

**PEACE
BUILDING**

Training Manual

Creative and Constructive Intervention in Conflict

Schools Peacebuilding Project for Sierra Leone

GREEN SCENERY

Edition: 2008

**“Non-violence is not a garment to be put on and off at will.
Its seat is in the heart, and it must be an inseparable part of
our being.”**

Mohandas Ghandi.



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Institut für Auslands-
beziehungen e. V.

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About Green Scenery

Green Scenery is a humanitarian, development, rights-based organization, without religious, political or governmental affiliation. Community-based programming is the basis of our operations.

Green Scenery was founded in 1989 as a voluntary organization by a small group of teachers at the Government Model Secondary School in Freetown. Its establishment came about as result of the growing concern of the teachers over the rapid rate of deforestation in the capital city of Freetown including the Forest Reserves. This concern was concretized when the teachers organized themselves into a formidable group and started targeting school children in secondary schools within their schools proximity on issues of environmental degradation and the impact of forest depletion on the lives of the community. It was from this humble beginning that Green Scenery has been able to carve itself a niche for its current development approach.

The organization has since been transformed into a National Non-governmental Organization.

Our Vision: *An empowered and nationalistic Sierra Leonean people, working towards peace and development, with equitable access to the country's resources, equal access to facilities and opportunities, and upholding respect for human dignity.*

Our Mission: Green Scenery strives to build capacities for positive attitude and behavior change towards human rights, peace and development in and across communities in Sierra Leone through a process that empowers people and adds value to their lives by:

1. Working in collaborative partnership with the relevant stakeholders;
2. Advocating for policy change;
3. Training and community empowerment initiatives;
4. Promoting the rights and interests of disadvantage people.

Overall Goal

Empowering communities for sustainable development in Sierra Leone.

Organizational Objectives

To promote education and awareness on the country's environment in general and in particular the conservation of the country's biodiversity.

To promote the practice of human rights as it affects the socio-economic, political and developmental life of Sierra Leoneans as a means to access resources, facilities and opportunities.

Green Scenery to ensure that the voice of people are heard in policy discussions, and will itself influence policy in the interests of people at community and national levels on issues that fall within its strategic and program directions, as well as in issues on which Green Scenery and its partners have knowledge and experience.

To facilitate the build-up of the resource capacity of depressed communities and poor people by building and enhancing their knowledge base while equipping them with livelihood skills.

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ABOUT THE TRAINING WORKSHOP

THE PURPOSE:

The purpose of the training is to gain an understanding of conflict; develop an awareness of the role it plays in our lives; and acquire basic skills for its constructive resolution.

THE JOURNEY:

The workshop must be seen as a journey of self-discovery. The full benefit of the training will be realized if participants commit themselves to fully participate and be present (literally and figuratively) for the duration of the training. Participants have to take responsibility for their own learning and the extent to which they engage the group and the material.

THE FACILITATORS:

The facilitators are mere guides in your journey. They are not experts who “know it all” – they are tour guides who are familiar with the terrain of your travel. During the journey they will support you, challenge you, guide you, encourage you and even share with you their personal experiences. The trainers will be sensitive to the needs of the group members and you are encouraged to assist them in this regard.

THE METHODS USED:

During the training a combination of training methods will be used. There will be a mixture of personal reflection; group work and discussion, drama; story-telling; and theoretical input. Experiential learning is the secret to the training so as to enable the process of self-discovery. We will avoid excessive theorizing, intellectualizing and debating. We will encourage feelings, experiencing, sharing, understanding and learning.

ARRIVAL:

We experience conflict throughout our lives. It is hoped that at the end of this workshop you would have understood that conflict is normal, natural and inevitable. With this understanding we hope that your journey of self-discovery and development is endless but will continue throughout your life. This should be the case for every human being.

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Mediation

About this Manual:

This is a community based conflict training manual that addresses conflict and peacebuilding processes in educational institutions. It emerges out of Green Scenery's attempt to promote peacebuilding in schools and local communities in Sierra Leone where violence and lawlessness has gripped a large segment of the youthful population particularly school children since the end of the brutal civil conflict in 2002.

Assumption of this Manual:

This manual has been developed from the following key assumptions on current thinking and practice for understanding conflict, conflict analysis and response, and peacebuilding, following key assumptions on current thinking and practice.

