers they have given. The link between the individual and his or her community can show the possibilities but also limitations for acting as a community leader. After the discussion, each participant can add to his or hand, ideas he or she has heard from the others.

Explain to the participants that the current training (over x number of hours/days) entails skills that they, as community leaders, need in order to help resolve and transform conflicts within their communities, their families and themselves so they can find sustainable peace.

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<sup>24</sup> Adapted from Centre for Applied Policy Research. (2014). Community Leadership and Conflict Management: A Training Manual for Transformation Countries -Leading Change Across the Mediterranean. Munich, Germany.

## Basic Module

### “Gender Norms”



#### Understanding how Gender Norms impact the work of Peace Committees/Clubs

**Lesson Title:** How do Gender Norms impact Peace Committees and Peace Clubs work

**Learning Objective:** Participants learn about how gender norms: 1) impact how they view their own work as Peace Committees/clubs based on men and women stereotypes, and 2) how men and women both contribute to conflict prevention, conflict management and peacebuilding .

**Duration:** 15min

**Material:** Flip chart and markers

#### Step-by-Step Instructions

1. Draw a chart: begin with 4 columns as below:

Peace Committee/Club Work	Primarily Men’s Work	Equally shared role	Primarily Women’s Work
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2. Start drawing rows under the columns and writing in the work of the committees/clubs as follows (add more as the participants think of more work they find themselves doing):

Peace Committee/Club Work	Primarily Men’s Work	Equally shared role	Primarily Women’s Work
Handling Family Conflict			
Handling Community Conflict			
Handling Internal conflict (inside one’s own head/heart)			
Observing/Monitoring community tension			
Disciplining Children			
Intervening in a Fight between two or more people			
Participating in Peace Negotiations			
Explaining to the community how to non-violently handle conflict			

3. Divide the group up between men and women. There will likely be less women than men and this is OK. Ask the men to re-draw the chart on a separate piece of flipchart for them to fill out and give the already existing chart to the women for them to fill out.
4. Give them about 15 min to fill out the chart. Have one representative from each group volunteer to hold the charts in front of the combined group. Go through each row and see where there is overlap as a group. Highlight where women are most responsible, where men are most responsible and where the role is shared between men and women equally.
5. Explain the difference between Equality and Equity

Equality – treating everyone the same

Equity – giving everyone what they needed to be successful

Ask the group, “when I asked the men group to re-create the chart, was I treating everyone equally or providing equity?”

Ask the group, “when I asked both groups to finish filling out their charts in 15 min, was I treating everyone equally or providing equity?”

## Facilitator’s Note

Usually during this discussion the women in the group become more confident in expressing themselves since they have solidarity among them – having worked together undisturbed by men during the 15 minutes. While facilitating the discussion try keep space for women to express their views if the men become domineering in the discussion by saying “what did the women’s group feel about the primary role for handling (insert name of one of the rows in chart)?”

Important to highlight during this exercise:

‘Negative Masculinity’ as a cause of conflict within communities. Negative Masculinity can be defined as the negative psychological consequences of trying to adhere to traditional gender and social norms of what it means to be a man (i.e. provide income for your family, make decisions for your family, protect your family and land). Sustained cycles of violence can negatively impact the ways in which men see themselves. Increased patterns of violence are likely to negatively impact ‘the male ego’ (or the ways in which men see both themselves and understand their role within society). Possible consequences include:

- Increased rates of gender-based violence and other human rights abuses.
- Increased rates of trauma (including PTSD), leading to unaddressed issues of mental illness and potentially higher rates of suicides.
- Changes to women’s roles within the family, communities and the economy: more women have to become the heads of households, as men have left to fight or have been killed.
- Traumatized men have been unable or unwilling to fulfil their previous role of breadwinner, forcing yet more women either into the workforce (where opportunities exist), or into prostitution, marriages or early pregnancies.
- A generation of ‘paranoid’ men that would hinder development in the country, even if the war ends.

## Basic Module

# “What is Conflict”



## What does conflict mean to you?

We all need to understand conflict first before dealing with it and attempting to resolve it effectively. Conflict is natural, inevitable, necessary part of life. Without conflict, we would not have human development or creative new ideas. Conflict is not the problem. The problems come with how we deal with conflict. How we view conflict will largely determine our attitude and approach to dealing with it. If we are to be effective in handling conflict, we must start with an understanding of its nature.

We generally tend to have a negative view of conflict. In reality, conflict is a natural part of life that can be handled in negative or positive ways. If we think that positive things can result from conflict, we can use the dispute to reach some creative results. If we think of conflict as a negative experience, we have a tendency to try and avoid it or attack other people to get what we want. When we do this, it can potentially lead to violent outcomes. Conflict can be positive if we are able to manage it constructively.

**Lesson Title:** My reaction to conflict

**Learning Objective:** Participants learn how they view conflict themselves, that it can be positive and negative, and how they react within their bodies and minds.

**Duration:** 10-15min

**Material:** Flipchart, markers

### Step-by-Step Instructions

1. Write Positive on the right side and Negative on the left side of a piece of flipchart paper
2. In a group discussion, ask the participants what they think of when they hear the word “conflict”. Write down the words the participants think of when they hear the word “conflict”.
3. Keep track of how many negative words are listed and start to ask what positive words they associate with conflict.

Define conflict for them:

Conflict - The relationship between 2 or more people who have, or think they have incompatible goals.

Define violent conflict for them:

Violent Conflict - A conflict becomes violent when parties go beyond trying to attain their goals and try to destroy another party’s ability to attain their goal.

Peace Committees and Peace Club members want to prevent conflict from becoming violent and de-escalate a violent conflict so it becomes a constructive conflict that can lead to positive change and creative solutions to problems people are facing.

### Facilitator’s Note

If people are naming only negative words (such as violence/abuse/fighting, disagreement, misunderstanding, destruction, war/fighting/clashes, death, raiding/stealing, displacement, hunger, economic crisis, divorce), start describing how conflict can be positive since it brings about new ideas (example: we have beautiful music because musicians explore different notes, melodies and rhythms). Other more positive words that could come from the conversation include: development, learning, opportunities, unity, relationship, transformation, etc.

## Alternative Procedure

**Lesson Title:** Role-play a fight

**Learning Objective:** Participants learn how they view conflict themselves, that it can be positive and negative, and how they react within their bodies and minds.

**Duration:** 10-15min

**Material:** Space to move around

1. One facilitator places him/herself in the middle of the space and the other facilitator (or participant if only 1 facilitator) to pick a fight with him. (*you will need to prep for this before the start of the day so people aren't caught off guard with the acting out the role-play*)
2. Ask the participants to think about how they usually react to experiencing a conflict personally or witnessing a conflict happening. Ask participants to place themselves in the space in relation to their first response to seeing the conflict.
3. Remind them to think about body position, the direction that they are facing, and distance from conflict as all are an expression of reaction and communicate something.
4. Highlight anyone who posed in a welcoming body position toward conflict. (See facilitator's note below)

### Define conflict for them:

Conflict - The relationship between 2 or more people who have, or think they have incompatible goals.

### Define violent conflict for them:

Violent Conflict - A conflict becomes violent when parties go beyond trying to attain their goals and try to destroy another party's ability to attain their goal.

Peace Committees and Peace Club members want to prevent conflict from becoming violent and de-escalate a violent conflict so it becomes a constructive conflict that can lead to positive change and creative solutions to problems people are facing.

Our response to conflicts is critical in determining whether a conflict is peaceful and respectful or harmful and damaging. Responses to conflict can be categorized into three types: soft, hard, and principled. None of these responses is ultimately right. However, only the principled response can lead to a resolution where each person's needs are met.

Group the participants into the Soft, Hard, or Principled categories based on how they position themselves when they hear the word conflict. Highlight any missing responses within those categories (see Table 1 below). Highlight that we each have default responses based on how we have been conditioned into responding as we learn from our environments from the time we are born. Sometimes those responses are different based on the group dynamics we are around.

**Table 1: Conflict Responses**

<b>Soft Responses</b>	<b>Hard Responses</b>	<b>Principled Response</b>
<p><b>Accommodation</b> One person puts their needs aside to adjust to the position of another</p>	<p><b>Directing/Enforcing</b> Taking a hard line, insisting on her/his way, or refusing to negotiate</p>	<p><b>Collaboration</b> Finding creative solutions by working together to develop a common understanding and solutions to the conflict</p>
<p><b>Compromise</b> Both parties give up some degree of satisfaction in order to settle the conflict</p>	<p><b>Competing</b> Remaining determined to win by arguing that her view is the correct one</p>	<p><b>Creativity</b> Generating alternatives and strategies outside of the obvious.</p>
<p><b>Avoidance</b> A person resists admitting that a problem exists, or they don't recognize it exists, prefers to postpone dealing with it</p>	<p><b>Using Force or Bullying</b> Relying on harassment or violence in order to win</p>	<p><b>Diffusion</b> looking for ways to de-escalate the conflict by lowering defences and decreasing hostility.</p>
<p><b>Feelings often associated with Soft Responses:</b></p> <ul style="list-style-type: none"> <li>• fear of abandonment</li> <li>• shame</li> <li>• shyness</li> </ul> <p><b>Goals</b></p> <ul style="list-style-type: none"> <li>• maintain relationships &amp; respect</li> <li>• not rocking the boat at the expense of potentially reaching win-win solutions to their conflicts</li> </ul>	<p><b>Feelings often associated with Hard Responses:</b></p> <ul style="list-style-type: none"> <li>• anger</li> <li>• hostility</li> <li>• revenge</li> <li>• defensiveness</li> <li>• anxiety</li> <li>• hurt</li> </ul> <p><b>Goals</b></p> <ul style="list-style-type: none"> <li>• Maintain control by dominating what's going on</li> <li>• Not prioritizing relationships</li> </ul>	<p><b>Feelings often associated with Principled Responses:</b></p> <ul style="list-style-type: none"> <li>• compassion</li> <li>• empathy</li> <li>• enthusiasm,</li> <li>• willingness to share openly</li> <li>• hope</li> <li>•</li> </ul> <p><b>Goals</b></p> <ul style="list-style-type: none"> <li>• Ensure that feelings and needs will be heard and considered</li> <li>• Solution will be based on objective criteria as opposed to the will of any one party</li> </ul>

## Facilitator's Note

Use this activity twice—once near the beginning of the workshop and then again at the end—to get a visual picture of changes in positions as a result of considering conflict differently. Possible Questions to pose to the group while doing the activity:

1. What are some reasons you are standing where you are?
2. If where you are standing signifies your initial reaction, where might you stand after taking some time to think about the conflict?
3. What are some things that would cause you to move?
4. How might our reactions influence the course of the conflict?

## Basic Module

# “Conflict Responses”



**Lesson Title:** What are our conflict responses?

**Learning Objective:** Participants start to think about how they often respond (unconsciously) to conflict

**Duration:** 10-15 min

**Material:** Space for the participants to move around

1. Ask for 2 volunteers to do a role-play. Bring the 1st person to the side and tell them to take the table (or chair) to one end of the room/area because their father (or husband) needs it immediately. Bring 2nd person to the other side and tell them to take the table (or chair) to their side of the room/area because you have been looking for this table (or chair) for days and your mother (or wife) is really demanding it. Tell them to act out the scene based on how you normally would react to such a situation.
2. After a few minutes, tell the volunteers to FREEZE where they are in the scene. Ask the rest of the participants to physically Ask participants to think about how they usually react to experiencing a similar conflict personally or witnessing a conflict happening. Ask participants to place themselves in the room/area in relation to the scene in a way that indicates their first response to conflict.
3. Remind them to think about body position, the direction that they are facing, and distance from conflict as all are an expression of reaction and communicate something.
4. Highlight anyone who posed in a welcoming body position toward conflict. (See facilitator’s note above).
5. Group the participants into the Soft, Hard, or Principled categories based on how they position themselves in relation to the scene. Highlight any missing responses within those categories (see Table 1 below). Highlight that each of us has default responses based on how we have been conditioned into responding as we learn from our environments from the time we are born. Sometimes those responses are different based on the group dynamics we are around.

## Intermediate/Advance Module

### “Conflict Responses 2”



**Lesson Title:** What is my conflict response?

**Learning Objective:** Participants learn their own default conflict response when thinking about their role in their family, school, or community.

**Duration:** 30 min

**Material:** Notepads and pens

Read the following statements and answer each with a 1, a 2 or a 3 depending on whether you:

1 = rarely or never respond in this way;

2 = occasionally respond in this way; or

3 = usually respond in this way.

When two people I know are in conflict with each other, I:

- tell them to stop arguing
- try to get them to take turns explaining their side of the story
- try to get them to see that they cannot both have everything they want
- tell them to calm down and not take it so seriously
- try not to get involved
- see whether I can find someone who can help
- see whether I can find out who started the conflict
- help them figure out what the real problem is
- try to work out a compromise
- use humour in a way that will help them both to relax
- let them fight it out
- ask someone who is wiser or more experienced what to do

When I am in conflict with someone, I:

- insist that the other person apologize
- ask: “Is there something we could be doing differently here?”
- decide what is most important to me and concentrate only on getting that
- suggest that we talk about it later when neither of us is so angry
- just walk away (or hang up the phone)
- try to find someone who is an expert on the issue
- make threats
- suggest a couple of different alternatives
- offer to give up one thing that I really want, if the other person will do the same
- say that I am sure that we can work this out
- pretend that there is nothing wrong
- refuse to discuss it unless there is a neutral third party present

Enter the number that you wrote to each statement in the appropriate space below. Then add the numbers in each column. Each column represents a particular approach or way of handling conflict.

	A	B	C	D	E	F
	1=	2=	3=	4=	5=	6=
	7=	8=	9=	10 =	11 =	12 =
	13 =	14 =	15 =	16 =	17 =	18 =
	19 =	20 =	21 =	22 =	23 =	24 =
TOTALS						

**A. Direct (HARD):** Tries to take the initiative to settle things, unafraid to act strongly. Main concern is that the problem is resolved quickly and does not drag on.

**B. Problem solving (PRINCIPLED):** Tries to work out a mutually agreeable solution. Main concern is that both parties feel involved, and that creative alternatives are explored.

**C. Compromising (SOFT):** Tries to find a middle ground between the two parties. Believes that everyone has to give up a little in order to reach an agreement. Main concern is that the solution is fair to both parties.

**D. Smoothing (PRINCIPLED):** Tries to defuse the conflict and direct attention elsewhere. Main concerns are that no one gets very upset and that emotions do not become too strong.

**E. Avoiding (SOFT):** Steps back from conflict situations, possibly believing it is best for the two parties to work things out on their own, or that problems will resolve themselves. Main concern is to avoid getting involved in conflicts.

**F. Appealing to a third party (PRINCIPLED):** Tries to find someone who can help or mediate. May believe that the two parties are not capable of finding a solution without outside help. Main concern is to bring in someone who has the necessary skills so that the problem is resolved.

## Basic Module

# “Basic Human Needs”



## Defining your Basic Human Needs

Almost every conflict involves individuals trying to meet their basic human needs. These needs are beyond the biological basic needs of food, shelter and water. They include psychological needs. We each choose our responses to conflicts involving people and events based on our attempt to meet our basic psychological needs. When trying to meet these needs, we come into conflict with others. There are four basic psychological needs that guide all behaviours:

<p><b>Belonging</b> fulfilled by loving, sharing and cooperating</p> <p><b>Examples:</b></p> <ol style="list-style-type: none"><li>1. Communities feeling mutual benefits of cattle keeping and farming;</li><li>2. Women in a VSLA group sharing the benefits of saving money together</li></ol>	<p><b>Inner Power/Dignity</b> fulfilled by achieving, accomplishing, being recognized and respected</p> <p><b>Examples:</b></p> <ol style="list-style-type: none"><li>2. A person feeling confident they can affect change in their lives and/or community;</li><li>3. Feeling that the needs of rural areas are recognized by everyone</li></ol>	<p><b>Freedom</b> fulfilled by making choices</p> <p><b>Examples:</b></p> <ol style="list-style-type: none"><li>1. Having the ability to think for one's self</li><li>2. Being able to choose between options based on one's perspective</li></ol>	<p><b>Fun</b> fulfilled by laughing and playing</p> <p><b>Examples:</b></p> <ol style="list-style-type: none"><li>1. Ability to enjoy life as one wants</li><li>2. Access to safe spaces where people can ease their mind</li></ol>
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(Adaptation from Dr. William Glasser's Choice Theory<sup>25</sup>)

These four universal needs are equally important and demand satisfaction. When they are left unmet, we feel pain and an irresistible urge to behave in ways that we think, believe, or hope will bring satisfaction. Any attempt to resolve a conflict without recognizing and satisfying these underlying needs will not be long lasting or effective.

Considering our needs are universal, it would be logical to think we would be transparent to each other. Unfortunately that is not the case, because of the ways in which our needs were met resulted in habitual responses to situations. The feelings and emotions that arise in current situations are often the legacy of unmet needs from the past.

**Lesson Title:** My Basic Human Needs

**Learning Objective:** Learning to recognize the connection between feelings of unmet needs and how we react as a result in order to respond in a more constructive and less violent way when our needs are not being fulfilled.

**Duration:** 15 min

**Material:** Space for the participants to move around

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<sup>25</sup> Glasser, W. (2010). Choice theory: A new psychology of personal freedom. Harper Collins

## Step-by-Step Instructions

1. Draw 4 boxes on 1 flip-chart paper (1 vertical line crossing 1 horizontal line).
2. Write **Belonging** on the top left, **Inner Power** on the top right, **Freedom** on the bottom left, and **Fun** on the bottom right.
3. Review the four basic needs with participants. As you explain each basic need, give examples of things you personally do to satisfy each need.
4. Instruct the participants name one thing they do to satisfy each of the basic needs. Allow five minutes for brainstorming (write down what they say in the corresponding boxes)
5. Now, cross-out two things from each of the basic need boxes. Say to the participants: *“The things crossed-out have been taken away from all of you by a neighbouring community. How does that make you feel?”* Take a round of thoughts from the group.
6. Summarize by explaining that we all have the same basic needs, but conflict arises because we each choose different ways to satisfy those needs. Whatever choice we make to satisfy our needs is the one we think will work best for us. Conflict happens because:
  - Two people are trying to satisfy their basic needs in the same way

Example: two people want water at the same time from the water pump that has a long line, but argue about who gets it first. By finishing the project, both people are trying to meet their need for belonging, inner power, freedom, and fun.

- One person’s attempt to satisfy her/his basic needs is interfering with another person’s attempt to satisfy his basic needs

Example: you may think a friend who constantly makes jokes about you is a annoying, but that person may be doing the best he knows how to get your attention so you can hang out and be friends. He satisfies his belonging, freedom, and fun needs, even though you might not think he is satisfying your fun, belonging, and inner power needs.

7. Explain that in order to resolve conflict, we have to look underneath what happened and discuss how both people might meet their basic needs without hurting or coming into conflict with each other in the future. People in a dispute can also identify what basic needs they have in common to build a foundation to resolve their conflict, instead of always focusing on their differences. Knowing your basic needs helps you figure out what caused the conflict, an important step in resolving conflict.

## Possible Follow-Up Activities (especially good for Peace Clubs including Cattle Keeper groups)

### Writing/Poetry

- Create a word tree of events, objects, and actions that stem from a basic need.
- Pick a current event and write about it in terms of basic needs.

### Dance/Movement

- Develop a dance or movement in dance that corresponds to each basic need

### Drama/Theatre

- Script a drama or comedy about meeting basic needs and how efforts to meet basic needs cause conflict.

### Music/Sound

- Create sounds, rhythms or chords that illustrate how each basic need might sound.
- Examine the conflicts and underlying basic needs involved in song lyrics.

### Visual Arts

- Develop masks that depict each basic need. Discuss the colour, shape, and line qualities used to depict the needs. Have members discuss what persona seems appropriate for the various masks.

### Media Literacy

- Record interviews or stories about the different ways people meet their basic needs. Have members discuss how these interviews can be presented to illustrate the idea that basic needs underlie all conflicts.

## Basic Module

# “ABC triangle”



## The ABC Structure of Conflict

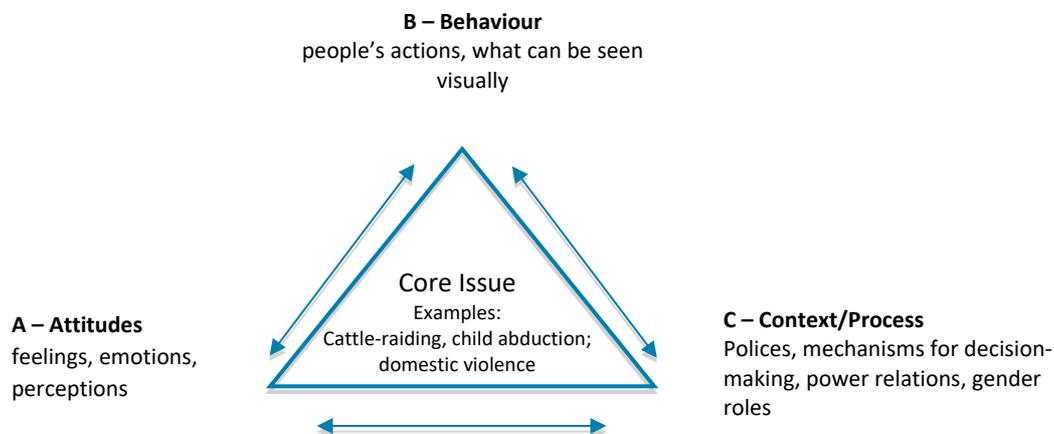
Conflict escalates into violent conflict when parties go beyond trying to attain their goals and try to destroy another party's ability to attain their goal. Violence can be in the form of thoughts/feelings (i.e. anger, revenge), actions (i.e. abusing, killing, stealing), or within the context (i.e. policies that marginalize groups, masculinity norms, power relations that incentivize the cycle of revenge).

Below are the most common situations when conflict turns into violence:

- When there is little or no communication between two or more parties who disagree about something;
- Different parties hold false ideas and beliefs about each other;
- There are historical, long-term grievances between the different parties
- There is uneven distribution of power, and/or resources (such as food, housing, jobs, and land)

For this last point (the inequitable distribution of resources), it's important to remember that people involved in violent conflict are very unlikely to accept as an 'outcome' any arrangement which leaves their basic human needs unmet – not only secure supplies of food, water, shelter and basic medicine, but also identity, recognition and freedom of choice.