- Evidence based conflict analysis promotes sound community, school, national and international policies on conflict, peace and development.
- Understanding conflicts generates appropriate intervention strategies to resolve conflicts
- Understanding of approaches to creative peacebuilding promotes lasting and sustainable peace in educational institutions including communities
- Monitoring of conflicts increases accurate projection of the future and potential for response planning.
- Strategic planning, creativity and collective response design and mobilization are catalyzed when actors have substantial understanding of the conflict
- Understanding the processes of resolving conflicts to the satisfaction of parties and promoting an atmosphere of mutual respect for divergent views.

The Manual:

This manual provides facilitators with a step by step guide for building capacity for understanding conflict including its causes, conflict analysis and early response. It covers a five day intensive training workshop. The manual provides detailed information and materials needed to facilitate the training. The structure and materials should be used as a guide and resource for developing capacity in this field. The participants needs and experience as well as the training context will determine how the manual may be adapted and facilitated.

The five day training workshop has been designed to accommodate up to 25-40 participants. It introduces participants to the theories and practice of conflict, kinds of conflict and levels and responses to conflict. It deals further with early warning and provides participants with opportunities to creatively explore how to build peace. Each training workshop has taken into account the nature of educational institutions and the social and political contexts in which people operate. The key lessons learned have been distilled into the design presented.

The Training Workshop

The training workshop introduces participants to the basic concept of:

- conflicts
- culture, principles and values in conflict
- response to conflict
- gender and conflict
- Natural resources and conflict
- Approaches to creative peacebuilding
- Dealing with emotions in conflict
- Mediation and negotiation skills
- Early response and mobilization

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Goal

The overall goal of the training manual is to build capacity for understanding conflict early response design and implementation.

Objectives

By the end of the training participants will be able:

1. To discuss and define the multiple understanding and assumptions of conflict
2. To review current theories of the causes of conflict and consider how they impact the participant's contexts
3. To describe and conduct methods of conflict analysis and using creative approaches in dealing with conflicts
4. To design frameworks of conflict monitoring and early warning (EW) and consider how they apply
5. To frame response planning and mobilization to participants contexts
6. To introduce participants to the methods of resolving conflicts and peacebuilding

Training Methodology and Approach

The approach used in the design and delivery of this training manual is participatory and rooted in a continued model of action reflection as a learning process. It is based on the principles of adult learning i.e. people learn better when their experiences are valued in the learning process. The design of this manual uses a variety of approaches to engage participants. The facilitator is expected to guide the process of learning and not to become the provider of knowledge.

Experiential learning within the group means that people have the opportunity to share knowledge and problems with others bearing on their inner experiences and work together to find solutions. At the conclusion of the training exercise participants should ask, "What next?" The success of the experience will certainly be measured by how that question is answered and how the life of each participant and the larger community have been affected by the experience.

The Facilitators

The manual has been designed to be delivered by one or two facilitators. It has its philosophical basis in participatory adult learning. The basic principle is that the learner is central to the learning process. The meaning they give their experience is what matters not what the facilitator says about the experience of the programme participants. Here, the facilitator is to help participants get as much as possible out of the interaction and make sure that the key concepts and ideas are communicated and understood by everyone. Facilitators are trained to adapt the programme and activities in response to needs and ideas generated during the workshop. Attempts are made to address gender issues both within the training context and the facilitation team. As much as possible the local community should be involved during the various stages of the training programme for obvious reasons.

This training is offering you a journey of self discovery; the programme requires you to create a diary or logbook for yourself. It is dedicated to you. It allows some time as we travel for reflection and moments for you to spend a short quiet time to record your thoughts, discovery and encounters in your logbook.

This training focuses on the individual and therefore, it may spark personal issues, which you may not want to share with others. You are free to record these in your journal throughout the training, provided of course that we don't need all hands on deck. As we progress in our journey, many fluctuations in our environment are bound to occur. We may notice bright days, dark and foggy or a turbulent moment.

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Use your diary or logbook to remind yourself of the tools you learnt, the thoughts you had or the realization that occurred to you as well as the commitments you have made. Keep the diary as a reminder of this journey and where possible use it as an album to traverse memory lane with friends.

General Training Materials

Flip charts, newsprint or very large sheets of paper. Flip chart stands, marker pens, tape to stick paper to walls. You may also need materials specific to the activity e.g. props for role play and local materials and pictures.