The ABC triangle below shows conflict can become violent cycle where how one's attitude influences behaviour, which then influences or reinforces the context in which one lives. Or, current power relations that reinforces stereotypical perceptions about other groups, which can lead to violent behaviour against that other group, and that violent behaviour being justified or normalized.



- Attitudes of People – the psychology between conflict parties
- Behaviour/Actions of People – how people behave, their actions, and what can be seen physically
- Context/Process – the way that decisions get made - decision-making mechanisms, power relations, gender roles, etc.
- Core Issue (or Problem) – Refers to what the conflict is about – Within the issue or problem, there are underlying needs and interests.

*\*Adapted from Johan Galtung's ABC Triangle Model*

### Possible follow-on description:

Victim-aggressor cycle (insert STAR program diagram). Explain each step and show under the ABC triangle on same flipchart paper.

## Basic Module

### “Conflict analysis”



Conflict very often just happens and we very rarely take the time when it happens to think about why it did – we just react. After the situation, we may or may not take the time to think systematically about all the elements that led to the conflict and we most likely do not take the time to think about how to prepare for the next time it does so it can be managed and transformed into constructive.

In our everyday lives, we strive to be more aware of when a conflict is happening, either within us or around us, and see if we can channel that conflict into something constructive, so it doesn't become violent and doesn't repeat itself again and again. We might not be aware, but we are constantly resolving conflicts in our everyday lives (*read out the following examples and ask participants to give more common ones they experience everyday*):

- Deciding which clothes to wear in the morning?
- Figuring out who will take care of my children while I'm working?
- Dealing with cows who came through my farm and destroyed some of my crops?
- Dealing with my husband/wife/children who keep nagging me?
- Deciding how to deal with teasing or gossip that's about me or someone else?
- Dealing with the sound outside that keeps me up at night?

Below is an everyday conflict analysis and resolution framework called 'ACTIONS' that can be helpful to keep in the back of your mind. (write the ACTIONS framework on the flipchart ahead of time).

**Lesson Title:** ACTIONS: everyday conflict analysis and resolution framework

**Learning Objective:** Participants learn a mnemonic device to remember the steps of conflict analysis and resolution in their everyday lives.

**Duration:** 15 min

**Material:** Flipchart paper and markers

## Facilitator's Note

Write the letters A – C – T – I – O – N – S vertically on the flipchart paper, leaving enough space for you to write out what each letter stands for. As you explain each letter, starting with A, give examples from the bullet points below. Choose a conflict that happens in your everyday life (children yelling in the morning time every day; your wife or husband and you not agreeing on something; that sound in the house at night that is keeping you up, etc). Walk through the conflict beginning with A (Awareness of the conflict happening) and move through the next letters to explain what you did or what could have been done.

**Awareness:** Acknowledge the conflict and how you react to it

- Where is the conflict issue?
- Do I feel uneasy, upset, sad? Do I feel compassion or empathy with what is happening?
- Am I reacting in a soft way, hard way or principled way?

**Causes & Consequences:** Identify the causes and consequences of the conflict.

- What's caused this conflict in the first place?
- What happened because of it?
- Was there a specific trigger?

**Time to Listen:** Listen to all points of view from all parties.

- Who is involved?
- What do they or you need that's causing this conflict?
- Has this happened before? Why?

**Initiate Problem Solving:** Together, look for ways to resolve the conflict.

- Brainstorm different possible options for resolving the conflict or finding a way forward.
- What is the least harmful way to resolve it?

**Outline the way forward:** Reach an agreement on a resolution or way forward

- Does everyone understand and are committed to the agreement?

**Note who does what:** Make a plan of action to implement resolution

- Decide if verbal or written plans of action are necessary
- Do I need to build in reminders for myself?

**Seek confirmation:** assess if resolution or way forward is working to prevent conflict from reoccurring

Periodically check-in with parties or yourself to see if everyone is still following the agreement.

## Intermediate/Advance Module



### “Conflict Analysis 2.0”

Having a more in-depth Conflict Analysis Framework provides a way to think through the different conflict analysis dimensions as a group for complicated or complex conflicts.

**Discussion Topic:**

Ask the group “What is the difference between complicated and complex?”

Listen to all explanations from the group and then give these two explanations with examples:

- **Complicated means it’s difficult, but there is an end result that can be found from the different parts involved.**  
Example: A truck engine is complicated – it’s made of many different parts that separately look very confusing, but if you are a mechanic you can take all those parts and turn them into a working engine. Each piece can fit together to make a whole if you have the right guide/understanding. It’s difficult but manageable when using the right tools, strategy and knowledge.
- **Complexity means it’s not only difficult, its also constantly changing and evolving so the tools, strategies and awareness about the different parts needs to be constantly updated and applied.**  
Example: Understanding women is complex– there are no blueprints. Women are constantly evolving with unplanned changes coming all the time. Understanding women is a complex process that will go on forever which means we all need to learn how to adapt to changes, deal with conflict that inevitably comes throughout the lifetime of trying to understand women.

### Facilitator’s Note

The corresponding tools/models for each dimension are only suggestions. Feel free to pick different tools/models that are more familiar to you so you can help convey and work through the different dimensions to the participants.

**Lesson Title:** Conflict Analysis Framework

**Learning Objective:** Participants learn the different dimensions of conflict analysis and possible tools/methods to convey and analyse these dimensions.

**Duration:** 10 min

**Material:** Flipchart and markers

**Table 2: Conflict Analysis Framework**

Dimension	Questions	Possible Tools/Models
What/Where	1) What type of conflict(s) are disturbing our community the most?	Nested Model or Community Mapping (draw on flipchart or in dirt)
	2) After identifying the most important conflict(s), what stage of the conflict is it right now?	Stages of conflict model
Why	3) What are the causes & effects of the conflict(s)?	Problem/Conflict Tree
Who	4) Who are the parties to the conflict(s) and what are they needing?	ABC triangle; Actor Relationship Mapping Onion Model – Unmet Basic Human Needs; Conflict Styles
When	5) What is the history of the conflicts(s)?	Historical/Seasonal Timeline
How	6) What process was used in the past to deal with the conflict(s)? Why did it help or not help.	Stages of Conflict
Now What	7) What strategy should we use to deal with this conflict?	Action Planning; Conflict Monitoring

## Basic Module



### “Types of conflict”

**Lesson Title:** Types of Conflict

**Learning Objective:** Participants learn how conflicts are nested within individuals, between two people, within family/community, and between communities.

**Duration:** 15 min

**Material:** Flipchart and markers

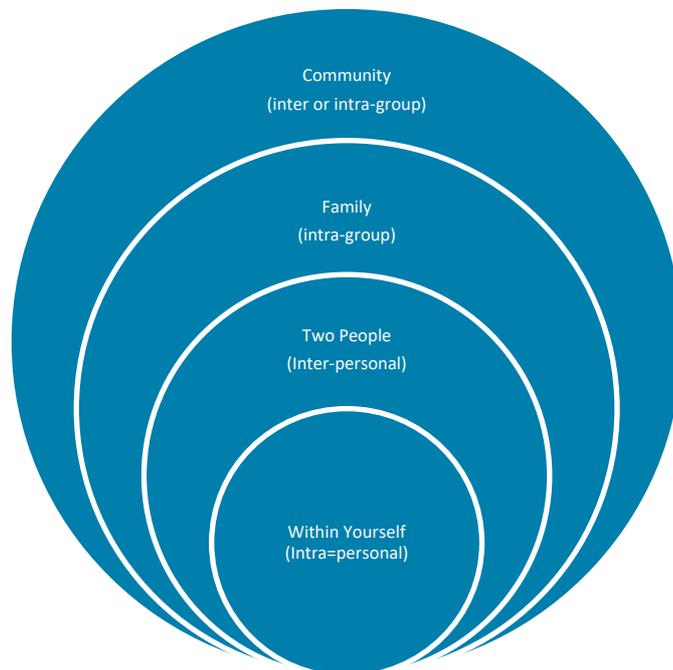
Different types of conflicts can be identified within any community or family. If we want to achieve sustainable solutions to problems, we have to identify the different types of conflicts and see how they are linked:

Individual/Internal Conflicts: Conflict is within one’s self (inter-personal)

Interpersonal Conflicts: Between two people who could know each other or are strangers (inter-personal)

Family Conflicts: conflict is between two or more people within the same family (intra-group)

Community-level conflicts: conflict is between two or more people (interpersonal) from the same community (intra-group) or different communities (inter-group).



*Adapted from Marie Dugan’s Nested Model*

## Alternate Procedure: Conflict Type Mapping

Conflict mapping is a useful tool for groups to explore where existing or likely conflicts are in the community and places where people normally congregate (to be used later on for planning awareness raising activities).

- Ask the participants to begin by preparing a basic sketch map of their area. On this map, they are to show the major landscape features and boundaries of the area.
- Ask the participants to:
  1. Identify the primary sites of conflict (community-based conflict, family based conflict, conflict between two people or conflict within individuals). Make a different symbol for each type of conflict.
  2. Identify the sites of secondary importance.
  3. Identify the areas where people congregate.

Record the specific areas of conflict either by highlighting these areas on the map or by making a list of specific points of dispute.

### Facilitator's Note

There are various approaches to preparing the map. It can be drawn directly on to flip chart paper with the use of coloured markers. Or, participants can construct the map in the dirt, using rocks, leaves, seeds, twigs, etc as symbols for natural and human features. If the security situation allows, a few individuals can transfer the map onto flip chart paper. The advantage of this approach is that it allows many more people to be involved in the creation of the map and the discussion of conflicts, and it can ease security concerns by not having the map written down on paper.

## Basic Module



### “Stages of conflict”

**Lesson Title:** Stages of Conflict

**Learning Objective:** Participants learn how the cycle of conflict works and the different stages within the cycle of conflict.

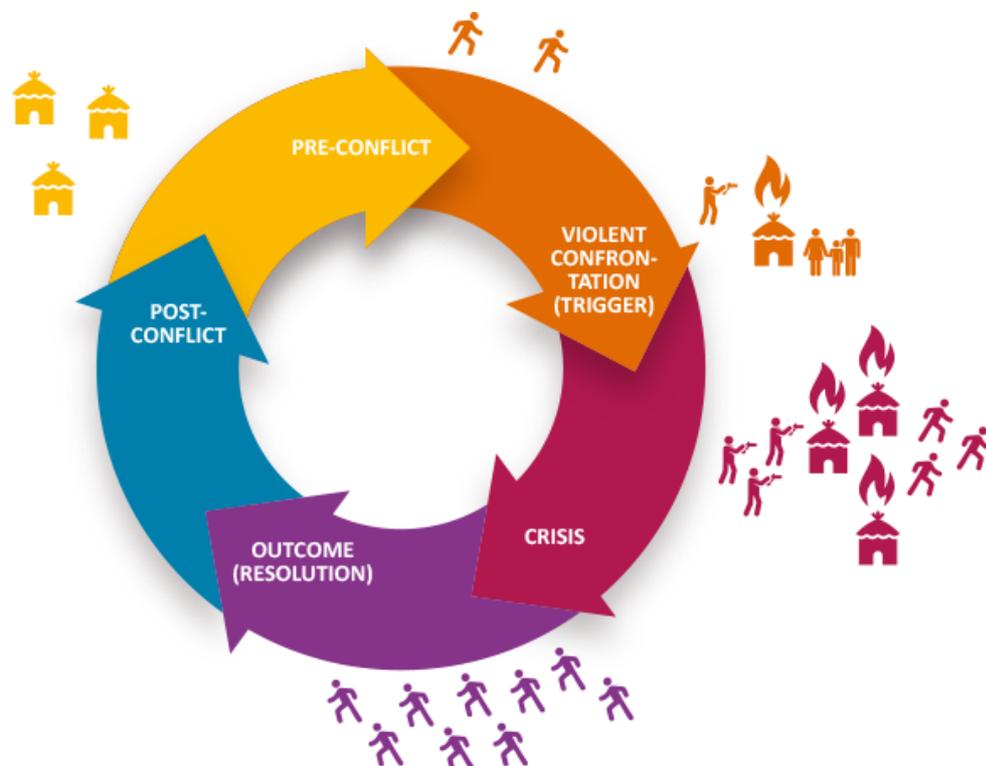
**Duration:** 15 min

**Material:** Flipchart and markers

Conflicts tend to move through different phases. An argument over who can use a water point first can escalate into a physical fight between two people which then can spiral into two families or even two communities physically fighting. Or, the argument can be resolved by finding a solution that works for both people to satisfy their needs to use the water point. The evolution of a long-standing conflict – such as movement of livestock through farming land – often has periodic ups and downs (escalation and de-escalation phases), depending on how people manage the conflict and find long-lasting solutions to satisfy all parties needs to use the land.

Some participants may see the conflict as escalating, while others believe it is de-escalating; one side may perceive itself to be in a hurting stalemate, while the other side believes it can achieve its goal through continued violent force. Determining each party's assumptions regarding the stage of the conflict is important, before one can design a strategy to resolve the conflict with the parties to the conflict.

In plenary, ask the participants to highlight the most important conflict from the previous exercise (Conflict Type Model or Mapping) (allow for 5 min discussion for the group to come to a consensus on the most important one). Then, start to analyse that conflict using the stages of conflict model.

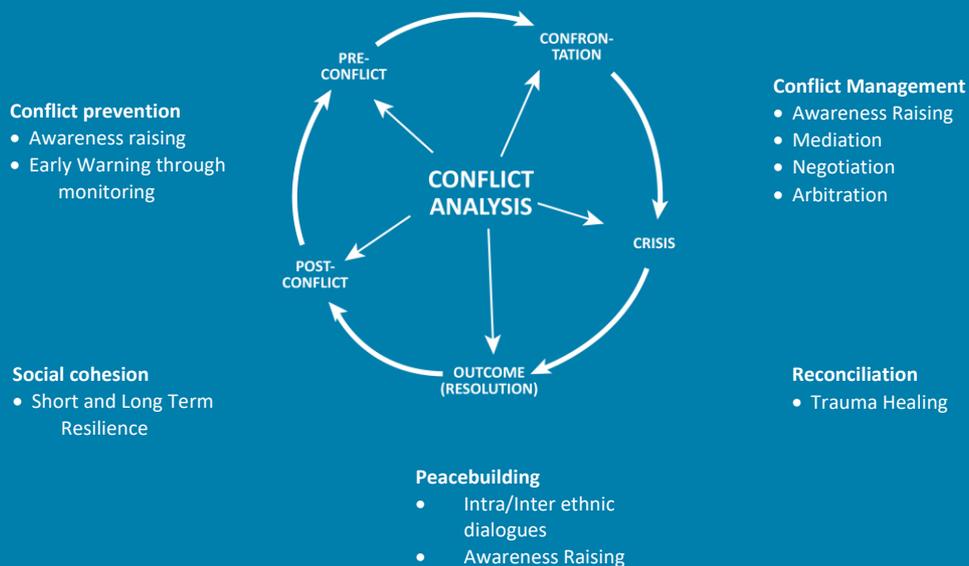


Ask the participants:

1. At what stage is the conflict right now? *If there is a debate, let people explain why they believe its in one stage and not another.*
2. Has this conflict gone through many cycles of conflict? When was it previously in the same stage as now? And, ask them to explain why?

## Facilitator's Note

Highlight the different conflict intervention strategies that correspond to the different phases. Explain how the conflict management stages blend into the peacebuilding stage, which blends into the conflict prevention stages with the aim of the conflict cycle eventually becoming less intense, less violent, and less often.



The below definitions are subjective so allow for discussion about any concerns regarding wording:

**Conflict Management** – Ending a conflict through mediation, negotiation, or arbitration by finding an agreement

Confrontation Stage:

- When conflict is visible to outsiders (aggressive behaviour either physical or passive – protests, etc)
- Communication between parties is still possible, though lukewarm
- Conflict is about to blow up

Crisis Stage:

- Conflict is very hot and spiralled from initial confrontation (fighting breaks out, property destroyed, people killed/tortured/rape)
- Massive displacement of people
- Communication between parties breaks down

**Peacebuilding** – Build constructive relationships between parties that addresses root causes of potential violence and for reconciliation and prevention of a return to instability

Outcome Stage:

- One party is defeated/pulls out or a cease-fire is called
- Stalemate where no party wins the conflict and the situation continues
- Level of tension, violence, decreases with the possibility of reaching resolution through mediation, negotiation or arbitration.

**Conflict Prevention** – Prevent the reoccurrence of conflict, or the parties ability to turn to violence to deal with conflict

Post-Conflict Stage:

- Peace Committees/Peace Clubs formed or re-energized to monitor and ensure violence does not erupt again
- Building normal relations through reconstruction and reconciliation efforts
- New conflict issues start forming and need to be constructively managed so they don't lead to confrontations

Pre-Conflict Stage:

- Incompatible goals may be festering within one or more parties but no aggressive action can be seen by outsiders
- One party may be avoiding the other party
- People are ignorant to the problems festering because of their inability to see another's view

## Basic Module

### “Timeline”



#### Historical or Seasonal Timeline

**Learning Objective:** Highlight the events that have occurred over time to learn from the past and analyse any patterns that can be helpful as participants strategize about conflict interventions moving forward.

**Duration:** 1 hr

**Material:** Flipchart paper/markers/post-its/tape or sticky tac), Flipchart paper, or use material found in the environment to make the timeline in the dirt with branches, seeds, etc representing different events.

#### Step-by-Step instructions

1. Break up Participants into 3 different groups (either local civil society/national/global perspectives or youth/elders/women etc)
2. Ask each group to make a timeline of the conflict’s history from their group’s perspective highlighting the events (conflict, seasonal, or social/cultural) that relate to the conflict. If in a room with walls, mark the beginning of each group’s timeline on the same wall at different levels so they are running along the same timeline length. See example below. (20 min)
3. Ask each group to present their perspectives but tell them to only highlight the main events they uncovered doing the timeline. Keep presentation to 5 min each. After each presentation, ask the whole group if anything is missing. Add to the timeline as needed.
4. Once all the groups have presented, ask the participants if there are any patterns you see between the different perspectives or key events that seem to happen often in sequence.
5. Highlight the key issues or events that the group would like to include as they strategize conflict interventions for their action planning coming up.

Example of South Sudan (country-wide) timeline discussion:

##### **Civil Society**

1965 – Sudan Council of Churches  
1983-2005 – Civil War  
1980s – Sudan AID (Catholic Church)  
Early 1990s – Sudan Radio Service begins  
1992 – New Sudan Council of Churches (Nairobi-based)  
1994 – NESI Civil Society Network started (Nairobi-based)  
1994 – Presbyterian Relief Aid  
1995 – FOSCO Civil Society Network (Nairobi-based)  
1996 – Wunlit Peace Conference  
1997 – OLS formed and begins  
1997 – 1998 famine declared in

##### **National**

1955 – Formation of Anyaya I  
1965 - The Juba Massacre  
1969 – The Coming of Nimeri  
1972 – Addis Ababa Agreement  
1975 – Power struggle formation of Anyaya II  
1983 – Birth of SPLA/M  
1991 – The split of SPLM/A  
1993 – RASS – SPLA humanitarian related  
2002 – The Reunification of SPLA/M  
2005 – Signing of CPA  
2005 – Death of Dr John Garang  
2005 – Creation of SRRC as humanitarian wing of SPLM under

##### **Global/Regional**

1900 – First Missionaries come  
1955 – Sudan Independence from Britain  
1963 – Missionaries expelled  
1955 – 1972 Anyaya War  
1972 – Ethiopia hosts peace talks and refugees  
1970s – Norwegian interests in SS  
1982 – 1983 Islamization from Egypt  
1983 – Start of Anyaya II  
1988 – Famine  
1992 – Second coming of Missionaries  
1992 – Uganda and Kenya host refugees

## Basic/Intermediate Module

### Causes & effects of conflicts



**Lesson Title:** Causes & Effects

**Objective:** Participants understand a useful way to identify the current conflict issues that each of them sees as important and then sort them into three categories.

**Duration:** 35-40 min

**Material:** Flipchart and markers

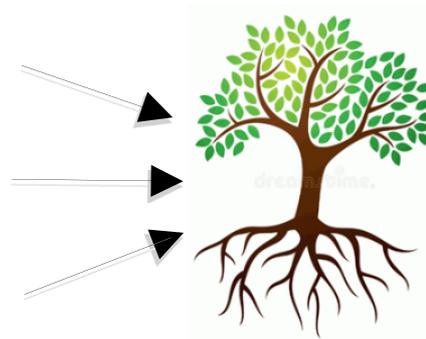
#### Effects – Actions/Behaviours

What we can see...  
(Tree Branches)

**Core problem/Issue** (Tree Trunk)

#### Causes – Attitudes/Context

What we can't physically see...  
(Tree Roots)



### Facilitator's Note

Remember to overlay the ABC Triangle here so participants can see the link between Behaviour (what you can see) and Attitudes/Context (what you can't physically see). Also remember to highlight aspects of **negative masculinity** within the groups if they are not already discussing it in their small groups. Many issues can be seen as both causes and effects of the conflict. This can form the basis for a useful discussion about the cycle of violence and the way in which communities can become trapped by conflict. It helps groups reach a consensus about the core problem/issue, understanding the links among causes and effects, and identifying conflict issues that could and should be addressed.

## **Basic**

### **Step-by-Step Instructions**

1. Draw a picture of a tree, including its roots, trunk and branches – on a large sheet of paper or a flipchart. (Ask a participant who is a good drawer to do it for you)
2. Confirm with the participants what the prioritized conflict is disturbing the community (as identified in the previous)
3. Conflict Type and Stages of Conflict exercises. Write that next to the tree trunk.
4. Brainstorm with the group what should be written in the branches and roots.

If there is a debate about whether something is an effect or a cause, remember to highlight that it can be both and that's why cycles of violence fester.

## **Intermediate**

### **Step-by-Step Instructions**

1. Draw a picture of a tree, including its roots, trunk and branches – on a flipchart. (Ask a participant or do it yourself)
2. Each person gets several index cards, on which they write a word or two, or draw a symbol or picture, indicating important factors of the conflict as they see it.
3. Invite people to attach their cards to the tree:
  - on the roots, if they see it as a root cause
  - on the trunk, if they think it is a manifest issue, a “topic” of the conflict
  - on the branches, if they see it as an effect of the conflict
4. Facilitate a discussion on where the effects are placed on the tree. There is no absolute “right” or “wrong”. Placement of effects and causes is partly subjective, may be different in different conflicts, and may change over time. Nevertheless, try as a group to create a common picture of the conflict as the group sees it.
5. Discuss the links between root causes and effects and where should the energy of the group focus on considering their power to influence as members of the community.

## Basic Module

# “Who wants to party”



## Understanding Different Parties

**Lesson Title:** Actor Analysis

**Objective:** Participants understand the wants, needs, attitudes, behaviour and roles of parties in the conflict.

**Duration:** 40 min

**Material:** Flipchart and markers

Everyone has different points of view. By voicing these points of view in a neutral space, we learn from each other about their experiences and perceptions, and that differences enrich the group as a whole. Below are different exercises the facilitator can use with participants depending on the level of understanding and experience to analyse actors/stakeholders in a chosen conflict.

### Key Actor Analysis (Adaptation of ABC Triangle)

1. On Flipchart paper, write out the chart headings (see example below): Key Actor, Key Actor's Wants, Key Actor's Fears, Current Attitude/Behaviour/Role in Context, and Desired Attitude/Behaviour/Context)
2. If there is a big group, pick 2 or 3 different Key actors and break up into smaller groups of 4-5 people per key actor to analyse each one.
3. Give participants 20 minutes to discuss amongst themselves and fill out their flipchart paper
4. Each group presents to the larger group (5 min per presentation)
5. Hold up to 10 minutes of reflection/discussion about any common ground found between the key actor presentations. Note:
  - these areas of common ground for the Peace Committee/Peace Club action planning.
  - make sure to include aspects of negative masculinity if it's not already coming up.

**Table 3: Actor Analysis – Traditional Leaders/Chiefs**

<b>Key Actor</b> : Traditional Leaders (i.e. Chiefs)	
<b>Key Actor's Want:</b> Wealth/Power (cows, wives, hereditary culture)	
<b>Key Actor's Fear:</b> Loss of security (death of cows, wives, community, himself)	
<b>Current Attitude (beliefs, views, mindsets, etc)</b>	
<ul style="list-style-type: none"> <li>-Wants food for community</li> <li>-Wants security for community</li> <li>-Wants to defend himself/community</li> </ul> <p>→</p>	<p><b>Desired Attitude</b></p> <ul style="list-style-type: none"> <li>-Knowledge about how to analyze and awareness of technical information about the services needed</li> <li>-Strategies to influence elders and general stakeholders to make solutions possible</li> <li>-Feeling more commitment/ownership to solving the solutions</li> <li>-Ability to analyze how to harmonize the historical laws/norms/values with current civil laws and society</li> </ul>
<b>Current Behavior (Actions)</b>	
<ul style="list-style-type: none"> <li>-Always near Advisors (headmen)</li> <li>-Receives Advise from elders</li> <li>-Organizes meetings</li> <li>-Sets rules/regulations in the community (by-laws, customary laws)</li> <li>-Mobilizes community for intervention</li> <li>-Leads response during insecurity</li> </ul> <p>→</p>	<p><b>Desired Behavior</b></p> <ul style="list-style-type: none"> <li>-Lead by example for any solutions</li> <li>-See and hear for himself the problems in the community</li> <li>-Mobilize/sensitive community</li> <li>-Participate in action plan and overall strategic plan</li> </ul>
<b>Current Context Role (their place in society)</b>	
<ul style="list-style-type: none"> <li>-Community Advisor</li> <li>-Permit Issuer</li> <li>-Head of community security</li> <li>-Role-model for decision making</li> <li>-Informal Police and Judge</li> <li>-Policymaker</li> </ul> <p>→</p>	<p><b>Current Context Role</b></p> <p>Same as current roles, plus:</p> <ul style="list-style-type: none"> <li>-Advocator for equitable justice</li> </ul>

## Intermediate Module

### “Map that Actor”



#### Actor Relationship Mapping

**Lesson Title:** Actor Relationship Mapping

**Learning Objective:** Participants think through the inter-relationship and influences between specific actors to the conflict so they can better plan and understand opportunities for entry points for dialogue, problem solving, negotiations, and mediation.

**Duration:** 1hr

**Material:** Flipchart and markers

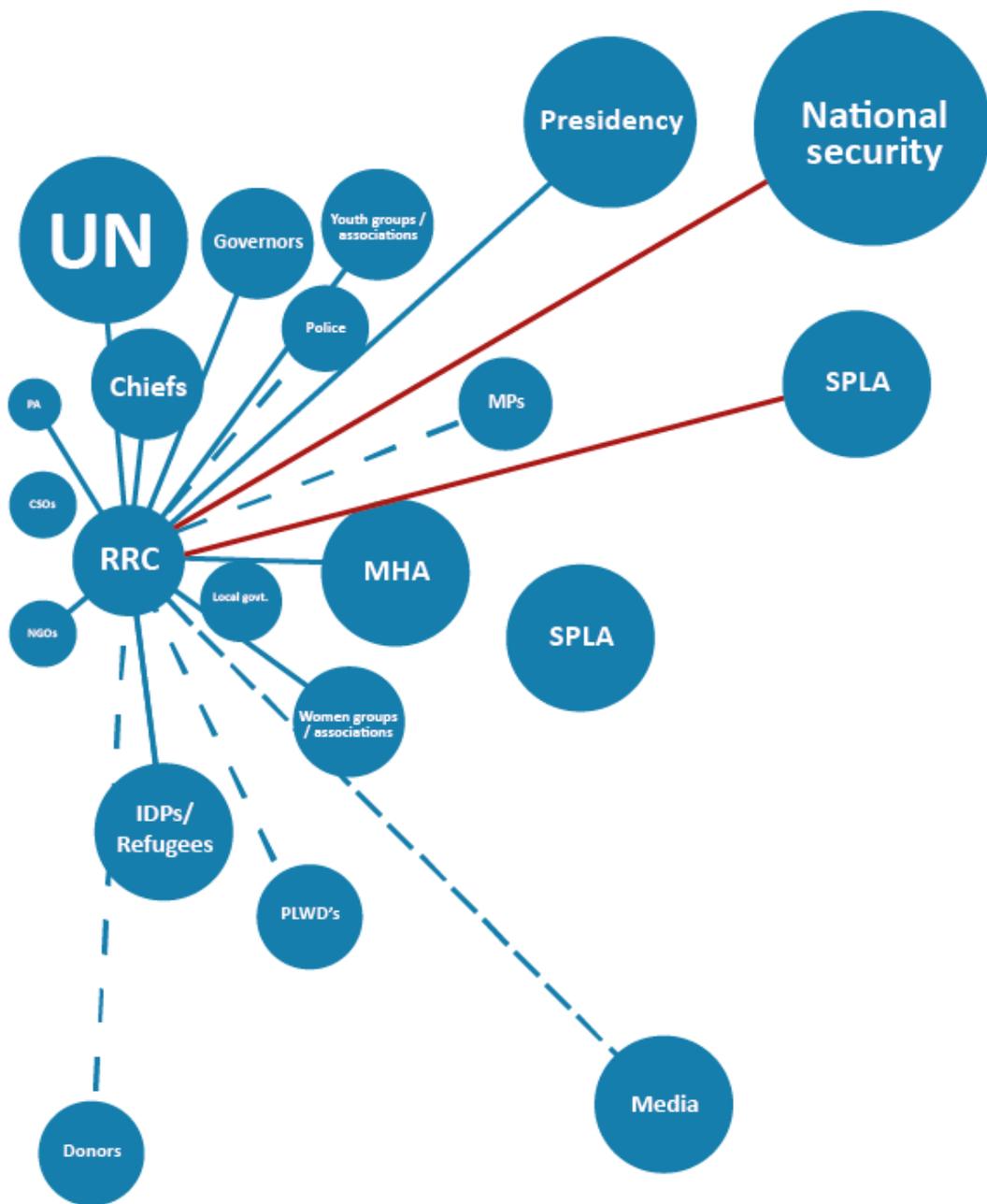
#### Step-by-step Instructions

1. Decide on the conflict you want to analyse. Set the conflict system boundaries.
2. Form groups of two or more people. One can make a conflict map by oneself, but in a group is better. If there are people in the group that know nothing of the conflict, they can help by asking clarifying questions, by being a person the involved actor can talk to and test ideas on.
3. Take a large sheet of paper and draw the actors as circles on the paper, or on cards that can be pinned on a paper, the size of the circle representing an actors' "power". Do not forget to put yourself as an actor on the page as well, if you or your organization is involved.
4. Draw lines (see map legend above) between the circles representing the relationship between the actors.
5. Don't forget to add title and date to the conflict map, and if not confidential, also the name or organization of the person mapping.

#### Facilitator's Note

When there is peaceful coexistence, we are willing to disclose our most basic needs that are not being met to others. However, during violent times or when tensions are high, we hide what is disturbing us because we don't trust others. To inform others about what we need means we are vulnerable and we could see the voicing of our most personal needs as giving away power to "the other" (win-lose situation).

As Peace Committee and Peace Club members, we need to dig deep to break through mistrust and uncover the real needs of ourselves and others. Seeing through the layers of positions and interests takes time, patience, and analysis.



### Map Legend

Circle = parties involved in the problem/issue. The size of the circle symbolized the power of the conflict party in relation to the problem/issue. The party name is written in the circle. The distance from the most influential party at the local level shows the closeness of relationship.

Double line (or bold) = Very good relationship, alliance

Dotted line = weak, informal or intermittent links

Red line = discord, conflict

## Intermediate Module

# “Actor Mapping + Conflict Tree”



**Lesson Title:** Actor Mapping and Conflict Tree Analysis

**Objective:** Participants understand which actors have the most influence (negative and positive) in specific effects and causes listed on the conflict tree (use completed conflict tree from previous module)\* **Note: make sure to include the concept of negative masculinity if it's not already included in the conflict tree.**

**Duration:** 40 min

**Material:** Flipchart and markers

### Step-by-Step instructions

1. Brainstorm the key actors for each of the effects named on the tree branches. Prioritize the main actors (meaning if you take them out of the picture, the entire conflict would definitely change immediately).
2. Use post-its (as seen in example below) or write the names of the actors next to the effects on the tree branches (using a different colour marker so the names stand out).
3. Discuss if there are any actors you are missing from the map that should be included and why

## Advanced Module

### “Needs-Fears”



#### Actor Needs-Fears Mapping

**Lesson Title:** Actor Needs-Fear Mapping

**Objective:** Participants understand the issues, interests/needs, fears, means and options to engage.

**Duration:** 40 min

**Material:** Flipchart and markers

The Needs-Fears Mapping is an actor oriented clarification tool. For each actor, the issues, interests/needs, fears, means and options are listed in a table. This enables comparison and quick reference. It can be used 1) to analyze a conflict by one actor, writing the points for the other actors hypothetically, 2) by a third party to clarify her/his perception of the actors hypothetically, 3) during mediation an abbreviated table can be used, e.g. with issues and interests. By seeing one’s issues and interests written down on a flip chart or pin board, a conflict party has some assurance that his/her point has been heard, 4) it can be used as a conflict perspective change exercise, when each actor fills in the table for the other actors, and they then exchange about “self” and “foreign” images. A certain degree of trust and understanding is needed for this last version to work.

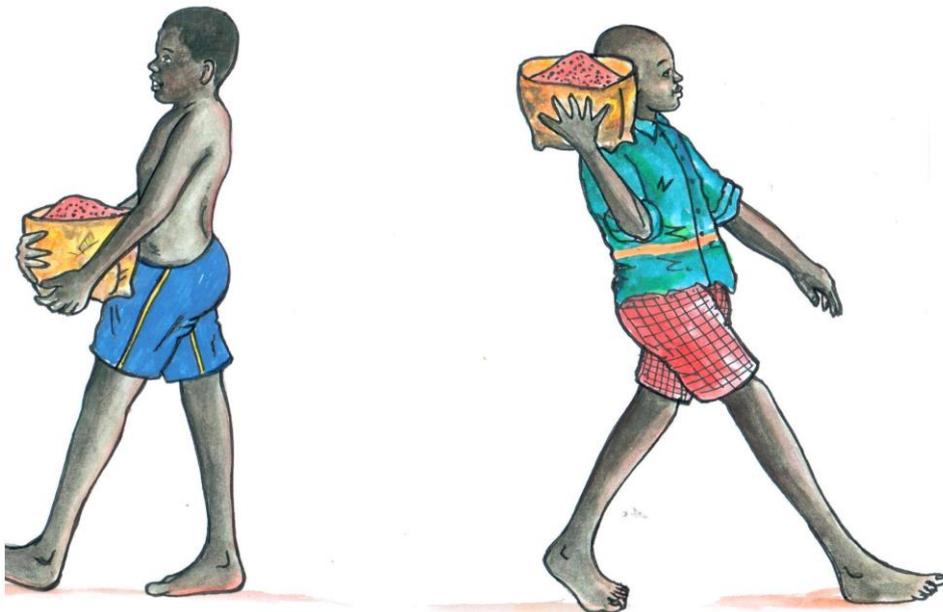
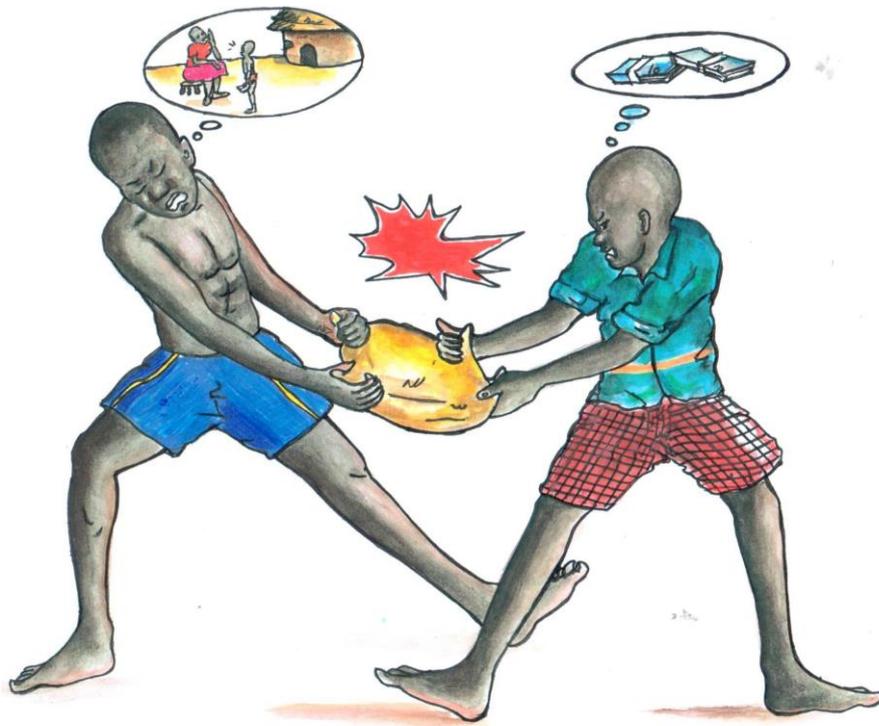
The following example is about a conflict over a planned irrigation scheme:

Parties	Issues	Interest/Needs	Fears	Means	Options
<b>Irrigation farmers</b>	Financing of irrigation scheme	Income generation	Scheme will be stopped, they will have to leave their job	Political lobbying, shooting the cows or pastoralists	Join the dialogue process, suggest employment of pastoralists on the farms
<b>Pastoralists</b>	Access to water for their herds	Livelihood and survival	Their herds cannot survive, they will have to migrate	Political lobbying, pushing the herds into the irrigated area, shooting the farmers	Join the dialogue process, suggest a corridor to the water
<b>Development Cooperation agency</b>	Implementation of project in a “Do no harm” manner	Wish to fulfil mandate, income and status at home	Project fails and the agency is blamed	Financial incentives, convening power	Bringing parties together to discuss issues
<b>Government</b>	Economic growth without social unrest	Re-election, popularity	Civil unrest, lack of development	Financial, political and legal means	Influence the dialogue process, compensation fund

## Step by step instructions

1. Draw a table with the following columns: actors, issues, interests/needs, fears, means and options. (if there is only short amount time for this exercise, draw table of actors, interests, needs and fears)
2. Participants fill the table in as a conflict analysis tool, the table is not viewed by the other conflict parties.  
OR  
In a dialogue setting, each conflict party fills in the table for their own situation. The joint table is discussed in the group. Clarify the importance of focusing on interests (why people want something) and not positions (what people say they want). The options need to be practical.  
OR  
In a mediated workshop setting, each conflict party fills the table in for the other parties. This helps to switch perspective. It makes the actors walk in someone else's shoes for a moment. Trust is needed, else stereotype pictures may dominate.
3. Allowing each conflict party to respond to the "self" and "foreign" image.

## Section 2: Communication Skills



## Basic Module

### “Perceptions”



#### Differences in Perceptions

Conflicts over differences of perception are very common. We don't all perceive the same thing, especially across different generations and between men and women. We have different experiences that culminate in our default ways of thinking and feeling. We need to remind ourselves of this before getting involved in a conflict. It is advisable to stop and think how the situation is perceived by the other side and consider the other' side's feelings - i.e. take into consideration their reality, which often can help us avoid conflict and misunderstanding due to different perceptions of the same experience.

**Lesson Title:** Differences in Perceptions

**Objective:** Participants realize how differently the world is perceived by different people stemming from their nature and experience.

**Duration:** 15-20 min

**Material:** Ambiguous picture examples

#### Exercise 1: Old Lady/Young Lady

Ask participants what they see in the picture below



Ask the participants to look at the picture (see picture book for full-page picture). Participants look at the picture in silence for 20-30 seconds maximum.

- The facilitator summarizes the responses which should be two main categories: an old woman and a young woman (some participants give unusual answers, like “a shield”, “a young shepherd”, etc). The facilitator outlines the contours of both images so that each participant is able to see them.
- Participants discuss the possible reasons that people perceive the picture differently, what determines different perception, and so on. Participants are involved in free discussion.

### **Facilitator’s Note**

If all group members have an identical perception of the picture, the leader of the session should try to hold a different point of view, to encourage diversity of the opinions so that the process is not a mere formality.

## Exercise 2: The Story of the Blind Men and the Elephant

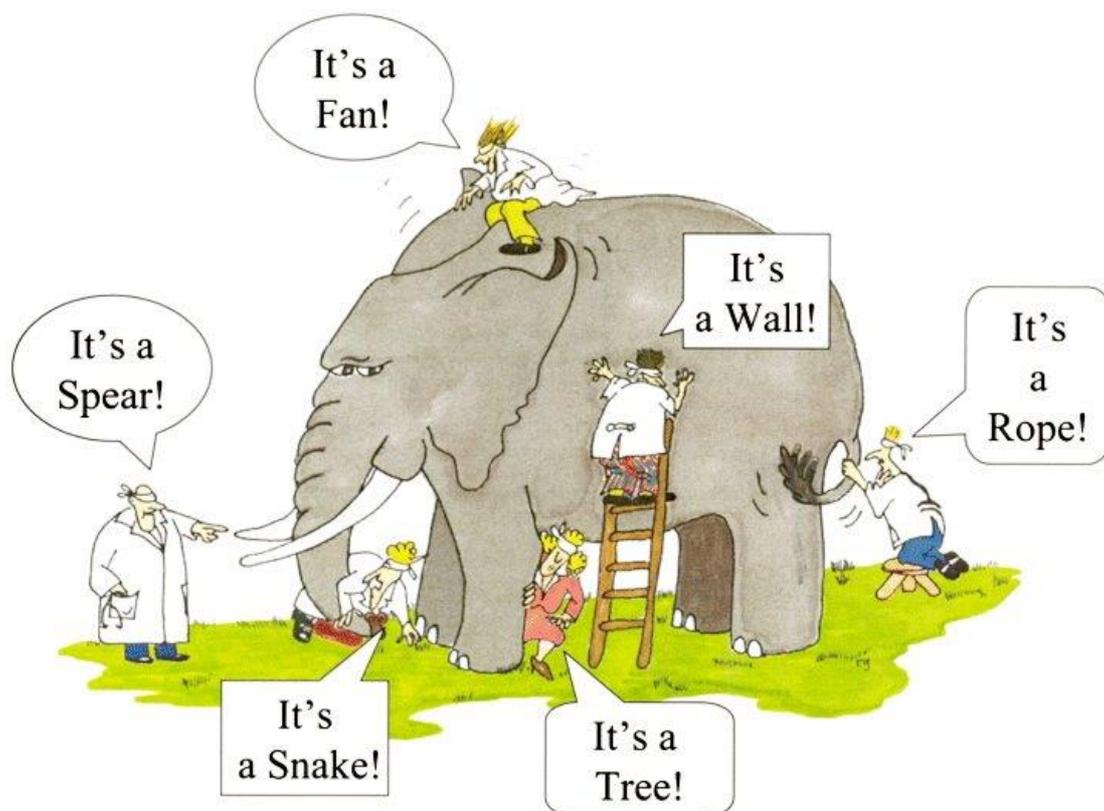
A community of blind men once heard that an extraordinary beast called an elephant had been brought into the country. Since they did not know what it looked like and have never heard its name, they decided to know more about this animal by touching it. They went in search of the elephant, and when they have found it, they touched its body. One touched its leg, the other a tusk, the third an ear, and in the belief that they now knew the elephant, they returned home. But when they were questioned by the other blind men, their answers differed. The one who had felt the leg maintained that the elephant was nothing other than a pillar, extremely rough to the touch, and yet strangely soft. The one had caught hold of the tusk denied this and described the elephant as, hard and smooth, with nothing soft or rough about it, more over the beast was by no means as stout as a pillar, but rather had the shape of a post. The third, who had held the ear in his hands, spoke: "By my faith, it is both soft and rough." Thus he agreed with one of the others, but went on to say: "Nevertheless, it is neither like a post nor a pillar, but like a broad, thick piece of leather." Each was right in a certain sense, since each of them communicated that part of the elephant he had touched, but none was able to describe the elephant as it really was.

Questions to consider:

Can these exercises be transferred to real life examples?

Can events in the community, at home, or in school be perceived in only one, true way?

Does anyone recall a fact from real community conflict that demonstrates how the same thing can be perceived in different ways by different people?



## Facilitator's Note: social norms

During the exercises the facilitator should talk about how Social Norms help foster different perceptions within different people.

Define Social Norm for the participants - accepted behavior that an individual is expected to conform to in a particular group, community, or culture

Explain that due to the nearly constant state of war South Sudanese have lived through until today, there is an overall social norm of only seeing what's right in front of us or what impacts only our families and groups. Our minds are dealing with the trauma of living through war which helps prevent us from seeing the bigger picture. We only see what's right in front of us. Use the metaphor of a "Dog-mind vs Lion-mind"<sup>26</sup>:

"If a human waves a bone in front of a dog, the dog will track that bone and chase it when its thrown. But, wave a bone in front of a lion's face and that lion might eat the human behind the bone. The dog can't see beyond the bone. If I control the bone, I control the dog's reality. But, the lion sees the bigger picture. He sees the human behind the bone. That ability to see the larger picture give the lion the autonomy, more choices, and time to think critically about his choice rather than just grabbing the bone habitually."

Explain that we need to try to have a lion-mind when we are seeing, hearing, or involved in a conflict.

Ask the participants to name other social norms that dictate how we perceive reality.

Here are a few other Social Norms that South Sudanese are born into:

Every person is the same: If you belong to that tribe, that gender, that age set, etc, you are all the same. But, we are all unique individuals. For this reason, there are as many perceptions as individuals;

There's only one truth: Just like an ambiguous picture, real life situations often lend themselves to different perception and stimulate different interpretations. Subjectivity of perception is not a negative phenomenon. It makes the world diverse and stimulates personal growth;

There's only one-sided perceptions: An individual should be able to avoid one-sided perception and should try to see events from another person's perspective.

Not understanding how someone can have a different perception: By accepting another person's/side's right to have a different perception, we are creating space to able to understand each other better, which de-escalates conflicts and often finds common ground to build on for resolutions.

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<sup>26</sup> Adapted from Himelstein, Sam. (2013). A Mindfulness-Based Approach to Working with High-Risk Adolescents. Routledge.

## Basic Module

# “Managing Anger”



**Lesson Title:** Managing Anger

**Objective:** Participants learn how they express their anger

**Duration:** 30 min

**Material:** Flipchart and markers

Anger is a cue that we are experiencing some kind of danger, stress, discomfort or dislike that threatens our feelings of security and safety. In relationships where anger is handled and directed with skill and responsibility, it can lead to greater understanding and respect. Unfortunately anger often leads to communication breakdowns and/or violence.

Assertion is the only response that can be used to address the needs underlying how anger is expressed. The psychological responses to anger include externalized aggression, internalized aggression, passive aggression, denial, and assertion.

**External Aggression** can be verbal or physical, and is expressed by attacking or threatening another. It often includes force against a person or property. Despite the vigour of an aggressive response, it can be unconscious and the person expressing hostility and force may not realize the effect it is having.

**Internal Aggression** is often manifested as depression resulting in symptomatic self-destructive behaviours such as over-indulgence in substances, overeating, compulsivity, self-denial, self “putdowns.”

**Passive Aggression** can be expressed by withdrawal, sabotaging or withholding important information or feelings, and generally being non-helpful or non-supportive.

**Denial** of anger is expressed by behaving as if nothing has happened or as if what has happened does not matter. Suppression of anger can lead to self-destructive and compulsive behaviours.

**Assertion** is one of the most important communication tools for responding to anger. Assertion involves communicating your feelings in a clear way without attacking or intending to harm. Assertion can also defuse aggression. An assertive response to aggression, or to the denial of conflict, can actually de-escalate a situation.

Assertive statements have three parts:

- 1) “I feel \_\_\_\_\_....
- 2) “When you \_\_\_\_\_....
- 3) “Because \_\_\_\_\_.”

*(Note: that the statements should be open and non-judgmental)*

Example to share with the group about the difference between aggression statement and assertive statement:

**Aggression:** I feel sick and tired when you dismiss me by constantly answering every phone call that comes in while we are talking in a meeting, because it’s typical of how you treat me and it’s rude.

**Assertion:** I feel frustrated when you accept phone calls during our time together, because it feels as if you do not value my time and what we are trying to do together in the meeting.

We all should feel that it is fine to be angry when it is managed in a healthy way. When anger is not acknowledged and addressed, it can potentially be destructive/harmful for everyone involved. ,

*Ask the group to name the Signs (when you know someone is angry), Triggers (what makes people angry normally), and Behaviours of Anger (how we act out our anger on ourselves and others) for themselves and in their community. Write responses on Flipchart paper.*

## Basic Module

# “Active Listening”



**Lesson Title:** Active Listening

**Learning Objective:** Participants practice active listening skills for problem solving dialogue, negotiation, mediation techniques

**Duration:** 40 min

**Material:** Flipchart and markers

The art of active listening is a focused process. It puts us “in the moment” in dialogue/problem solving, negotiation and mediation, so that we don’t wander into our own thoughts. When misunderstandings or angry feelings are present, the skills of effective listening,, is especially important. We purposefully suspend judgments, open our minds, and observe the emotions and body language of the speaker.

### Active Listening Skills

#### Attending:

Non-verbal behaviours that show you are open to the speaker and giving your attention.

- Comfortable eye contact (awareness of cultural communication differences)
- Receptive gestures & facial expressions
- Open body language (not being closed-off)

#### Encouraging:

Verbally encouraging the speaker

- “Can you tell me more?”
- “Please go on.”

#### Summarizing:

Repeating major ideas in fewer words. Summarizing is helping clarify information, review progress, highlight key points, and establish a basis for future discussion.

- “So what I understand is that you want to take a break from it all.”
- “What I heard you say was that you left all of the notes at home.”

#### Reflecting Feelings:

Checking on, acknowledging, or drawing out the speaker’s mood or emotions.

- “I get the feeling that you are sad about this.”
- “So are you having strong reactions to this?”

#### Clarifying:

Ask open-ended questions to get more information about the speaker’s topic.

- “Could you talk more about that?”
- “What happened?”

#### Affirming:

Acknowledging the speaker’s efforts and appreciating the value of the speaker’s statements.

- “I appreciate what you’ve said.”
- “Thanks for speaking up.”

### Effective listening skills

**Empathize.** Put yourself in the other person’s shoes and try to understand how that person feels.

**Listen for the feelings or emotions** expressed by the speaker and what the speaker is trying to communicate.

**Validate the other person.** This does not mean you have to agree with the other person, only that you have heard the person and that you understand her/ his position.

**Paraphrase, or restate the speaker's words in your own words** to let it be known that you understand what has been said.

**Clarify the situation.** Ask questions to get more information about the problem.

**Gather information** and try to gain a better understanding of why the speaker is acting or feeling a particular way.

Try to draw out **underlying interests**.

**Be quiet!**

Use the other person's name when responding to that person. **Personalize.**

Be prepared to **repeat yourself.**

**Match and lower the intensity** of the conversation and situation.

## Step-by-Step Instructions

1. Divide the group into pairs and ask them to show non-active listening skills and give aggressive statements about a common conflict they get into often with their friends or loved ones in the “I feel...when....because...” format.
2. Ask them to then show active listening skills and give assertive statements to their partner about the same topic as the last round.
3. Follow-up Questions:
  - How did it feel when the other person wasn’t using active listening skills?
  - Do you normally use aggressive or assertive statements when you are angry?

## Advanced Alternative Role Play for Active Listening

(Each role-play is 2 minutes in length; feedback time lasts for 6 minutes)

**Round One: Total time for role play, feedback and transition = 10 minutes.**

A = Listener: an adult

B = Speaker: a young person

C = Observer

Situation: “A,” a supportive adult, is talking to “B”, a younger person who has declared she/he doesn’t want to continue coming to school. She/he hates someone who is teasing her/him that she/he “is dumb”.

**Round Two: Total time for role play, feedback, and transition = 10 minutes.**

A = Speaker: adult women

B = Observer

C = Listener: adult women

Situation: “A” and “C” work together in the restaurant. “A” feels that “C” talks too much and prevents the customers from eating and paying. “A”, is upset with “C” because they need to make more money.

**Round Three: Total time for role play, feedback and transition = 10 minutes.**

A = Observer

B = Listener: a young person

C = Speaker: a young person

Situation: “C” has come to “B” to talk about rumors “C” has heard from other members of cattle camp. Other friends told “C” that “B” called him stupid and really bad at cattle keeping. “C” takes a lot of pride in cattle keeping. “C” is upset because he doesn’t know if the rumors are true, and feels bad if “B”, who is a friend, might have kept something from him.

Following the role-plays, lead the participants through the following discussion questions:

1. Have you found yourself in similar situations as any of these?
2. What would you do differently now based if a similar situations happened in real life?

## Basic Module

### “Film as a tool”



#### Film Screening about Conflict Analysis and Trauma Healing in War

**Lesson Title:** Using Film to understand conflict analysis from a local perspective

**Learning Objective:** Participants apply critical thinking from observations of a film that uses music, wrestling, dancing to discuss conflict analysis, the problem of lack of harmony between ethnic identities, and how people use traditional methods to deal with trauma of living through war.

**Duration:** 1hr 30min

**Material:** Film (*Beats of the Antonov or others*- see list below). Give soft-copy DVD to the participants if applicable), projector/laptop, speaker (make sure they are all charged ahead of time)

#### Step-by-Step Instructions

##### A. Pre-Screening

Prior to screening the film, the facilitator could prepare the audience for what they are about to see. Explain the places where the film takes place and the time period the film takes place.

The facilitator can encourage the audience to write down their observations as they watch the film. Below are reflection questions the facilitator can ask the audience to keep in mind as they watch the film.

1. Which characters do you relate to in the film?
2. How does music connect to national identity?
3. What voices from the film have I never heard before?

##### B. Post-Screening

The facilitator can let the audience's reactions determine the course of the conversation.

Potential questions for the facilitator to ask:

1. What are the main points of the film?
2. What surprised you the most in the film?
3. What was the most frustrating thing you saw?
4. Which voices did you not hear in the film? Would that have changed the film?
5. What was your favourite part of the film?

Possible Films:

##### **Beats of the Antonov (2014)**

Sudan has been in an almost constant state of civil war since it achieved independence in 1956, and it split into a pair of sovereign states in 2011. On the border between the two, Russian-made Antonov planes indiscriminately drop bombs on settlements in the Nuba Mountains and Blue Nile below where UN agencies haven't operated since 2011 when the war re-started. Yet, incredibly, the people of Nuba Mountains and the Blue Nile respond to adversity with music, singing and dancing to celebrate their survival. *Beats of the Antonov* explores the universal question of identity and how music, wrestling and dancing binds a community together, offering hope and a common identity for IDPs and refugees engaged in a fierce battle to protect cultural traditions and heritage from those trying to obliterate them. *Winner, Grolsch People's Choice Documentary Award, 2014 Toronto International Film Festival*. Directed by hajooj kuku.

<https://www.pbs.org/pov/beatsoftheantonov/>

**Democracy in Dakar (2007)**

African Underground: Democracy in Dakar is a ground-breaking documentary film about hip-hop youth and politics in Dakar Senegal. The film follows rappers, DJs, journalists, professors and people on the street at the time before during and after the controversial 2007 presidential election in Senegal and examines hip-hop's role on the political process. Originally shot as a seven part documentary mini-series released via the internet – the documentary bridges the gap between hip-hop activism, video journalism and documentary film and explores the role of youth and musical activism on the political process. Directed by Magee McIlvaine, Chris Moore and Ben Herson  
<https://vimeo.com/channels/55357>

**Budrus (2009)**

This documentary focuses on a Palestinian community organizer who brings members of Fatah, Hamas, and Israeli citizens together to save his village. Directed by Julia Bacha. <http://www.iustvision.org/budrus>

**Pray the Devil Back to Hell (2008)**

This documentary recounts the story of a small group of visionary Liberian women who lead a peaceful revolution that ended Liberia's bloody and protracted civil war. Directed by Gini Reticker. <http://praythediabacktohell.com/>

**Na Wewe (2010)**

This film takes on the issues of ethnic identity in conflict as armed rebels in Burundi stop a minivan full of passengers and attempt to separate the Hutus from the Tutsis. Directed by Ivan Goldschmidt. <http://www.na-wewe.com>

**Returned: Child Soldiers of Nepal's Maoist Army (2008)**

Follows the story of several Nepali child soldiers as they try to piece their lives together and reintegrate into their communities. Directed by Robert Koenig. <http://www.der.org/films/returned.html>

**Saving Face (2012)**

Addresses the mutilation of women in Pakistan as it follows the lives of two women who are seeking justice and reconstructive surgery. Directed by Daniel Junge and Sharmeen Obaid-Chinoy. <http://savingfacefilm.com/>

## Basic Module

# “Communicating Leadership”



**Lesson Title:** Role-play: Learning about the Importance of a Good Leader

**Learning Objective:** For the group or leaders to understand the different leadership styles and decide what type they would like to be or have.

**Duration:** 30 min

**Material:** Flipchart, markers

### Step-by-Step Instructions

1. Ask for volunteers from the group to be the Governor, women’s association head, a chief, and a humanitarian aid worker. Ask these volunteers to pick their leadership styles according to the following list:
  - a leader that is reading papers and not engaged in the discussion around them
  - a leader that is barking orders at people
  - a leader that is dominating the discussion and not listening to others
  - discussing intently with others
2. Have the volunteers act out a scene where they are trying to decide on where to hold this year’s International Women’s Day celebration. Ask the volunteers to really be these roles and the styles of leadership they have chosen. Let the scene go on for 5-7 min.
3. Ask the observers and the volunteers what type of leader they would want to be in order to reach the best decisions.
4. Ask the participants to start listing attributes of a “good” leader and a “bad” leader on flip chart paper by making two columns (Good and Bad).

### Facilitator’s note

Explain to the participants that they are already leaders since they were selected by their community to be in the Peace Committee/club. Those in the ‘executive committee’ - including the chair, secretary, treasurer and other position group members might hold - help lead the other members of the group.

Highlight how the women’s association head is perceived or not perceived as a leader during the role-play by the group.

Ask the participants who has the most power and the least power in the role-play and why.

Examples of good leader attributes:

- trustworthy and reliable
- respected in the community
- willing to serve because it’s their duty
- able to show initiative and drive
- willing to listen and make decisions based on members’ opinions
- fair in judgment
- compassionate; can empathize with others

## Intermediate Module

### “Type of Leader”<sup>27</sup>



**Lesson Title:** What Type of Leader am I?

**Learning Objective:** For the group leaders to identify the source of their own leadership, and why they think they are leaders

**Duration:** 30 min

**Material:** Flipchart, markers

#### Step-by-Step Instructions

1) Ask the participants to identify which five ways they are viewed as a leader from the list 8 ways below (write these on the flipchart):

- Genetic way - those leaders come from particular clan/ tribe that are typically leaders
- Education way - people who have received higher levels of education
- Heroic way - group members who are heroes, or performed acts that are considered heroic in the community
- Close Proximity way - those who are close to the leaders so expect to become leaders, like a chief going for leave and the assistant chief or advisor takes his place
- Self-Assumed way - view yourself as a leader and have a vision for the community
- Positional way - those leaders who have certain status in society, such as a teacher, doctor, etc.
- Spiritual way - saved people (religious leaders) believing they have been chosen to lead
- Social way- if people ask you to be a leader

2) Ask the participants to choose 5 ways (out of the list of 8 ways written on the flipchart) they feel represent the way they (themselves) are viewed as leaders.

3) Then, ask the participants to re-look at the 5 ways they chose. Now, ask them to choose 3 out of the 5 that best represent them

4) Finally, ask the participants to re-look at the 3 ways they chose. Ask them to pick the #1 way they are viewed as a leader (by others) & pick the #1 way they view themselves.

5) Ask if anyone had different #1 ways (viewed by others vs view of themselves). Ask them to share their explanation with the group.

#### Facilitator's Note

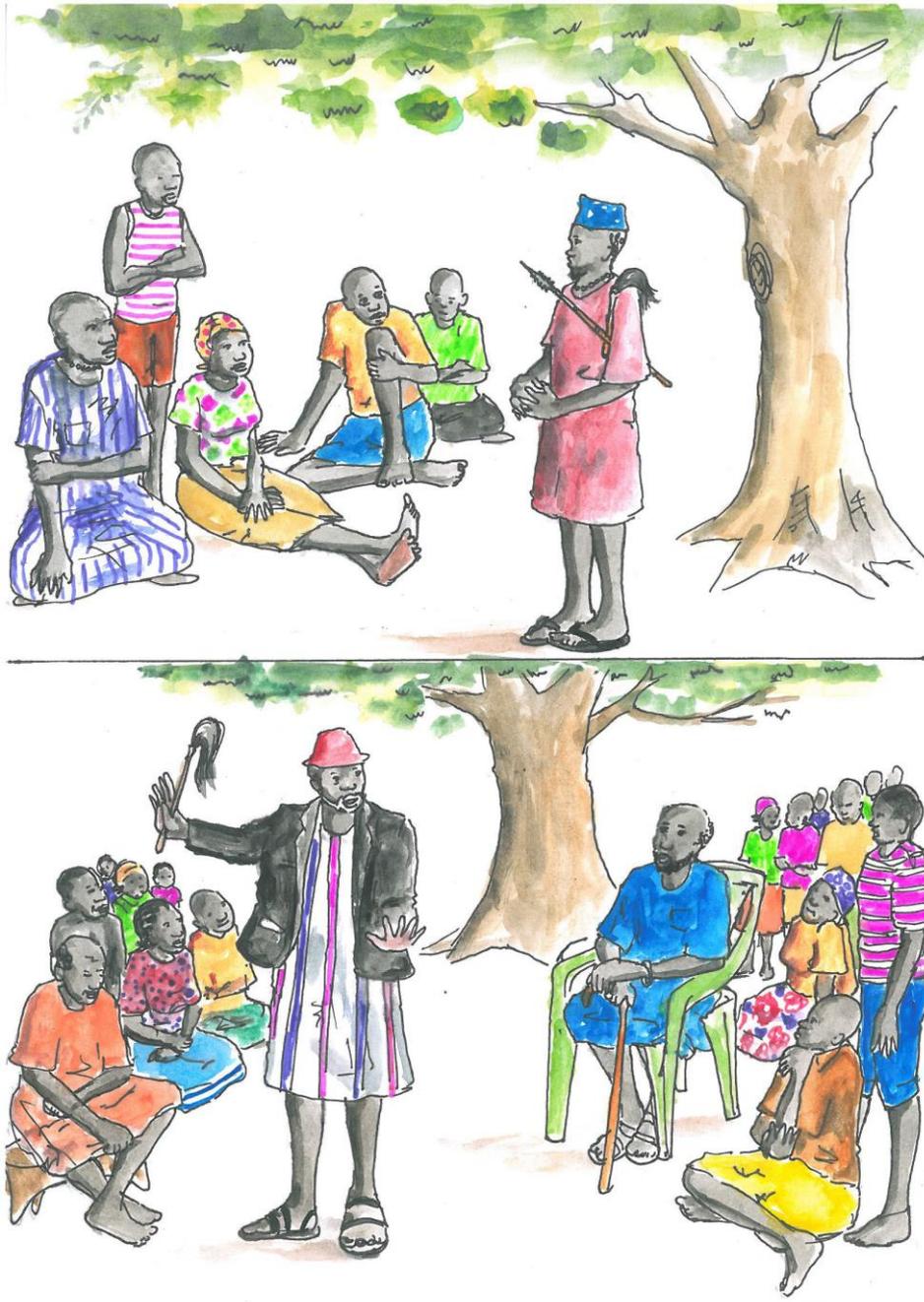
During this module, specifically ask:

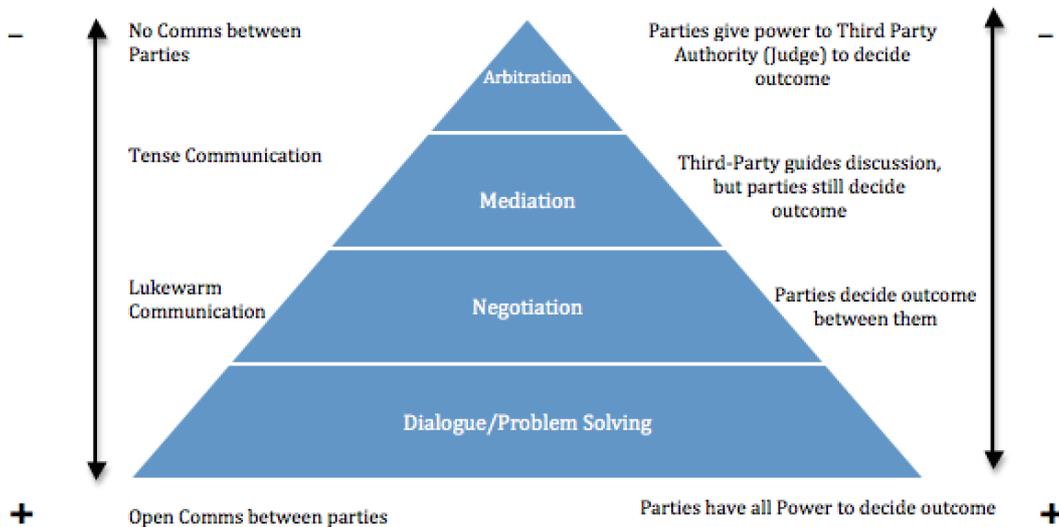
- what the women in the group identified with as their leadership way and ask the participants if gender norms and social norms play in to their views of leadership.
- what the youth in the group identified with as their leadership way and ask the participants if gender norms and social norms play in to their views of leadership.

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<sup>27</sup> Strengthening Rural Institutions Project (2013). “Facilitators Manual for Strengthening Rural Institutions through Building the Soft Skills in Rural Grassroots Institutions,” Workshop Report. Limuru, Kenya.

## Section 3: Dialogue, Negotiation, Mediation and Arbitration





*(Facilitator draws this diagram on the flipchart)*

As the diagram above shows, the more communication weakens between the parties, the less power they have to decide the outcome to resolve their issues/problem. Conflict Prevention & Peacebuilding efforts help resolve conflicts through peaceful means with open communication between the conflicted parties.

**Dialogue** is a conversation between two or more people whose purpose is mutual learning and understanding. It is not primarily a search for agreement or solutions, although it can serve as a foundation for collaborative action and peaceful coexistence. Participants commit beforehand to not attempt to persuade, convince, criticize or condemn the viewpoint of others. In dialogue, participants:

- Speak and are spoken to in a respectful manner;
- Develop or deepen mutual understanding; and
- Learn more about others' perspectives and their own perspective.

Dialogues are usually facilitated by a third party, in order to foster mutual recognition, understanding, empathy and trust. Dialogue can be used in everyday life, meetings, workshops, and anywhere that you want to prevent conflict or help move people toward peace.

Problem-solving is between a group of people who have differing views on how to manage or deal with a problem affecting them all.

Negotiation is between two people who represent either just themselves or groups. individuals/groups in conflict directly participate in the resolution of their own problem. The agreement that is reached is not the most important thing. It is the change in the attitude of the individuals/groups.

Mediation is when a third party is called in to help guide two or more people who represent themselves or their groups to resolve a dispute or problem affecting them.

Arbitration is when a third party (authority figure – usually civil or customary judge) makes a decision that is binding between two or more people who represent themselves or their groups regarding a dispute or problem affecting them.

## Basic Module

# “Dialogue vs Debate”



**Lesson Title:** Understanding the difference between dialogue and debate

**Objective:** Participants think through and practice expressing themselves through dialogue and debate

**Duration:** 10min

**Material:** Nothing

### Step-by-Step Instructions

- 1) Ask for two volunteers from the group to come to the front of the group. Ask each of them to silently pick one thing from the surrounding area that catches their eye. Give them 10 seconds to pick the one thing. Confirm they each picked their chosen thing.
- 2) Tell the two people to debate with each other about why their chosen thing is better than the other person's. Give them 2 minutes to debate. Cut them off when the 2 minutes are up.
- 3) Reflect on whether or not they were debating (showing how their thing wins over the other person's thing) or were they just explain why they picked what they picked so they were just talking with no clear goal in mind.
- 4) Then tell the two people to dialogue with each other about their chosen things. Give them 2 minutes to debate. Cut them off when the 2 minutes are up.
- 5) Reflect on whether or not they were dialoguing (seeking mutual understanding by showing active listening skills, affirming, clarifying, etc) or did they slip into debating by diminishing each other's chosen thing and trying to show why their particular chosen thing is the best.

### Possible Discussion Questions

- How did you react to your mini-conflict?
- Is this how you normally act in conflict situations? Why or why not?
- Often the two volunteers look for something right in front of them, rather than looking around the entire context. What did the volunteers do?
- What happened when you switched from debate to dialogue?
- When someone disagrees with you, do you always stop to ask questions?
- Is it difficult to listen when someone disagrees with you? Why?
- What made it easier in this activity?
- In what ways could you use these skills the next time you're in conflict with another person?

## Facilitator's Note

The difference between debate and dialogue is the process by which a person communicates. Debate is about proving your opponent wrong, while dialogue is more about expressing a viewpoint and trying to get your opponent to agree. In both cases you are trying to get someone to agree with you, but the method is different. Dialogue may not produce as much heat as debate, but it generates a great deal more light.

The parties to a dialogue aim not to defeat one another, but to enlighten one another. It is not a conflict, but a shared inquiry. In contrast to the debater's zero-sum game, in which every victory must be accompanied by a loss, dialogue permits both parties to emerge from their discussion enriched. Both can benefit from a shared pursuit of enlightenment

In dialogue, the intention is to really listen to one another's perspective with a willingness to be influenced by what we hear. Dialogue allows people to develop understanding for one another's perspectives, thoughts, and feelings as well as to reevaluate their own position in light of the other's understanding. In dialogue, everyone has a chance to be heard, understood, and to learn from each other

	<b>Dialogue</b>	<b>Debate</b>
<b>Conflict Style</b>	Collaborative: two or more sides work together toward a common understanding.	Competing: two sides oppose each other and attempt to prove each other wrong
<b>Goal</b>	Finding common ground	Winning
<b>Communication</b>	To understand, find meaning and find agreement.	To find flaws and to counter its arguments.
<b>Perspective</b>	Enlarges and possibly changes one's own perspective	Affirms a participant's own point of view.
<b>Positions</b>	Introspection on one's own position	Critique of the other position
<b>Solutions</b>	Open to possibility of reaching a better solution than any of the original solutions	Defends one's own positions as the best solution and excludes other solutions.

## Advanced Module

### Experiencing discrimination<sup>29</sup>



**Lesson Title:** Experiencing Discrimination

**Learning Objective:** Participants become aware of how discrimination happens within groups and simulate an experience of the discrimination to better understand the feelings associated with being discriminated against and discriminating against someone/group.

**Duration:** 30 minutes.

**Material:** Coloured Tape: 1-2 - red, 3-4 – yellow, the others - green. It is also possible to use differently shaped stickers or different symbols using masking tape.

#### Step-by-Step Instructions

1. The leader asks participants to stand in a circle and quickly sticks a coloured sticker on each participant's back.
2. Participants do not know the colour of the sticker on their own backs. They are not allowed to talk to each other or look at the stickers on their backs.
3. The leader instructs the participants to split into groups according to the stickers on their backs without talking to each other.
4. After the participants split into groups, the leader discusses the game with each group, starting with the largest.

#### Possible Discussion Questions

- What happened? How did you find yourself in your group?
- How did it feel before you found your own group? Why?
- How does it feel now? Why?
- Would you like to be transferred to another group? Why?
- Does this game reflect any aspects of real-life situations?
- How are the groups split into the majority and minority?

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<sup>29</sup> Adapted from the Foundation for the Development of Human Resources. (2007). *Managing Interethnic Relations Manual*, Tbilisi, Georgia.

## Facilitator's Note

This exercise could turn into a painful experience for those who will find themselves in the role of minorities. Therefore, it is important that the leader ensures subtle facilitation and enables every participant to express their feelings and ideas. The exercise enables the participants to make important observations and could trigger dramatic changes in personal values. Therefore, the feedback session becomes especially significant.

It often happens that a person is included in this or that group regardless of their own preference. Society imposes on the individual status, position and the rules of behavior (for example, in accordance with the status and size of the ethnic group);

Ethnic groups do not always agree that they have the status in society that they deserve, and such discontent can take various forms;

If the majority that is in a better position and, consequently, has more power is not attentive to the minority, there is a danger of conflict.

Non-verbal communication includes physical gestures such as facial expressions, signal and general gestures, body movements, use of colours, eye contact and the use of tone and sounds.

It is important to recognize the significance of non-verbal communication in normal interpersonal communication.

## Advanced Module

# Interrelationship between Minority and Majority<sup>31</sup>



**Lesson Title:** Interrelationship between Minority and Majority

**Objective:** Participants realize to what extent human behaviour and attitudes are determined by belonging to a group of this or that status. Participants realize to what extent the status of this group determines the behaviour of the members of the group and their attitude to other people.

**Duration:** 30 minutes.

**Material:** Written roles; notepads & markers; Table on a large sheet of paper; Handouts.

### Step-by-Step Instructions

1. Split participants into 4 groups. Each group is given a role with the corresponding formulation: “Ethnic majority”, “Authorities”, “Ethnic minority #1” and “Ethnic minority #2” (if it is a large group).
2. Facilitator instructs the group as follows: “You can give any two presents to each of the two groups. You are given 10 minutes to do that”
3. Each group gives the other groups a present orally or in writing, or in the form of material found in the environment of wherever the training is taking place, symbols, or any other combination. The recipient group can accept the present or reject it. The facilitator records the results in the table prepared in advance.
4. After all the groups exchange presents, participants start a joint discussion of the process.

### Possible Discussion Questions

- How easy was it to play the role?
- Why did you choose the presents that you did for this or that group?
- Did the groups like the presents? If not (if they were rejected), why?
- What expectations did the groups hold in relation to each other?

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<sup>31</sup> Adapted from the Foundation for the Development of Human Resources. (2007). *Managing Interethnic Relations Manual*, Tbilisi, Georgia.

## Facilitator Note

Often there is not enough communication between the different groups, preventing them from seeing each others' real needs. The instructions of the exercise do not forbid group members from approaching each other or asking each other questions. However, participants rarely use this opportunity.

The current status and power position of each group determines its behavior and attitude towards the other groups. After an individual becomes a member of this or that group, he is influenced by its status and his behavior is determined by the new group's norms

The process that develops during the exercise is a model of our society and allows the participants to become aware of the stereotypes and relationships between different ethnic groups.

When discussing the exercise, participants often find it difficult to abandon their roles and may continue criticizing each other. It is very important that the leader dissociates the participants so that they can look at the process from the perspective of an external observer. For this purpose, ask participants questions to bring them back to reality, i.e. "How many children do you have?" The questions should be neutral, and not very personal in order to avoid embarrassing the respondent. You can also explain to them that the purpose of these questions are to help imagine their new role;

The participants representing the "ethnic majority" might feel oppressed and have a feeling that the "authorities" give more attention to the "minorities". This reinforces the majority desire of "reverse discrimination" where they feel frustrated about the unfair treatment of members of majority groups, often resulting from preferential policies enacted by "authorities", intended to remedy prior discrimination against members of minority groups.

## Advanced Module

# “Walking through time”

## Perception of Identity<sup>33</sup>



**Lesson Title:** Walking through Time: Perception of Identity

**Objective:** Participants become more aware of the way ethnic and gender roles/identities change over time to develop openness and fair perception between different ethnic groups and/or gender groups and overcoming ethnic stereotypes.

**Duration:** 1 hr 30 minutes.

**Material:** Flip charts; pen and paper.

### Step-by-Step Instructions

1. Ask the participants to discuss and create a picture of their own ethnic or gender identity in the perspective of time (chronological changes) on 1 flipchart paper, answering the following three questions:
  - What we are
  - What we were
  - What we will be

*If there are different ethnic groups represented in the group ask the participants to split up into the group they identify most with and answer the three key statements. If the group is of the same ethnic group, divide groups up based on gender.*
2. Ask the groups to create a picture of the “other” group’s identity on 1 separate flipchart paper according to the same questions:
  - What they are
  - What they were
  - What they will be
3. The groups show each other their pictures - illustrating their own and the other group’s identity perception
4. Allow the participants to reflect on the different ideas and emotions, or tell each other what they think or feel about the similarities and differences of their self-perception and the evaluation made by the other group. They try to clarify the areas of misunderstanding and, based on the information received, correct the perception of their own group and the other group.
5. Analysis of possible changes in the participants’ lives and ideas as a result of the findings and conclusions resulting from the exercise.

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<sup>33</sup> Adapted from the Foundation for the Development of Human Resources. (2007). *Managing Interethnic Relations Manual*, Tbilisi, Georgia.

## Facilitator's Note

Mutual misperceptions of each others' group identity could cause conflict. Perceptions of each others' ethnic identities are formed through time. They are passed on from one generation to another and could transform into powerful things like stereotypes, prejudices, enemies.

Mutual perception often stems from the opinions held in relation to oneself. People often project their own feelings on other people. This phenomenon must be analysed so that it does not interfere with the formation of realistic opinions.

A vast amount of material is accumulated during the exercise, which makes it possible to analyze wrong ideas about each other's entrenching existing stereotypes and enemy image. The group has to be prepared for this exercise. On the first day of meeting, a mixed ethnic group will not be ready to discuss such sensitive topics like mutual perceptions. Ethnic stereotypes are often a tabooed theme. It is very important that group members know each other and that an atmosphere of trust is created to make sure that the process does not transform into the humiliation of one or another ethnic group. The facilitator needs to be mindful of how to guide this exercise away from such risks. The facilitator has to assess the ideas expressed, encourage positive perceptions and help the participants see the identical points in their perceptions, generalize the results of the exercise and enable the participants to express their ideas and emotions. It is also very important to ensure equal participation of all the ethnic and gender groups.

## Advanced Module

# What could civic integration look like?<sup>35</sup>



**Lesson Title:** What could civic integration look like?

**Objective:** Participants gain a deeper understanding of the concept of integration and differentiate between civic integration and ethnic assimilation.

**Duration:** 1 hr 30 min

**Material:** Flip charts and markers for each group.

### Step-by-Step Instructions

1. The group is divided into sub-groups of four or five people each. The sub-groups are given the following instructions: “Imagine that you wake up one day, let us say in 20 years’ time, and find out that ethnic minorities and majorities have already integrated with each other in the most constructive way. Not only have they preserved their cultural and ethnic identities, but they have also developed them. Everyone’s needs and interests are satisfied. Your task is to imagine and then write down the indicators or visible signs of this kind of successful integration that have already taken place.”
2. The sub-groups are asked to write down their ideas and present them to the entire group. After presenting the material, the group is asked to define the concept of integration based on group work.
3. After formulating the definition, the group starts a discussion focusing on the following question: “What can we do to make the integration process constructive?”

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<sup>35</sup> Adapted from the Foundation for the Development of Human Resources. (2007). *Managing Interethnic Relations Manual*, Tbilisi, Georgia.

## Basic Module

# The story of the rainbow



By Anne Hope 1978, based on Indian Legend

Once upon a time, all the colours in the world started to quarrel; each claimed that she was the best, the most important, the most useful, the favourite...

**Green** said: "Clearly I am the most important. I'm the sign of life and of hope. I was chosen for grass, trees, leaves--without me all the animals would die. Look out over the countryside and you will see that I am in the majority."

**Blue** interrupted: "You only think about the earth but consider the sky and the sea. It is water that is the basis of life and this is drawn up by the clouds from the blue sea. The sky gives space and peace and serenity. Without my peace you would all be nothing but busybodies."

**Yellow** chuckled: "You are all so serious. I bring laughter, gaiety and warmth into the world. The sun is yellow, the moon is yellow, the stars are yellow. Every time you look at a sunflower the whole world starts to smile. Without me there would be no fun."

**Orange** started next to blow her own trumpet: "I'm the colour of health and strength. I may be scarce, but I am precious for I serve the inner needs of human life. I carry all the most important vitamins. Think of carrots and pumpkins, oranges, mangoes and pawpaws. I don't hang around all the time, but when I fill the sky at sunrise or sunset, my beauty is so striking that no one gives another thought to any of you."

**Red** could stand it no longer. He shouted out: "I'm the ruler of you all, blood, life's blood. I'm the colour of danger and of bravery. I'm willing to fight for a cause. I bring fire in the blood and without me the earth would be as empty as the moon. I am the colour of passion and love; the red rose, poinsettia and poppy."

**Purple** rose up to his full height. He was very tall and he spoke with great pomp: "I am the colour of royalty and power. Kings, chiefs and bishops have always chosen me for I am a sign of authority and wisdom. People do not question me---they listen and obey."

**Indigo** spoke much more quietly than all the others, but just as determinedly: "Think of me, you all become superficial. I represent thought and reflection, twilight and deep waters. You need me for balance in contrast, for prayer and inner peace."

And so the colours went on posing, each convinced that they were the best. Their quarrelling became louder and louder. Suddenly there was a startling flash of brilliant white lightning; thunder rolled and boomed. Rain started to pour down relentlessly. The colours all crouched down in fear, drawing close to one another for comfort.

Then the Rain spoke: "You foolish colours, fighting amongst yourselves, each trying to dominate the rest. Do you not know that God made you all? Each for a special purpose, unique and different. He loves you all. He wants you all to join hands with one another. He will stretch you across the sky in a great bowl of colour, as a reminder that he loves you all, that you can live together in peace. The rainbow will be a promise that He is with you and a sign of hope for tomorrow."

And so whenever God has used a good rain to wash the world, a rainbow appears in the sky. When we see it, let us remember to appreciate one another and not think we are superior than the other.

# Advanced Module

## Structured Dialogue Step-by-Step Instructions<sup>37</sup>



A structuring dialogue flow allows a small group of people to engage in meaningful dialogue about a complex or complicated problem disturbing the community.

The Flow of the Dialogue	Time
1. Welcome and Orientation	5 min
2. Communication Agreements	15 min
3. Participants Introductions and Hopes	15 min
4. Opening Question #1	20 min
5. Opening Question #2	15 min
6. Opening Question #3	15 min
7. Questions of Genuine Interest	15 min
8. Closing	10 min

### Step-by-Step Instructions

#### 1. Welcome and Orientation

A script such as “Welcome, I’m glad that you decided to participate in this dialogue. It’s likely that each of you has been affected differently by (*topic of the conversation*). This dialogue is a time when you’re welcome to speak about your experience and your views, as well as a time to commit to listening to each other’s views with resilience, even when you hear something that might be upsetting. By speaking from the heart and listening deeply, we hope that you will understand each other better and learn something about each other that will contribute to strengthening interfaith relations.”

“Let me tell you a little about the flow of the dialogue (*refer to flipchart if needed*).

You will begin by making some Communication Agreements for your time together. Then there will be a quick go round in which you introduce yourself and say something about what led you to participate or what you hope to gain from this dialogue.

Next, we will have three rounds of Opening Questions that I will pose and each of you will have an opportunity to respond to them, in turn.

Following that, you will have about half an hour for less structured conversation. We call this Questions of Genuine Interest and hope that you will explore connections between your experiences and perspectives and ask each other questions to learn more. You can also note similarities and differences in your views at this point although without any attempts to convince others.

Finally, you will have time at the end for each of you to say some closing words. We plan to end by (*insert time*).

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<sup>37</sup> Adapted from Interfaith Mediation Center, Public Conversations Project, and University of Massachusetts-Boston and Collaboration Specialists. (2014). *Reflective Structured Dialogue A Dialogic Approach to Peacebuilding*. Boston, MA.

## 2. Communication Agreements

Example of Agreement could be....

"The *spirit* of our speaking and listening:

We will speak for ourselves and from our own experience.

We will not criticize the views of other participants or attempt to convince them.

We will listen with resilience when we hear something that is hard to hear.

The *form* of our speaking and listening:

We will participate within the time frames and share speaking time.

We will not interrupt except to indicate that we cannot hear a speaker.

We will "pass" if we do not wish to speak.

The *confidentiality* of this dialogue:

Following the dialogue, we will speak about what happened in ways that do not allow other speakers to be identified and will honor any specific request from a speaker.

If you don't want to speak, you can say 'Pass'.

Are there any questions about what any of these Agreements mean? Would you like to suggest any changes or additions?"

*(If a suggestion is made and agreed to by all, add it to the flipchart written list.)*

## 3. Introductions and Hopes

Example of introduction could be....

"Let's start by going around, saying your name and \_\_\_\_\_ (*choose one or 2 of the following*):

Something that led you to accept the invitation to join this dialogue.

or

Something that you hope to experience or learn while you are here.

or

Something that could happen in this dialogue that would lead you to feel glad that you decided to participate.

Please say just a few sentences, as you won't have more than a minute."

*Give people a minute to think, then ask a participant to begin this go round.)*

## 4. Opening Question #1 (3 minutes per person)

"You will each have up to 3 minutes to respond to the following question:

*(Facilitator chooses one of the following questions)*

How have events related to (insert main problem being discussed) affected you personally?

*(or)*

Could you tell a story from your personal life experience that would help other people better understand your views and concerns about interfaith relations?"

Facilitator explains:

"The pass agreement is in effect and if you are not ready to speak, you can just say pass. After we have finished the go-round, I will come back to you and you can choose to speak then or keep your pass."

AND

"Remember that you will not be responding to one another, but rather each of you will respond to this question. You may want to jot down some thoughts, connections or ideas to explore later in the dialogue (on your notepads)."

*(Give people 2 minutes to think, then choose someone to begin the go-round.)*

5. **Opening Question #2 (2 minutes per person)**

Facilitator explains:

“Now you will have up to 2 minutes to respond to this 2<sup>nd</sup> question:

What is at the heart of the matter for you, when you think about *(insert main problem being discussed)*?

OR

What is the core issue for you, when you think about *(insert main problem being discussed)*?”

*(Repeat the question and tell people that they will have 2 minutes to reflect before they begin.)*

*(Remind people that they have notepads and pens to jot down ideas they would like to speak about later or questions that they would like to ask based on what they have heard.)*

*(Ask the person who spoke last to begin this go around and proceed in the opposite direction.)*

6. **Opening Question #3 (2 minutes per person)**

“Now I’m going to read the third question. You will have 2 minutes to reflect on it and then each of you will speak for up to 2 minutes in response.

When you think about *(insert main problem being discussed)*, are there any aspects of these issues that are complicated for you? Do you have any mixed feelings or sometimes feel torn in different directions?

or

Have your views changed over time in any way?

“Is the question clear?”

*(If no, clarify until the question is understood. If yes, give participants 2 minutes to reflect and then say the following:)*

“This time, anyone can begin and you can respond in whatever order. When you are ready to go, raise your hand and you can speak.”

7. **Connected Conversation and Questions of Genuine Interest**

“You are now at the point when you will be able to talk more freely. It’s important to remember why you are here, not to debate or convince, but to speak from your heart, to listen with open hearts, to reflect on your own views and try your best to understand others’ views.

This is a time to make connections between what is on your mind and something others have said. You can ask a question, pursue a theme, explore similarities and differences, or comment on what you have heard.

*Distribute handouts with the following text and ask for participants to read them aloud.*

**Ask a question:** Is there something someone said that you’d like to understand better?

**Note a point of learning:** Have you heard something that stirred fresh thoughts or feelings?

**Add a thought:** Has an interesting theme or idea emerged that you would like to add to?

**Clarify differences:** Have you heard something you disagreed with? If so, first check to see if you understood it correctly. Then say what was distressing to you and why.”

*Give people 2 minutes and encourage them to try to think of a question they would like to ask another individual or the group. At the end of 2 minutes, say:*

“The intention here is for everyone to have an opportunity to ask or answer a question. Remember that you have agreed to share speaking time. Who would like to ask a question of an individual or of the group to get us started?”

8. **Closing (2 minutes per person)**

“Now it’s time to bring the dialogue to a close. You will each have up to 2 minutes to speak in response to the following questions:

*Facilitator chooses 2 of these questions and reads them*

What will you take away with you from this dialogue---an idea, a memory or something that you learned?

OR

Are there next steps that you would like to take?

OR

Is there something you would like to add to bring this dialogue to a satisfying closure?

OR

What did you do---or not do---that contributed to a feeling of connection and understanding?”

The structured dialogue flow provides many suggestions and choices but does not anticipate your specific group’s needs and culture or your preferred style as a facilitator. You should consider following the Plan, as written, the first few times that you facilitate, until you feel comfortable and confident with it and then you won’t need any script to help you guide a successful structured dialogue.

Additional Opening Questions that could be beneficial to ask, depending on your group:

What is most encouraging, confusing or worrisome for you about the current situation regarding (insert main problem facing the community) ?

What strengths or values have you found yourself referring to as you try to understand and respond to what has been going on?

How have your concerns and your thinking shifted over time?

How has the current situation affected your identity as a (insert ethnic, religious, or gender group)? Can you speak about a personal experience related to this shift?

What positive opportunities or possibilities do you see that could come from this situation?

## Facilitator's Note

An intervention is compassionate when it serves the group's needs, honors the spirit of dialogue, and does not shame or blame the participant. Rather than making a judgment, the facilitator enquires about what he/she noticed and acknowledges it may be a misreading of the situation. An example of this might be if a participant's comments in the Opening Question go round sounds like he/she is implying that anyone who disagrees is immoral or unrealistic. He/she hasn't directly criticized another participant, but this kind of tone and language make you feel uncertain about whether he/she is insulting the intelligence and morality of those with different views. Rather than "calling her on it," by saying "you have violated our Agreement about criticizing others' views," you might try checking out your interpretation and its underlying assumptions. Doing so could serve the needs of the group and validate your role as facilitator and servant-leader. You might express curiosity about the needs of the group by saying, "it sounds like you have really strong feelings about this. How are others of you who have different views hearing what he/she is saying? Are you feeling criticized or shutdown or are you still able to listen with resilience?"

The Purpose/Slip/Agreement (PSA) guideline, is sometimes helpful in these situations. PSA is clear, respectful and non-shaming, which are all important values to model in our behavior as facilitators.

P = Purpose, S = Slip, A = Alternative

You could begin an intervention by recalling the Purpose of the dialogue, state the Slip committed by a participant, (how he/she violated an Agreement) and provide an Alternative behavior. An example of this might be "you all came together today to learn and understand more about each other (Purpose). When you said that "no good Christian would ever agree with what \_\_\_\_ said," you slipped in your commitment to not criticize others and also to speak from your personal experience, not on behalf of others (Slip). Clearly you feel very passionately about this, I'm wondering if there is a way that you could speak what is true for you, without presuming that you have the authority to speak on behalf of others (Alternative)."

## Advanced Module

# “Designing an Agenda for Dialogue”



**Lesson Title:** How to design an agenda for dialogue between representatives of communities or families

**Objective:** Participants become comfortable with the steps and critical thinking skills needed to design an effective agenda for any dialogue

**Duration:** Could be over days or 1 day prior to the dialogue

**Material:** notepad and pen

### Step-by-Step Instructions

1. Sit with the parties themselves ahead of time (at least 1 day before the start of proposed dialogue) to collect information about what they would like to get out of the dialogue
2. Gather information from other stakeholders (INGOs, NGOs, CBOs, informal groups, authorities etc) to understand their perspective on what is needed for the dialogue.
3. Draft a list of major needs/expectations based on your collected information. Decide if you should include any other needs or expectations that you haven't heard but could see based on your interactions with parties and stakeholders. Check to see if there's any particular themes that are forming (trust building, etc).
4. Begin writing a draft agenda, keep in mind the following principles:  
Objectives: when designing the overall objectives of the dialogue take the needs/expectations and try to visualize the ideal end result of achieving these.  
Time: Make sure you put in ample time for opening/intros (with the expectation that this will not start on time so allow for delays in the timeframe you are constructing)

## Basic Module

# Problem Solving (end of Trainings)



**Lesson Title:** Problem Solving (end of trainings)

**Objective:** Participants identify challenges to incorporating training in participant's everyday lives and possible solutions to these challenges

**Duration:** 10-20min

**Material:** Notebook and pens

### Step-by-Step Instructions

1. Break large groups into smaller teams of four to seven participants (having at least three small teams works best).
2. Give each person a sheet of paper and have participants write down one thing that is making them nervous or concerned about applying their newfound skills in their everyday lives.
3. Collect the sheets of paper, then shuffle them and pass them out again.
4. Have each small team brainstorm ways to overcome the challenges identified (*make sure they write down their ideas on the original paper*).
5. After 5 minutes, have the teams pass their sheets of paper to another team to brainstorm.

*Three rounds are usually sufficient. Then have the teams present their concerns and solutions to the large group.*

### Possible Discussion Questions

- How do you feel now about your concerns?
- What insight did you gain by problem-solving your issues?
- In what way did this activity make you more confident about using your new skills?

*Alternative Process:*

*Record the challenges and solutions in plenary on flipchart paper in front of the group.*

## Intermediate Module

# Group problem-solving



**Lesson Title:** Group Problem-Solving

**Objective:** Participants become more familiar with holding and facilitating a problem-solving dialogue.

**Duration:** 1hr

**Material:** Flipchart, markers, notepads, and pens

This is a form of decision-making based on listening to suggestions and points of view of everyone involved in a group dispute. In a consensus decision, the group does not vote, but arrives at a win-win decision through the sharing of perceptions and discussion that is facilitated by a neutral person.

The process of group problem-solving parallels the steps of principled negotiation, except it involves more than 2 people. Success depends on all the participants, not only the facilitator, functioning as empathic listeners, and using skills of active listening to arrive at a solution that meets the needs of all involved.

There are some specific characteristics of group consensus problem-solving:

- Every member of the group takes the responsibility to participate in the process.
- Each member tries not to block the participation of others while standing up for her own interests and principles.
- Each member assumes responsibility for stating his point of disagreement clearly.
- Each member gives in wherever possible without compromising her interests.
- The members of the group are responsible for summarizing a statement before another statement is added to the discussion.

Below is an overview of the group problem-solving process:

1. Agree to Problem Solve
2. Gather Points of View
3. Focus on Interests/Needs
4. Create Win-Win Options
5. Evaluate Options
6. Create an Agreement
7. Follow-up

## Step-by-Step Instructions

1. Explain the purpose of the meeting. Establish necessary guidelines:  
Everyone sits in a way where everyone can see each other (i.e. a circle or half-circle)  
Everything will remain private.  
Everyone will take turns talking and listening.  
Every time a person presents a point of view, someone from the group must summarize that point of view before anyone else can present another point of view.
2. Encourage participants to share what they know and what they feel about the problem.  
Allow participants to speak if their point of view hasn't already been shared.  
Help the group decide on a problem statement – what you are trying to solve in this meeting.
3. Try to find and emphasize any shared interests/needs  
What they say is their stance (reveals the position)  
Why that is important to them (reveals underlying interests)  
What is the most important thing that they are not getting right now that is vital to their existence (reveals their unmet needs)  
If participants have trouble, you might have them: Tell why they think the problem isn't going away.  
Ask them what they think might happen if the group doesn't solve the problem.
4. Brainstorm win-win options that meet everyone's interests and satisfy needs.
5. Have the group evaluate the ideas by which options will be judged.  
Test each option by asking if it meets the criteria.  
Eliminate options that don't practically work and focus only on the most promising ones.  
Try to combine all or parts of ideas until they work for everyone.
6. Create an Agreement  
Make sure all participants listen to make sure they understand the agreement.  
Give participants an opportunity to discuss concerns they have with the agreement.  
Help the group finalize the plan – decide the "whos, whats, whens, wheres, and hows."
7. Set dates for check-ins to meet with the different reps of the group in the future to discuss:  
Is the plan working?  
Any changes in the plan necessary?  
Is everyone getting his or her needs/interests met?

## Facilitator's Note

Due to the number of people within the group (i.e. more than 2) challenges that are unique to the group process can arise yet be managed with skillful facilitation. For example, if one person is monopolizing the discussion, the facilitator can acknowledge the person's contribution and suggest that others might want to share.

If someone is revealing painful personal or sensitive information, acknowledge the feelings expressed and suggest a longer discussion outside of the large group.

If members are silent and unresponsive, ask them to pair up so that they might talk more freely. Or address the group directly by asking for their perceptions about why the group is not interacting.

Other problems include side conversations, becoming sidetracked, undercurrents that disrupt the group effort, and someone being rude to the facilitator.

Managing arguments within the group is another challenge. Here are a few suggestions to manage this:

- Stay calm
- Try to move the conversation away from personalities and toward the problem by asking a focused question that either gets more information or reveals reasons for the divergent views ("From your experience, what has brought you to this point of view?")
- Rephrase the situation to the group to get their perception ("So Majok is feeling that Elizabeth's comment does not match his experience. Does anyone have a similar experience they can offer?").

## Negotiation

Negotiation is a dialogue process that happens between two or more people so they can reach an agreement of incompatible goals by themselves. They are still able to communicate to each other but the communication is a bit more tense and not as friendly as it was during the dialogue or problem solving process. Yet, they can still speak with each other and communicate.

## Basic Module

# Position/Interest/Needs: The Orange Story



**Lesson Title:** The Orange Story

**Learning Objective:** Participants understand the difference between what someone says they want (their position), what purpose they want it for (their interest), and why they need it (their need) so they can identify the underlying needs of a party in conflict in order to better negotiate themselves or help mediate between parties.

**Duration:** 10-20min

**Material:** Nothing

### Step-by-Step Instructions

1. Share the Orange Story with the group:

#### **THE ORANGE STORY**

One Saturday morning after a long week at work, a parent plans to sleep in a little later than usual. Instead the parent awakes to the sound of two children arguing. Let's say that one of the children is nine years old and the other is seven years old. At first the parent tries to ignore the dispute and go back to sleep. But this does not work, because the children are getting louder. It sounds like they are arguing about an orange.

Now, let's say that you are the parent in this story. You get out of bed to go help settle the conflict, which seems to be escalating. You are a somewhat upset that your sleep has been interrupted and a bit tired too. You see the problem immediately: there is only one orange and both children want it. What do you do?

2. Facilitator elicits proposed actions and approaches from participants. Likely suggestions include: cut the orange in half, take the orange away, give one an apple and the other the orange, etc.)
3. After the class has exhausted suggestions, provide the "rest of story" ...  
In fact in the real story it turned out that one child wanted the orange peel to use in making cake frosting for a friend's birthday and the other wanted the orange sections (i.e., meat or fruit) to help ward of oncoming symptoms of a common cold.
4. Explain the Moral of the story: if the parent had taken the time to ask each child why they wanted the orange, then it would have been possible to satisfy both parties completely. It is easy to assume that the needs of the parties in conflict can only be met at each other's expense (win-lose). By **listening** to the needs of the parties, it is often possible to discover a solution that is better than cutting the orange in half and compromising (looking for a win-win).
5. Transition to subject of 'violence' from Orange Story. .... So there are many ways a person could approach the situation portrayed in the Orange Story. More ways to approach the situation come to mind when you really think about it.
6. Analogy of the Onion where the outer layer contains the positions that we take publicly, for all to see and hear. Underneath these are our Interests – what we want to achieve from a particular situation. And, underneath these are our Needs that are vitally important to use (our Basic Human Needs). See example below.

### School Conflict Example

Elizabeth

**Position:** I don't want to be in school.

**Interests:** My friends think girls going to school is stupid and they make fun of me.

**Need:** Not fulfilling her need for Belonging to her group of friends and having Fun

### Family Conflict Example

Majok

**Position:** Fighting with father to attend school.

**Interests:** I like cattle keeping, but I love math and want to go to school.

**Needs:** Using all of my energy to tend cattle gets me money for my family now, but I miss school and rather become an engineer so I can build haffirs for my cattle and my family makes more money that way in the future (Basic Needs: Inner Power, Freedom, Belonging)

## Facilitator's Note

A compromise between positions usually does not produce an agreement that truly meets the needs that cause the problem. To resolve a problem we have to focus on the needs that are creating the conflict making it possible to find a solution that might actually satisfy both sides. In order to shift the focus from positions to interests it is necessary to express the underlying needs that are involved.

# Mediation



In mediation, a third party – the mediator – helps both sides work out an agreement by helping them work out what their issues are and what their options are, and then using those options to work out an agreement. Mediation is the practical alternative to going to see the judge (civil or customary) – the arbitrator.

The mediator won't ever take sides. The disputing parties (not the mediator), decide whether they can resolve things and what the outcome should be. The mediator is the facilitator who can guide them along the process.

## Qualities of a Mediator

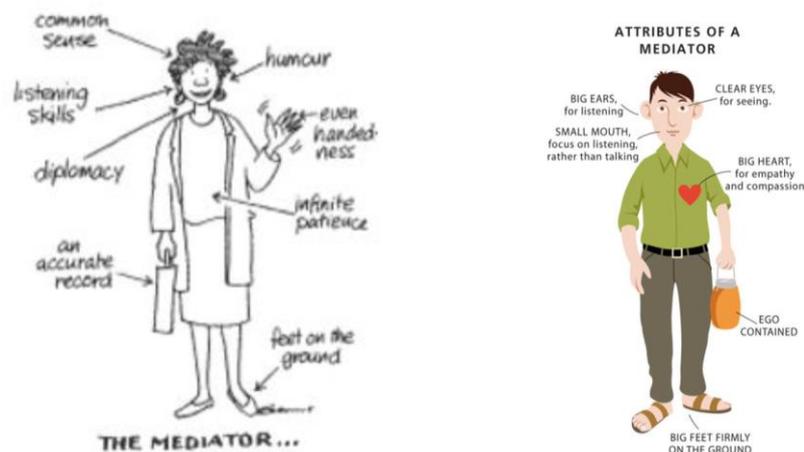


Diagram taken from CARE Burundi Peace Club Manual

- He/she has the confidence of all parties in conflict;
- He/he is impartial;
- He/she is a respected and respectable person;
- He/she is a Peace Maker;
- He/she is a humble person;
- He/she is able to contain his/her own emotions and the emotions of others;
- He/she is empathic with every party, not showing sympathy for any group specifically;
- Has a good memory that allows him to remember stories of conflicts and peace;
- Has 'large ears' to hear and listen carefully to what is being said about the conflict,
- Has 'clear eyes' to enable him to see and understand;
- Has a 'small mouth', as the mediator shall say little but listen much;
- Has a big heart that allows him to keep all the history of conflict and trauma;
- Has a large bladder that allows it to accumulate the facts without being intrusive;
- Has a personal 'bag' where he puts his own ideas.

## Role of Mediator

**Build Trust:** Your first job, and one that continues throughout the mediation session, is to build trust with the parties so that they will let you help them work out their differences.

Find a place (and time) where all parties feel safe by mutual agreement

Keep the process fair and “clean” so that opposing parties feel safe

**Collect Information:** Your second job is to collect information that will give you clues as to how to help the parties. Conduct conflict analysis to uncover the causes/effects, different points of view, positions/interest needs of the conflict parties etc (See Section 1 and 2)

**Share Information:** Your third job is to share – or have the parties share – appropriate information (learned in private sessions) from one party to another in order to help them understand each other better (while respecting confidentiality)

Facilitate communication between the parties to ensure that they include others

Help to clarify the issues discussed

**Problem-Solve:** Once you and the parties have all the information you need, your last job is to help the parties problem solve different ways their conflict could be resolved, until they reach an agreement

Assist the parties to go beyond their positions and explore their interests/needs and ways to achieve them;

Help the parties to negotiate the final agreement.



## Principles of the Mediation Process

**Neutrality.** As a mediator, you will treat each person equally and fairly. You will not take sides, play favourites, or decide who's right or wrong.

**Self-determination.** The principle of self-determination means that you will respect the parties' right to decide for themselves how to settle their differences. As difficult as it might be, you should not give advice or make suggestions; rather you should help the parties to find out those solutions for themselves. Finally, you cannot decide what the agreement will say.

**Confidentiality.** The promise of confidentiality guarantees that you will not share information about what happened or what was said in mediation except with your mediation advisor. In addition, during a mediation session, you must not tell one person what the other person(s) said to you in confidence unless you have been given permission to do so.

**Consent.** Consent is the principle that people agree voluntarily to participate in mediation. They are never forced to come to mediation and they are never forced to sign an agreement.

### A Mediation Process (example)



## Basic Module

# Mediation Process

## Understanding Mediation Process



**Lesson Title:** Understanding the Mediation Process

**Objective:** Participants demonstrate an understanding of the mediation process, specifically the different steps used during a mediation. Depending on the size of the group, you can pair up participants or divide the group into 2-4 sub-groups.

**Duration:** 15 min

**Material:** Nothing

### Step-by-Step Instructions

1. Copy the name of each step in the Mediation Process example on the previous page onto coloured paper/post-its/or sheets of notebook paper (one step per page), and make one of these sets for each pair or group.
2. Before handing out the sets, mix up the steps in each set so they are not in the correct order.
3. As you hand out the sets of paper/post-its/sheets of notebook paper with one step per page, explain that each pair or group has to work together to put the steps in the correct order using a flipchart paper, a table or the ground (depending on where the training is taking place).
4. When participants finish, have the pairs or groups look to see what step order other pairs/groups created.
5. Have the groups explain the correct order of Mediation process stops (Refer to previous page where needed).

## Basic Module

# Usual Mediation Mistakes



**Lesson Title:** Identifying the usual mediation mistakes

**Objective:** Participant identify the common mediator mistakes so they can consciously work on preventing them from happening

**Duration:** 25-30 min

**Material:** Nothing

### Step-by-Step Instructions

- 1) Break up the group into 2-4 sub-groups (depending on the size of the group).
- 2) Ask the groups to take 5 min to decide which conflict they identified in the Understanding Conflict exercises that they often encounter in their everyday lives and who will be the mediator to try and resolve the conflict. Explain that you'll have 5-10 min to conduct a role-play where you are INTENTIONALLY making mistakes, such as:
  - Forgetting to mention confidentiality;
  - Telling one disputant to begin (instead of asking who wants to begin);
  - Taking sides with one disputant or the other;
  - Telling the disputants how to solve their problem;
  - Not listening (being distracted);
  - Interrupting a disputant who is speaking.

3) Explain that the group(s) not in the role-play will be asked to list all the mistakes as they happen in order to highlight the proper steps of the mediation process.

Intermediate/Advanced Module: Mediation for Large Groups (30+ people)

Large group mediation meetings take considerably longer to set up the everyday two-party mediations. Detailed planning and preparation helps people feel included and promotes confidence in the mediators and the process. This is particularly important where the current situation has existed for a long time and participants may have become increasingly frustrated with the continuation of a particular conflict or cycle of conflicts (example: revenge killings/child abductions). The following mediator points are important to consider prior to a meeting:

**How confident/experienced are the mediators?** – Whether a single mediator or a team of mediators is facilitating the process, it is important that each mediator knows their strengths and their limitations. If you are not comfortable staging a meeting for 30 or more people, break the task down into manageable smaller ‘bite sized’ chunks and arrange a series of smaller meetings and/or get help from co-workers.

**Is there a clear meeting plan?** – Different situations will require different plans, but you should consider whether it is clear who will be present, who will be able to speak and when, whether there are preliminary discussions/meetings before an open forum is introduced, and how you will recognize when a workable consensus has been achieved (majority or total agreement?) Clear ground rules at the outset of the meeting are essential.

**How will dissent be managed?** – When there are several parties and issues involved, the opportunity for dissent will increase. It is often the case that, where the rights and lifestyles of a group appear to be threatened, strong emotions will need to be expressed. Mediators may have to be more assertive than usual to curtail unhelpful, irrelevant and repetitive contributions so that everyone has the opportunity to speak and be heard. Clarity, patience and firmness are needed and flexibility as it is often necessary to change track many times en route to meet the needs of the participants.

Careful organization will help make the meeting run smoothly. Make sure the following are decided and organized:

- Who is coming to the meeting, who will invite them, and the most effective form of invitation. It is important that the process is as inclusive as possible, as exclusion may jeopardize the success of the mediation process.
- When and where to meet. The venue must be local, available and accessible. Transport may be a consideration.
- Who will publicize the meeting, signpost the meeting, provide reception and if necessary, refreshments
- What back up the mediators require e.g. support staff to take minutes, circulate papers, etc? What security personnel is appropriate and where they will station themselves?
- What physical resources are required e.g. name labels? seating plan? flip chart paper and stand(s)? marker pens? notepads? pens? visual aids? microphone/PA system? sufficient seats.?

**Lesson Title:** Practicing Large Group Mediation Preparation**Objective:** Participants become familiar with the practicalities of holding large group mediation by thinking through the planning steps**Duration:** 1hr 30 min**Material:** Notepads and pens, flipchart paper, marker pens**Step-by-Step Instructions**

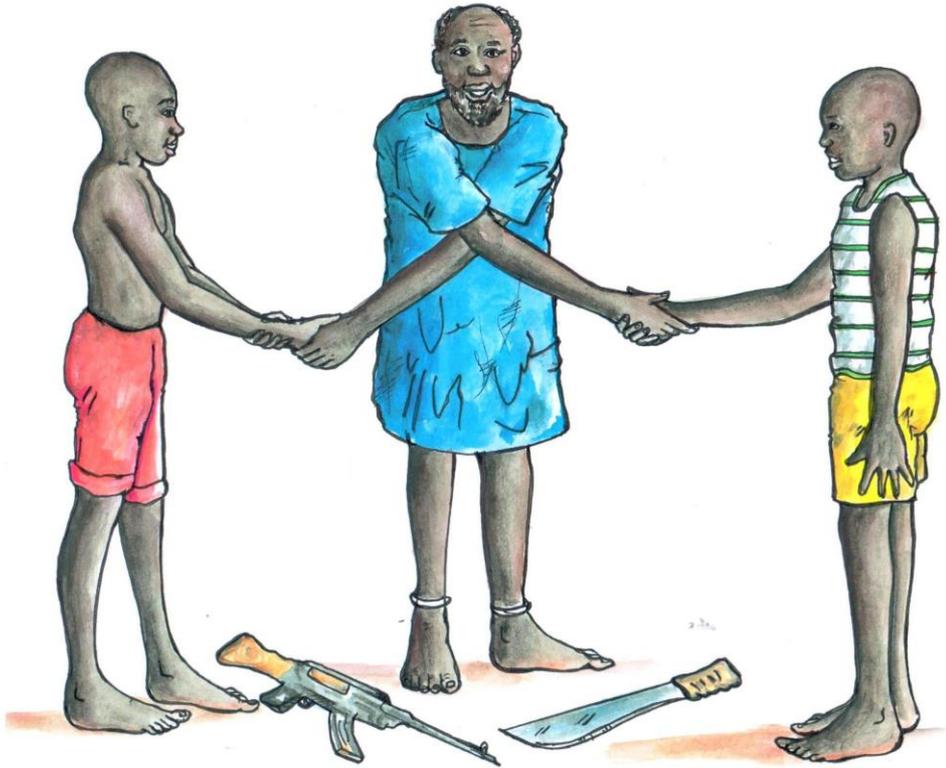
- 1) Explain that your group has been asked to mediate a common conflict in your community (brainstorm and pick one conflict that everyone is comfortable with)
- 2) Divide into 2-4 sub-groups to work through the questions listed previously. Write out the questions (in short form) on flipchart paper for all groups so they can use it as a planning outline.
- 3) Give the groups 30 min to think through the answers to the questions and write them down on the flipcharts
- 4) Ask the groups to present their planning outline to the bigger group (7 min per group).
- 5) Ask for questions/comments from the rest of the group after each presentation (3 min for Q/A per group)

**Facilitator's Note****Who Should be Present in the Mediation?**

The first and most important task in planning for any large group mediation, is to identify all of those involved. An effective way of guaranteeing inclusion of all relevant parties can be labeled "fanning out," by which I mean asking the parties who were originally identified to provide contacts for others involved in the situation that includes both supporters and opponents. If there is doubt about whether any individual or organizational representatives should be included, it is best to choose inclusion over exclusion. Without participation and buy-in for the process and for any agreed upon outcomes by all stakeholders, any agreement reached may be actively opposed by spoilers who were not present or felt they weren't being recognized while present in the mediation.

It's critical to balance participation so that no group is over- or under- represented. Alongside including representatives with strong attitudes, interests, or actions, it can also be useful to include parties who are not directly involved in resolving the existing problem or conflict, but who might be part of a supportive community or network that will follow up and help to preserve and implement any agreements after the session.

## Arbitration



When mediation fails to achieve an agreement between two or more parties, arbitration is the remaining conflict management process available to resolve the conflict. However, this process requires the parties to surrender their decision-making power to the arbitrator – normally customary or civil judges – and agree to abide by the arbitrator's decision. This process is usually used when the parties can no longer communicate to each other because emotions are too raw or entrenched and attitudes/mindsets might be so polarized that they refuse to meet with a third-party mediator.

## Basic Module

# “What kind of Justice”



**Lesson Title:** What are different kind of justices?

**Objective:** Participants understand the different kinds of justice models and which ones they prefer

**Duration:** 1hr 30 min

**Material:** Notepads and pens, flipchart paper, markers

### Step-by-Step Instructions

1. Explain to the participants that people have different perceptions of what justice means. If we view justice being served from an arbitration (crime is a violation of law/rules, judge gives a punishment for the guilty party) perspective, we tend to stick to three questions (write these on the flipchart on the left side of the paper:

What law/rule did they break?

Who did it?

What they deserve as punishment?

Ask the participants if there are other questions that tend to be asked when thinking from an arbitration (judge providing justice) perspective? Write down the questions they provide under the original three questions.

2. Explain to the participants that there is a concept called **restorative justice**<sup>39</sup> that has come out of the need to provide an alternative to arbitration that takes power away from the victim and the community affected by the crime committed. **By involving the victim, aggressor and the community affected together, the crime is less about breaking a law/rule and more about breaking relationships or harming people which needs to be mended in order for everyone to heal.**

The questions that are asked when thinking about restorative justice are (write this on the right side of the flipchart):

Who has been harmed?

What are their needs that haven't been met?

Who has the obligation to meet their needs?

Who needs to be heard in this situation?

What is the process to involve all voiced to make things right?

Ask the participants if there are other questions they think could be included when thinking about restorative justice

3. Ask the participants if they have seen judges approach justice in a restorative way. Ask some of the participants to share these stories.
4. Ask the participants to stand up and move themselves to the right side of the space if they feel restorative justice is the best method to achieve justice. If they feel the arbitration approach to justice is the best method to achieve justice, ask them to move to the left. Then, let 2-4 people explain why they are standing where they are standing.

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<sup>39</sup> Zehr, Howard. (2015). *Little Book of Restorative Justice, Revised and Updated*. New York Good Books.

## Section 4: Peace Committees and Peace Clubs: Roles and Responsibilities



Peace Committees are an interest group with the community-mandated responsibility of peacefully responding and resolving everyday individual, family, and community-based conflicts, preventing conflict from erupting, and helping build positive relationships with people across conflict divides by engaging in peacebuilding and reconciliation efforts. It mainly focuses on conflict resolution/management, peacebuilding conflict prevention strategies. It is important to stress that it is a community body formed by and for the community. It is not a CARE International representative body, although CARE International will contribute to periodically advise and guide.

### Code of Conduct for Peace Committee

- As members of the community, feels the obligation to prevent conflict, resolve conflict and doing advocacy. The long-term actions are set up according to the conflict prevention needs of the community regardless of race, religion, gender or nationality.
- Strives to involve intended beneficiaries in the design, management, and implementation of its long-term action plan and to achieve full community participation
- Be extremely careful not to cause their fellow community members any harm in any way. Peace Committee members will not misuse their position in the committee in any way.
- Recognize the importance of respecting the culture, structures, beliefs, and customs of the local communities.
- Affirms that assistance by the Peace Committee will not depend on the adherence of the recipients to any particular opinions or religions.
- Be accountable to the community and will reflect with openness and transparency.

- Being a member is a voluntary commitment, membership does not attract any remuneration or benefits.

## Roles of the Peace Committee

Peace Committees have a role in three conflict intervention strategies: Conflict Management, Peacebuilding and Conflict Prevention. In order to fulfil these strategies, the Peace Committees will engage in different advocacy/mobilization, conflict resolution methods, and dialogues to de-escalate, resolve, manage, and prevent conflicts from spiralling in their community. Their roles are divided up by the stages of conflict below.

### Conflict Management

Ending a conflict through mediation, negotiation, or arbitration by helping find an agreement

#### Confrontation Stage

- When conflict is visible to outsiders (aggressive behaviour either physical or passive – protests, etc)
- Example: encouraging conflict parties to separate from each other so they do not keep inflicting harm on each other
- Communication between parties is still possible, though lukewarm
- Example: encourage the conflict parties to engage in problem-solving dialogue and about why they are upset and encourage them to dig deeper to discuss their underlying needs that are not being met.
- Conflict is about to blow up
- Example: Try to communicate with the parties in conflict to de-escalate the situation so they can negotiate a solution themselves or help them engage in dialogue so they can find a solution to the problem that is causing the conflict. If things are beyond your assistance, inform Peace Committee members and/or authorities who are in a better position to de-escalate the situation.

#### Crisis Stage

- Conflict is very hot and spiralled from initial confrontation (fighting breaks out, property destroyed, people killed/tortured/rape)
- Example: Inform other Peace Committee members and relevant authorities about the spiralling situation; Gather information about why the conflict is spiralling; Communicate to the wider community about the benefits of not perpetuating the spiral of conflict and how they can help de-escalate the conflict.
- Massive displacement of people
- Example: Help devise plans with key community leaders and opinion makers to ensure conflicts related to movement through corridors and land use are minimized and the communities are aware of the guidelines and who to turn to in case fighting or misunderstanding do not spiral out of control.
- Communication between parties breaks down  
Example: Offer and serve as third party mediation support as needed by the conflict parties and relevant authorities. Send messages to community to encourage the benefits of non-violence

### Engage in Peacebuilding

Build constructive relationships between parties that addresses root causes of potential violence and for reconciliation and prevention of a return to instability

#### Outcome/Resolution Stage

- One party is defeated/pulls out or a cease-fire is called
- Example: Liaison with relevant authorities to understand agreement resolutions and which ones the Peace Committee can mobilize to urge peaceful co-existence and social cohesion through different methods within their means.
- Stalemate where no party wins the conflict and the situation continues
- Example: Encourage community members from different sides of the conflict to interact peacefully through different events or dialogues within their means
- Level of tension, violence, decreases with the possibility of reaching resolution through mediation, negotiation or arbitration.  
Example: Boost morale among the community through celebrations of diversity and the benefits of long-term resolution to conflict between opposing sides

## Engage in Conflict Prevention

Prevent the re-occurrence of conflict, or the parties ability to turn to violence to deal with conflict

### Post-Conflict Stage

- A. Peace Committees/Peace Clubs formed or re-energized to monitor and ensure violence does not erupt again  
Example: Create/Update conflict monitoring form and monitor conflicts in the designated area on a weekly and monthly basis; Designate early response team within the committee who should be notified as early warning of potential violent conflicts and who can liaison with authorities as needed.
- B. Building normal relations through reconstruction and reconciliation efforts  
Example: Hold community-level events or mechanisms (football, wrestling, coffee/tea sessions that bring together members of communities from across conflict lines and engage in dialogue within these events with different segments of the committee
- C. New conflict issues start forming and need to be constructively managed so they don't lead to confrontations  
Example: Identify potential new conflict issues by members sitting in on community-based meetings, dialogues, social and cultural events, information gathered from monthly (or weekly as needed) conflict monitoring forms and analysis during monthly Peace Committee meetings (or ad hoc meetings as needed); Engage with potential conflict parties to understand better the reasons for the aggression or frustration etc; Engage in problem-solving dialogue if communication is still ongoing between the parties. If communication is lukewarm, offer and engage in mediation as needed and appropriate.

## Specific Peace Committee Responsibilities

Coordinate the organization and implementation of peacebuilding projects in the communities

Coordinate the activities of the Addressing Root Causes (ARC) program

Maintain and monitor the community activities related to peace

Develop and implement a long-term action plan with the help of INGOs (as needed) and community members

Keep monthly reports documenting all conflict management, peacebuilding, and conflict prevention activities and successes stories within the community, and make them available to CARE South Sudan upon request

Collaborate with local government authorities, NGOs, CBOs, community leaders, religious leaders, and other active influential friends of peace in promoting conflict management, peacebuilding and conflict prevention.

Work closely with the community, including Community Action Groups (Village Savings and Loan Activities & Income-Generating Activities) in order for the actions described above to be fulfilled.

## Main duties of Peace Committee Leaders

1. Chairperson
2. Vice Chairperson
3. Secretary
4. Vice Secretary
5. Treasurer
6. Members

(insert soft-copy info from hand-out)

## Basic Module

# Designing Conflict Management Tool



**Lesson Title:** Designing Conflict Management Tool

**Objective:** Participants understand how the analysis exercise informs what types of conflicts they are monitoring. The dialogue, negotiation, and mediation exercises inform how they can intervene in these conflicts and monitor the outcomes.

**Duration:** 20 min

**Material:** Conflict tree, Types of Conflict and Actor Mapping exercise flipcharts; flipchart and markers

### Step-by-Step Instructions

Draft the tool in plenary to highlight the types of conflicts that were discussed during the Understanding Conflict modules. Ensure everyone is aware how they, as members, are supposed to record conflicts and interventions and who they should give their records to at the end of each month. This table can also be found in the picture book.

		Type of Conflict						
Date	Community Name	Land Dispute	Early/Forced Marriage	Robbery (Cattle/Property)	Killing/Fighting	Any Dialogue, Negotiation/Mediation/Arbitration (Y/N)	Outcome?	Related to an earlier conflict? Which one?

## Basic Module

# Potential Challenges and Solutions for Peace Committees/Clubs<sup>40</sup>



**Lesson Title:** Potential Challenges and Solutions for Peace Committees/Clubs

**Objective:** Identify potential challenges and solutions to fulfilling Peace Committee Role

**Duration:** 30min

**Material:** Flipchart and markers

### Step-by-Step Instructions

1. Draw a T on the flipchart with Challenges on the Left Column and Solutions on the Right column.
2. Ask participants to think through the potential challenges that Peace Committees will come up against as they are trying to fulfil their role. Write down all the ones identified
3. Ask participants to think through solutions or preventive measures that correspond to the identified challenges. Encourage them to think about how the community operated during the previous conflict periods and what they have learned living through the last few years of conflict. Write down all the solutions identified.
4. Read through the different challenges and corresponding solutions to ensure the group hasn't forgotten anything.

### Faciliator's Note

This exercise is good to do when a Peace Committee is forming, re-energizing, or when the context changes drastically (clashes/war/peace agreement) so the committee can think through how to avoid failure by planning ahead.

Keep track of these flipcharts as it will be useful to use when Peace Committees want to revisit previous challenges to think through lessons learned and before any experience sharing meetings with other Peace Committee representatives.

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<sup>40</sup> Adapted from Kamma Organization for Development Initiatives Peacebuilding Manual (Juba, South Sudan).

## Basic Module

# Designing Peace Messages



**Lesson Title:** Designing Peace Messages with Peace Committees/Clubs

**Objective:** Participants use the actor analysis, conflict tree analysis, and positions/interest/needs analysis plus experience practicing conflict management methods to design peace messages that only take their time and energy to create and perform.

**Duration:** 1 hr

**Material:** Nothing

### Step-by-Step Instructions

1. Break up into groups and analyse/re-evaluate the packaging and basis (Who, Why, What, and When) of your peace messages.

Who is our audience? (age, environment, gender, identity, family/community, work/career, level of education)

Why did we create this peace message? (What's the aim – to change perception/attitude or to change behaviour?)

Looking deeper into the What. To influence our audience, are we using the best:

- Format (medium)
- Words
- Language (Arabic, mother tongues, English)
- Pictures
- Actions
- Colours
- Symbols

When are we proposing to use this peace message? (Think about timing for the messages to coincide with community events or to respond to certain recurrent community incidents, etc)

2. Each group presents their peace messages and the larger group provides feedback.

## Intermediate/advanced Module

# “Experiential Learning for Active Peace Committees/Clubs<sup>42</sup>”



**Lesson Title:** Experience Learning for Peace Committees/Clubs

**Objective:** Participants learn how to think critically about their efforts, ramifications from activities and new opportunities for peace in their community and then create action plans to execute their ideas as a result

**Duration:** 1 hr

**Material:** Flipchart and markers

Learning from experience often requires facilitation; it does not always happen automatically. The facilitator (whether it's CARE or another NGO staff member) should not provide any solutions. Instead, s/he should facilitate discussion within the group who develop a joint solution by analysing the outcomes of previous activities or experiences.

Ground Rules:

The group needs to trust the facilitator and not feel intimidated, uncomfortable, or worried about saying what they truly feel/think. Make sure the rules are clear: groups need to know that they will not be penalized for mistakes, but only for trying to cover up mistakes and not learning from them.

Once you have their trust to be frank and honest, a helpful and simple guide for facilitating anyone to learn from their experiences is the “**What?.... So what?.... Now what?.... Action plan**” model:

### Step-by-Step Instructions

1. **What?**

First, facilitate the group to discuss **exactly what happened** related to the particular events that are being analysed. Be specific and really seek the facts rather than the opinions. Ask people to be as objective as possible but recognize that different people may have different parts of the story: rarely does one single person have the full and accurate picture. People need to pool their different experiences to create the full picture. If there are very different or conflicting thoughts/perspectives as to what really did happen, facilitate a discussion that focuses on facts and not judgments. Record on a flip chart the key conclusions.

2. **So what?**

Next, ask the group to reflect on all they learned from what happened: what were the **reasons it happened?** Why did it happen like it did? Could it have happened differently? What are the key lessons, big or small, that we can take away? Record the conclusions on a flip chart. And also ask them to reflect on what were **consequences and implications** of these events? How significant are the impacts? While it may be seen largely as a failure or mistake, were there any positive consequences as well? Again, record the conclusions on the flip chart.

3. **Now what?**

Next, ask the group to read through in silence all that has been written on the flip charts and to reflect on what these lessons suggest to them on **what they should do now to try to rectify the problems caused** (if it is possible) and **what they should do next time to avoid similar mistakes** happening again. After 5 or 10 minutes, ask each person to share their ideas with the group and again write up the key points from each person. Facilitate a discussion that considers all these ideas and comes up with a set of conclusions as to what could be done now and in the future to minimize any damage done in the short term and to make sure that the same problems aren't caused again in the future.

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<sup>42</sup> Adapted from Local2Global Protection micro-grants training packet (Copenhagen, Denmark)  
<https://www.local2global.info/training>

4. **Action plan?**

Finally, facilitate the group to make a concrete action plan, that clearly indicates **who will do what, when and where** to put their agreed steps into action.

Describe in a few sentences what the plan entails. Then list the steps, including timeframe, needed to complete the plan. Examples:

**Step 1**

Name activities and designate people's roles to carry them out

**Step 2**

Decide on dates for information sharing meeting about the activity with traditional and other authorities

**Step 3**

Decide on time frame and people responsible for liaising with CARE or other agencies and committees to hold XYZ activity

**Step 4**

XYZ idea is implemented with community for # number of days/weeks/months

**Step 5**

Decide on dates for learning meeting with those involved in carrying out the plan and other community members involved to assess the results

## Section 5: Self-Care Techniques/Methods



While performing your Peace Committee and Peace Club duties as a member of the community who wants to help others who are suffering in some kind of conflict, you need to take care of yourself. If you are not well, how can you help others? It's good to understand the different sources of pain that can affect you & your group so you can be better prepared to talk through and help your community.

Below are a list of a few different sources of pain that we all should be aware of<sup>44</sup>:

**Suffering** – Many life events can cause suffering – a family member's death; being driven from one's home by insurgents; harm to one's honour and dignity; tribal, religious or ethnic discrimination; epidemics; experiencing violence; or a livelihood destroyed.

**Stress** – When one experiences pressure, for example, feeling overwhelmed by the demands of daily life; unable to provide for one's family; or being asked to do a task that one is unprepared to carry out.

**Mental illness** – Some pains arise from mental illness, where someone's brain causes them long- term sadness or to spend too much time worrying, concerned and fearful about everyday matters. Sometimes medicine, physical activity, counselling, and prayer can be helpful in addressing these issues.

**Spiritual** -- A state of guilt for disobedience to Divine commands and instruction hence living in psychological fear of divine Consequence.

**Trauma** – Trauma can occur when an overwhelming, life-threatening event happens or when one sees such an event taking place. This can happen as a result of witnessing or experiencing violence by insurgents or family members; rape; physical or sexual abuse; or natural disasters like floods and farm fires.

Everyone responds to these pains differently. Some people are able to heal quickly; some are overwhelmed and seem unable to cope as a result; some people appear to recover, but have pain deep inside. One kind of pain is no better or worse than another; each one can be severe in some situations. But different things are needed to heal different kinds of pain. It helps to be aware that there are different needs, especially when it comes to trauma.

Actively expressing concern and caring for someone who has experienced trauma can be very helpful in some circumstances. Other times, it may be that specialized trauma counsellors can provide the care that is needed.

#### Different Types of Trauma

**Individual** – A person can be affected by trauma when he/she experiences or witnesses severe events, such as a woman harmed in family violence, or children who see it and feel powerless to stop it.

**Collective** – When whole communities are attacked or driven from their homes, the pains of many can change the community. People may isolate themselves and talk with one another less. People are unable to help each other because they are in so much pain that they can only protect themselves. Sometimes the rules break down, and people don't follow their faith teachings or listen to elders, and they do terrible things they wouldn't have done before.

**Participatory** – People who cause great pain can also experience trauma -- for example, community members who are forced to join insurgents and physically harm others.

**Secondary** – People who have helped others with trauma can eventually feel overcome by the demands of providing care and can feel the trauma in their own minds and bodies.

#### Trauma can result from a single event or it can be ongoing.

**Single event** – Examples might include a rape, witnessing violence or a natural disaster such as a flood.

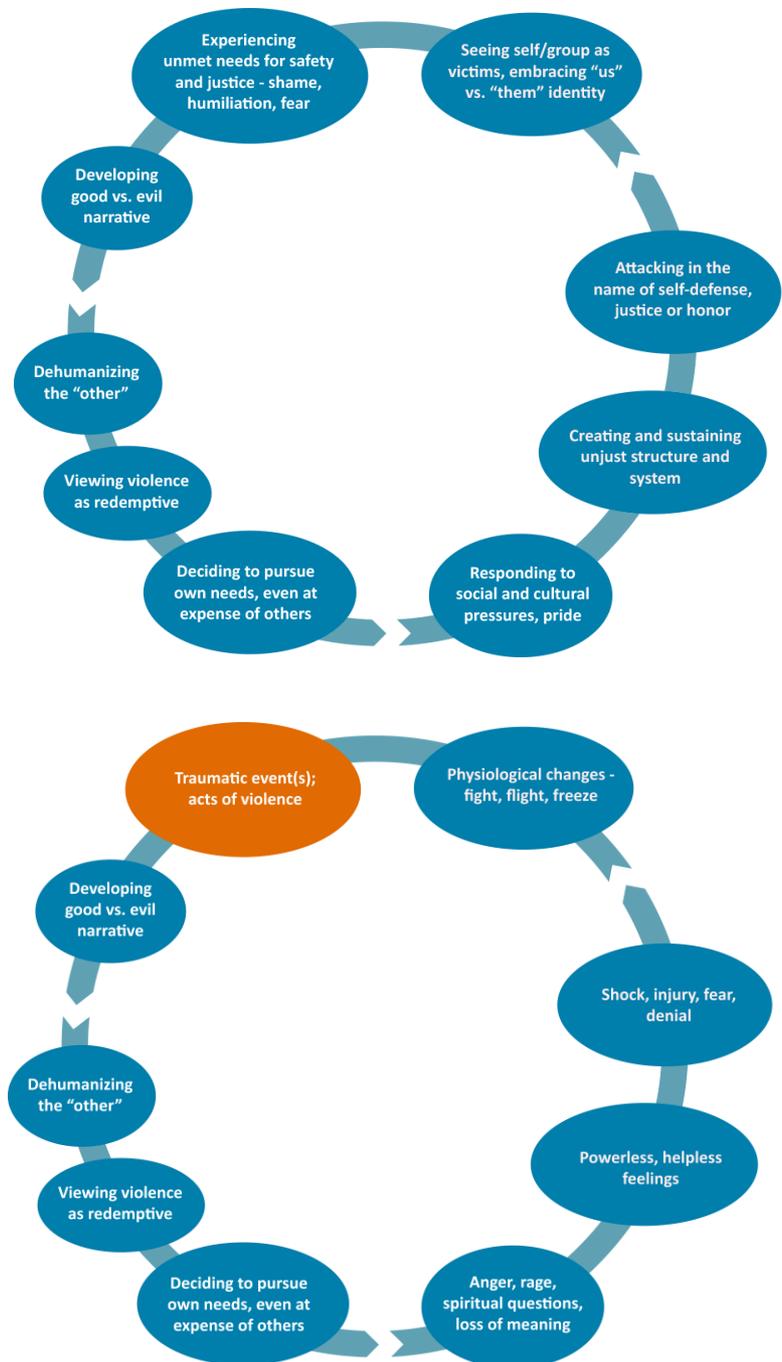
**Chronic** – Examples might include years of civil war where innocent people are terrorized, injured and killed, or ongoing domestic violence.

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<sup>44</sup> Adapted from Carolyn Yoder (2005). *Little Book of Trauma Healing*. Intercourse, PA: Good Books.

**Cycles of Violence: How the Victim cycle feeds into Aggressor cycle**

Draw the below cycle on the flipchart paper, starting with the trauma event and then highlighting the different points on the Victim Cycle (when you Act violently inward, toward yourself) that then feeds into the connected Aggressor Cycle (when you Act violently outward, toward others). Take your marker and follow the points so the participants can see how you slip into the aggressor cycle so easily. Similarly, highlight the different points on the Aggressor cycle that leads to another traumatic event that causes another victim cycle. Then keep drawing a Figure 8 through the Victim and Aggressor Cycle to highlight that even those we feel are the Aggressors are actually Victims in some way, which causes them to Act violently outwardly. So, in order to break this cycle of violence, we first need to become AWARE of what's happening (refer back to the ACTIONS tool from earlier in the training if needed. A stands for awareness of the conflict).



© Carolyn Yoder and the STAR Team at Eastern Mennonite University. Based in part on the writings of Olga Botcharova, Peter Levine, Vamik Volkan and Walter Wink.

## Facilitator's Note

Ask the participants if they have found themselves going through these cycles in the past or present. For those who answered yes, ask them to give examples to the group, if they feel comfortable. As a facilitator, it's your job to keep the discussion moving, as this conversation could go on for hours. So, when someone might want to speak for longer than 5-7min, politely interject with your apologies that we wish there was more time to delve deeper into this but it's something to discuss further with their loved ones about these feelings and trusted friends and leaders around them. Refer people to medical professionals that may be in the region, if you sense there is severe physical, psychological, or emotional trauma that is beyond your or other people's ability to address.

## Breathing Techniques

As Peace Committee/Club members, we need to be able to manage our stress levels and slow our heart beats when they are elevated in times of stress, crisis, or anger. Breathing techniques help us to regulate our heart beat, which in turn eases our minds, and allows us to think more critically and less reactively. Use these techniques below in your daily life when you need. During facilitated discussions, you could use these techniques during a break or when you feel people need to stretch or release energy after a heavy session. You could also use this at the beginning of each day-long session and/or end of each day-long session as an opening and closing ritual.

### Lion Breath

Lions sleep peacefully. Discover your own peace and balance with this special breath.

1. Sit up tall, close your eyes and go inside yourself.
2. Through your nose, breathe in for a count of five, hold in for a count of three.
3. Breathe out for a count of five, then hold out for a count of three.
4. Repeat for five to seven rounds
5. Open your eyes and notice how you feel.

### Snake Breath

When they are coiled and resting, snakes look around calmly, and when they move, they are slow and smooth.

1. Sit up tall. Take a deep breath in, filling up your whole body.
2. Pause and breathe out slowly and smoothly, making a hissing sound for as long as you can.
3. Repeat for three to five rounds, feeling yourself slow down and become calmer each time.

### Bunny Breath

Bunnies are very alert. Keep yourself awake and alert with this cleansing breath.

1. Sit up on your shins with your back straight, shoulders wide and chest lifted.
2. Keeping your chin down, take two big sniffs with the nose, one right after the other.
3. Then exhale in a long release, as though you are sighing out through your nostrils.
4. Repeat for five to seven rounds.
5. When you've finished, you should feel clear, relaxed and alert

### Bumble Bee Breath

Bees hum their days away, visiting flowers and making honey. As you hum, think of what make you happy...

1. Wherever you are –walking, working, playing, or resting –breathe in fully, and as you breathe out, hum like a bee.
2. Make sure your face and lips are soft so you can feel the vibration.
3. Repeat for as long as you like and experiment humming from high to low –notice the difference.

### Elephant Breath

Elephants can shower themselves with their own trunks. Choose something to shower yourself with – love, strength, prayer, laughter

1. Stand with your feet wide apart
2. Link your hands and dangle your arms in front of you like an elephant trunk.
3. Inhale through your nose as you raise your arms high above your head and lean back.
4. Exhale through your mouth as you swing your arms down through your legs.
5. Repeat for three rounds. On the next round, stay up, arch back and shower yourself.

## Everyday Coping Techniques

### Circle Process

1. Walk through the ground rules:
  - create the circle
  - nothing said in the group will be discussed elsewhere
  - everyone's feelings matter
  - only 1 person speaks at a time
  - Explain you are opening the circle for reflection by identifying your current feeling
2. First question asked to the group: What are you feeling right now? (try to stick with one word to describe your current state of feeling - hungry, worried, tired, etc) Everyone takes their turn to answer.
3. Explain that all feelings are normal and everyone processes stress or trauma differently and at their own pace (no matter how big or small in your eyes).
  - Explain what coping mechanism means: ways to deal with stress/trauma
  - Give an example of positive coping mechanism that doesn't physically, emotionally or psychologically hurt yourself or anyone else (ex. singing, playing with your children, watching TV/movies, sitting with your neighbour and chatting). -Ask the group who does these things. Then, ask them to name more positive coping mechanisms they do themselves.
  - Give an example of negative coping mechanism that hurts themselves or others physically, emotionally or psychologically (ex. being mean for no reason, hitting people (loved ones or strangers), not eating, sleeping a lot, etc)
  - Ask the group who does these things. Then ask them to name more negative coping mechanisms they do themselves.
  - Explain that sometimes we avoid dealing with thoughts/feelings by hiding them away. Sometimes we as people need to do that because the hurt is too much to name or mention the closer we are to the trauma or what is making us stressed. Explain the importance of time (which will be different for everyone) and not to push people to talk until they are ready.

### Positive Coping Mechanism Exercise - Pair chatting

Break up into pairs. Ask the person on the Left to speak for 2 minutes about a specific stressful situation or trauma they want to speak about. Ask the person on the Right to listen without talking (showing active listening skills - explain to them what active listening skills mean). After 2 minutes are done, switch roles - the person on the Right speaks for 2 minutes and the person on the Left listens. (can repeat for 5 min or even 10 min if they get used to the exercise)

-Come back to the group circle. Ask if that exercise was helpful or not and why. Let the discussion go on for up to 20 min.

### Positive Coping Mechanism Activity - Individual writing

(only do this if people have the means and are interested in writing):

Everyone brings out a pen and paper. Ask everyone to write down the following beginning of a sentence (in whatever language they are comfortable with): "I feel worried about..."

-Then ask them to take the next 5 minutes and write down everything that comes into their mind without taking the pen off the paper...stress that they have to write down every single thing that comes into their mind.

-After the 5 min ends, ask them to re-read what they wrote, underlining or highlighting with their pen the phrases or words that were very important to them.

-Then, ask them to break up into pairs. For the next 5 min, the person on the left explains to the person on the right what they highlighted as important to them and why. -After 5 min, the person on the right explains to the person on the left what they highlighted as important to them and why.

-Come back to the group circle. Ask if that exercise was helpful or not and why. Let the discussion go on for up to 20 min.

### **Negative Coping Mechanism Activity – Role Playing**

Everyone sits in the group. You ask someone to describe negative coping mechanisms. You act out that kind of scene with the help of volunteers from the group (up to 5 min of acting). Then you ask the group what could the person or group do that would be a positive coping mechanism. Then you ask how would you be able to speak to them about it so the same negative coping mechanisms doesn't continue to happen as often or at all. Group discussion should last for 10-15 min.

### **Closing the circle Activity – Group**

Ask the group to go one by one to explain the one word that describes them right now? (try to stick with one word to describe your current state) Everyone takes their turn to answer. Close the circle and decide when the next time you will be.

## **Facilitator's Note**

- Weekly circles or monthly circles are optional.
- Chatting and Writing activities can happen every day with themselves, neighbors, family members.
- Whenever they feel the "nafsia" (or disturbance in their mind/heart) is becoming too much, that should be the trigger in their mind to do one of the positive coping mechanism activities.
- Or, if they become aware they are engaging in negative coping mechanisms, they could try to do a positive one instead.

## **Stress Reduction Strategies**

Practicing these strategies on a regular basis will provide you with some resiliency to stress and will make the state of relaxation more readily available during times of heightened stress.

### **Ask yourself Why 5 times (choose any number that works for you)**

After a distressing call/meeting, especially intense ones, it can be valuable to objectively analyse your responses in an effort to look for ways to learn and improve. The 5 times- critiquing rule comes from the father of Japan's industrial revolution, Sakichi Toyota, and his manufacturing methodologies that helped uncover the root causes of a problem in order to help prevent it from happening again. Asking yourself *why* you reacted a certain way or said certain words could lead to the root cause of that distressing call/meeting and what you can do differently in the future. However, this adaptive behaviour can become non- adaptive if you get 'lost' in it and don't know when to stop. The same applies to situations that seem not to make sense (e.g. the death of a loved one). Sometimes we have to accept that there are things in life that may never make sense to us.

### **Grounding Object**

You may want to wear a small piece of jewellery or keep a small object on your person that can help you stay grounded, or remember who you are, for those moments when you might feel frustrated or overwhelmed.

### **In the Moment Strategies**

When you are feeling overwhelmed, using strategies to stay in the moment might help. Use your senses – paying attention to what you can see immediately before you, what you hear, what you can touch, smell and taste. Sometimes having a hot/cold drink or breathing in fresh air – while paying attention to what you are doing – can help you to feel centred and grounded again.

### **Cognitive Script Changes**

This will take a little more work but it's extremely worth it. Most of us are only vaguely aware of the types of things we say to ourselves on a daily basis. There is a 'script' that plays in our thoughts throughout the day – a commentary on life, ourselves, our experiences, and other people. For the most part, this script was never 'intentionally written',

but rather is a compilation of our observations from life experience, as well as what we may have learned from important people in our lives. That script has a large impact on our perceptions and feelings. Unfortunately, for many people this script is negative and very self-critical – and consequently is a source of tremendous internal stress. Listening to your script, evaluating the supportiveness of the messages, and adjusting them where needed, can have a major impact on how you feel about yourself and life.

### **Transforming Physical Energy**

You know that physical activity is a vital component of building a healthy body. It is also important to help you release potentially harmful emotions that may be stored in the muscles of your body. It may be helpful to release intense emotions (e.g. anger, anxiety, frustration, stress) by concentrating on their release during intense parts of your workouts (e.g. during those last few difficult reps or minutes) or via any other form of exercise you enjoy (e.g. dancing, singing, team-sports).

### **Asking More Adaptive Questions**

When stressful situations arise, what kind of questions do you ask yourself? Are they adaptive and supportive? Think about a moment in which you may have been tired and feeling overwhelmed by work, school or personal responsibilities. What questions might you have asked yourself? How might questions, such as – *“Why does this always happen to me? What will I do if I fail?”* – affect your thinking and emotions in comparison to questions like, *“What is my priority for this moment? How might I adjust my schedule or where can I get some help with this?”*

### **Closing the Lens or ‘Photo Album’**

A fire captain once told me that emergency responders agree, by choice of their profession, to have a photo album of some horrible images in their minds. The thing is they must learn how to have control over opening and closing this album. If there are distressing images that continue to bother you after a call or meeting is over, it is OK to close the lens in your mind and let it go. You have the right and a need not to live in a moment any longer than it lasts. It is not only OK, but necessary for your well-being and continued professional competency to close the album or the ‘lens on the camera on your mind’ to get on with your life.

### **Accessing Peer, Friend, Family, Professional Supports**

Research shows that individuals, particularly in helping/care-giver professions, deal with stress on a daily basis. Support from caring, empathic, non-judgmental others is imperative in maintaining your well-being. Talk about how you are feeling, what your concerns are, and how to support each other. If you are going through a period of difficulty, get professional help – there is no need for you to do it on your own. All of us in this life are at times ‘the helper,’ and other times the one who needs help – and sometimes we are both. This is a natural part of the human condition.

## 3-day Curriculum Suggestion

Time	Activity
Day 1	
9:00-10:00	Introductions Ground Rules Icebreaker/Expectations
10:00-11:00	Understanding Conflict -What is conflict? (Role-play) -Conflict Responses -Basic Human Needs
11:00-11:15	BREAK
11:15-12:00	-Violent Conflict -Everyday Conflict Analysis (ACTIONS Overview) -Different Types of Conflict -Different Stages of Conflict
12:00-1:00	-Causes & Effects (conflict tree) -Actor Mapping
1:00-2:00	LUNCH
2:00-2:45	-Positions/Interest/Need -Differences in Perceptions (photos) -Difference between Anger and Assertion (flipchart/roleplay)
2:45-3:15	-Active Listening Skills (role-play)
3:15-3:30	BREAK
3:30-4:30	-Overview of Dialogue, Problem-Solving, Negotiation, Mediation, and Arbitration -Difference between Dialogue and Debate (role-play)
4:30-5:00	Reflection Circle/Day 1 evaluation
Day 2	
9:00-9:30	Reflection Circle/Learning Recap from Day 1
9:30-10:15	-Problem Solving exercise
10:15-11:00	-Problem Solving presentation
11:00-11:15	BREAK
11:15-1:00	-Negotiation/Mediation exercise
1:00-2:00	LUNCH
2:00-3:30	-Negotiation/Mediation presentation
3:30-3:45	BREAK
3:15-4:15	-Film Screening
4:15-4:30	-Film Screening Reflections
4:30-5:00	Reflection Circle/Day 2 evaluation
Day 3	
9:00-9:30	Reflection Circle/Self-help Techniques or Methods
9:30-10:15	-Peace Committee/Club Overview
10:15-11:00	-Roles and Responsibilities
11:00-11:15	BREAK
11:15-11:45	-Conflict Management Tool Design
11:45-1:00	-Peace Message Design
1:00-2:00	LUNCH
2:00-2:45	-Peace Message Presentations
2:45-3:15	-Challenges/Solutions or Experiential Learning
3:15-3:30	BREAK
3:30-4:30	<i>Leave open (prepare for delays)</i>
4:30-5:00	Reflection Circle/Closing evaluation

For the times when there is not a specified time, but a clear distinction between morning and afternoon activities, feel free to create a similar agenda format with only AM and PM headings on the flip chart per day.

## Weekly Modules for Peace Clubs in Schools (<45min-1hr)

### **Week 1**

Approach to the Work  
Leadership Values  
Gender Norms  
Self-care

### **Week 2**

What is Conflict  
Conflict Responses  
Basic Human Needs  
Self-Care

### **Week 3**

ABC triangle  
Actions – everyday conflict analysis  
Types of conflict  
Stages of conflict  
Self-Care

### **Week 4**

Film as a Tool  
Self-Care

### **Week 5**

Timeline  
Self-Care

### **Week 6**

Conflict Tree  
Who wants to Party  
Self-Care

### **Week 7**

Perceptions w/social norms  
Managing Anger  
Active Listening  
Self-Care

### **Week 8**

Community Leadership  
Type of Leader  
Self-Care

### **Week 9**

Dialogue vs. Debate  
Negotiation  
Self-Care

### **Week 10**

Mediation  
Practicing Large Group Mediation  
Self-Care

### **Week 11**

Arbitration/Restorative Justice  
Self-Care

## Weekly Modules for Cattle Camp Groups (<45min – no material besides handbook)

### **Week 1**

Leadership values  
Self-Care

### **Week 2**

What is conflict (role play)  
Perceptions w/social norms  
Self-Care

### **Week 3**

Actions – Everyday conflict analysis  
Conflict Tree  
Self-Care

### **Week 4**

Managing anger  
Dialogue vs Debate  
Self-Care

### **Week 5**

Community Leadership  
Negotiation  
Self-Care

### **Week 6**

Mediation  
Self-Care

### **Week 7**

Arbitration/Restorative Justice  
Self-Care

# Training Manual Resources

Below is a list of practitioner training manuals/handbooks, and practitioner lessons learned from other contexts.

**Fisher, Simon et al. (2000). *Working with Conflict: Skills and Strategies for Action*. Zed Books.**

This source book is for people working in areas affected by conflict and violence. Easy to use and developed over a number of years by the organization, Responding to Conflict (RTC), in collaboration with practitioners from around the world, this book provides down to earth techniques for conflict analysis. Examples are drawn from around the world including Cambodia, Afghanistan, South Africa, Kenya, Northern Ireland, and Colombia.

**Interfaith Mediation Center, Public Conversations Project, and University of Massachusetts-Boston and Collaboration Specialists. (2014). *Reflective Structured Dialogue: A Dialogic Approach to Peacebuilding*. Boston, MA**

This manual developed from a faith-based “hybrid” dialogue model to facilitate peacebuilding efforts between Muslims and Christians, which stemmed from two years of collaboration between four organizations in Nigeria.

**Saunders, H.H. (1999). *A Public Peace Process: Sustained Dialogue to Transform Racial and Ethnic Conflicts*. St.Martin’s Press**

This offline book provides citizens outside government with their own instrument for transforming conflict. Saunders outlines a systematic approach for citizens to use in reducing racial, ethnic and other deep-rooted tensions in their countries, communities and organizations.

**Pioneers of Change Associates.(2006). *Mapping Dialogue: A Research Project Profiling Dialogue Tools and Processes*. Johannesburg, South Africa.**

This is a very useful dialogue related tool-kit for practitioners and includes a concise description of a Sustained Tool with a case study

**CARE Burundi Peace Club Guide**

**The Barefoot Collective. (2009) *The Barefoot Guide to Working with Organizations and Social Change*. Cape Town, South Africa.**

This is a practical, do-it-yourself guide for leaders and facilitators wanting to help organisations to function and to develop in more healthy, human and effective ways as they strive to make their contributions to a more humane society.

**National Center for Conflict Resolution Education (2002). *The Art in Peacemaking: A Guide to Integrating Conflict Resolution Education Into Youth Arts Program*. Washington, DC.**

Designed to strengthen arts programs directed to underserved youth, the initiative provided training in conflict resolution skills to the artists, staff, administrators, and young people participating in these programs. It details the nature of conflict and provides arts based activities and ideas for integrating the conflict resolution principles into all types of arts programs.

**SALTO YOUTH (2008). *Building Bridges in Conflict Areas: Educational Report*.**

Training booklet for experienced youth workers, who intervene in the different conflict areas: social, cultural, ethnic, territorial, etc... that aims at exploring non-formal learning possibilities for youth from unstable, volatile communities.

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# Energizers

Games and exercises are very much a part of training workshops. Energizers and warm ups can be done just before the start of a session, immediately before or after a tea break or lunch, or just before the end of the day's sessions. Other games and exercises are an integral part of training in this manual specifically related to the subject content areas of those units.

## Introductions

There are a number of games which are specifically geared to increasing the participants' knowledge of each other. This is particularly important in the introductory part of a workshop composed of people from different backgrounds or those who come from different organizations. Examples of some useful introductions include the following:

### Cobweb

Ask the participants to form a circle. One is given a ball of string, yarn or cord and is asked to say his/her name, place of work, type of work, workshop expectations and one like and/or dislike (for example, 'I like football, I dislike people who shout'). When the person finishes, she/he holds the end of the string and throws or passes the ball to another learner. Then the receiver presents himself/herself as well and passes the ball to another learner. This procedure goes on until all participants and facilitator(s) are interwoven in a cobweb. The facilitator has the chance to say something about the important role that each person plays in the workshop and that the success of the event depends on the positive contributions from each person. There is a variation of this exercise. It consists of disentangling the cobweb in the reverse order in which it was built. Each one, before returning the ball of string to the one who passed it, tries to repeat the information that was presented by that person.

### Mutual Interview

Divide the group into pairs of people who do not know each other well. Each person takes a sheet of paper and a pen. They interview each other for about 5-10 minutes each, asking spontaneous questions and writing down information. At the end of the interview they are asked to draw a symbol for their partner. When each person has been interviewed, a presentation in plenary takes place. Participants stand in pairs in front of the entire group and present each other, describing what they have learned about their partner and why they chose that particular symbol. The presentation should not last longer than 3 minutes per person. If you have room, hang the drawing for display for the remainder of the training.

### The Name Game

Some time during the first day of the training, ask the participants to stand in a circle and clap their hands. As they clap, call out the name of one person and say that person's name as you continue to clap. When the person hears his/her name, the person has then to call out another person's name. Continue saying the name until the person calls on yet another in the circle. Continue to clap throughout. Do this until everyone has had a chance to have his/her name called out. This is a good game for the afternoon of Day 1 or the morning of Day 2 of the training, when the participants have heard several new names, but may still be unsure of who is who.

### Who Am I?

Ask participants to write their name on a name tag and pin it to their shirt or dress. Tell participants to stand in a circle, with everyone wearing his/her name tag. Give learners 2 minutes to look around the circle and try to get everyone's name. Then tell them to cover their name and ask for a volunteer to try and name everyone in the circle. Give three or four volunteers the chance to do this.

The following are examples of fun energizers:

### Fish bowl

Divide the group into equal size groups, forming an outer and inner circle, everyone looking towards the inside. Start some music, sing or clap and the two circles move in opposite directions. After 10 seconds stop the music and the people from the inner circle pair up with people on the outer circle. Each one tells the other his or her problems and gives advice. They can also talk about a theme of the training. After several minutes the music continues and the two circles move again. This can continue until you feel that all the participants have listened to a number of partners. The teaching is also useful for stimulating an exchange of thoughts on a specific topic in any given module or at the end of the training.

### The Mail

Participants and facilitators sit in a circle on the exact number of chairs minus one. One person, (perhaps you, to begin with) stands in the middle of the circle and announces: 'I have a letter for those who (for example) are wearing black shoes'. Then order all those who are wearing black shoes, change seats. Other examples include 'have a beard....are married...who's favourite colour is orange...don't like alcohol, etc.' The person in the middle of the circle uses the movement of people to also find a chair for himself/herself and runs to sit on an empty chair. The one who is left without a chair now stands in the middle and delivers another letter. This exercise gets people moving around and forces them to observe and discover things about other participants.

### Bang

The participants stand in a circle, counting out loudly, beginning with 'one' and going around the circle, each person saying the next number. However, every time they come to a number which is divisible by 3, such as 12, the person whose turn it is has to say 'bang' instead of the number. If she/he fails, the person is out of the circle. This exercise demands concentration and is useful at the beginning of serious group work in problem solving.

### House-Tree-Dog

The purpose of this exercise is to experience and reflect on one-way and two-way communication and mutual understanding.

Divide the participants in pairs. Give each pair a sheet of paper and a pen and tell them to sit on the floor, face to face, with the paper between them. Tell them to remain silent from the moment they get their newsprint and then give the following instructions:

Without talking, hold the marker and jointly draw a house, a tree and a dog. Then, without talking, jointly sign your common picture with your names. You are allowed to talk when everyone has finished the drawing. When all learners have completed their drawings, each couple presents the picture to the plenary and explains their experience in creating a common picture. Discuss what went on between the pair to create the picture. Point out the differences between one way and two-way communication so that these concepts can be understood.

## About CARE

CARE's work in what later became South Sudan began in 1979. During the 1980s activities centered on Wau in Western Bahr el Ghazal, Unity State, North Kordofan and the Nuba Mountains with a focus on relief assistance due to the 1983-84 drought emergency. In 1993 CARE expanded activities to include a separate Southern Sudan operation in conjunction with Operation Lifeline Sudan (OLS). Throughout the 1990s CARE's work in the southern Sudan was entirely emergency response. Following the birth of independent South Sudan in 2011, CARE established the South Sudan Country Office in Juba. Despite many challenges throughout, CARE has been a consistent presence in the country over the past four decades delivering relevant services, forging strong relationships with local communities, while remaining impartial.

With special thanks to CARE South Sudan and HDC staff that facilitated the development of this manual, as well as the many Peace Committee and Peace Commission members that participated in the validation workshop.

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