Green Scenery's Operating Principles

- ***Local ownership of peacebuilding processes:*** Those who are directly or indirectly involved in a conflict situation are critical to peacebuilding efforts. Third party must ensure that they are empowered to make decisions and not making decisions for them. Our strategy in Green Scenery is to locate, empower, support and accompany local actors as they respond to conflicts in their communities.
- ***Peacebuilding is a process not an event:*** It can be gradual or rapid depending on the nature of the conflict and the personalities. All these must be considered as goals and expectations are set.
- ***Understanding the root causes of conflict is the key to any intervention:*** Beginning with an in depth assessment of all conflict situations is the strategy. It leads protagonists to look beyond their problems and see a future. Envisioning is the strategy that Green Scenery initiates as first entry in any conflict situation. We attempt to draw a link between causal factors and the dynamic processes of conflict. Also emphasized is the multidimensional and multifaceted nature of conflict and argue for a comprehensive appreciation of any conflict before proffering a response.
- ***Reconciliation is at the heart of peacebuilding:*** Peacebuilding is about repairing broken relationships. It includes empowering victims to work for the healing of their trauma, increasing the awareness of the perpetrators to take responsibility for their actions and facilitating communication amongst parties that will restore both their human dignity and relationships.
- ***Inclusiveness in response by involving all actors and stakeholders:*** There are many different actors, not only within the environment but outside. There are also instruments and systems that affect the peace of a relationship, community and society. Bringing all actors on board and planning having the whole picture in mind is critical.
- ***Keeping the process simple:*** Conflicts already lead to confusion and a sense of bewilderment. By helping the parties to respond gradually in a less complicated fashion removes the fear that conflicts especially intractable conflicts are insurmountable.
- ***Mutual respect and Accountability:*** Respect for the dignity of any and every person irrespective of sexual, religious, or cultural orientation is the bedrock of human relationships. Peacebuilding is about demonstrating reverence and appreciation for our common humanity and living with our differences. Accountability refers to our programme beneficiaries of intervention which are the schools and the communities in which they are located including the wider community and the nation.



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Peaceful Resolution of Conflict Is Positive

2.1. The Value

When conflict is approached and worked through in a cooperative, peaceful, respectful and non-violent way – when needs and interests are aired, feelings acknowledged, and issues are put on the table – the stage is set for the conflicting parties to look for “realistic” or workable solutions and to move away afterwards feeling “intact” and “alright” about themselves, encouraged by the process and committed to making agreements work.

There is far more chance of effecting “win-win” results, i.e. coming up with solutions or deciding on steps where both parties emerge as winners, than of affecting “win-lose” or “lose-lose” result which involve a winner and loser, or two losers.

2.2 The Challenges

This value poses another challenge because so often in society today, aggressive behaviour is linked with positive self esteem, acceptable peer group norms and “tough guy” stereotyping. The entertainment media plays a key role in enhancing this connection. The peaceful way is seen as weak, “wishy-washy” and a kind of sell out. Many people don’t know how to talk things through and stay rooted in fixed and familiar patterns. Peace educators have to find ways of getting across the idea that the peaceful way is more challenging and skilled than the way of aggression and violence. Shouting abuse, bullying someone in the playground or picking up a knife doesn’t require much skill or intelligence. We need to promote and encourage the acceptance of social norms that value the peaceful expression of needs, concerns and problems, and openly challenge those that do not.

Voluntary Resolution of Conflict is Positive

3.1 The Value

Closely allied with the previous value is one advocating voluntary resolution of conflict. There is more likelihood of conflicting parties having a sense of ownership of their problem and its solution, and of wanting to affect a result that works, if they have chosen to resolve it themselves. This is an expression of personal power in a really positive sense.

Being in control of our own conflict resolution processes is particularly important, as people often feel powerless in the face of their conflicts. Helping people understand that they in fact, have the power to do something constructive about their conflicts, equipping them with skills to voluntarily express and resolve them, and helping them to build the confidence to put this into practice, contributes to building self-esteem and promotes the positive value of personal responsibility.

3.2 The Challenges

Voluntary resolution of conflict by the conflicting parties themselves is a far cry from many traditional discipline structures in which some authority or adult figure imposes a top-down decision, punishment or solution for those in conflict. This value presents a challenge to those in positions of authority, whose pattern this may be, or for whom this way of handling problem is seen as the quickest and easiest way. There may be no systems in place for alternative strategies.

This value also presents a challenge to people who do not feel able or confident enough to voluntarily engage in a conflict resolution process.

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Diversity Has Positive Value

4.1. The Value

While it is our humanness that binds us together, we are not like uniform matches in a matchbox – with the same shapes, heights, colours, temperament etc. what a recipe for boredom that would be ! It is our uniqueness and individual differences that give life something of its essence, and it is these very differences that often play out in conflict situations, and cause them to escalate. We see things – even the same thing – differently; we hear things differently; we interpret things differently; we react differently. We often have different needs and interests, and in many cases, we think that our way is the only way.

Constructive conflict resolution is about respect; taking off blinkers, airing, acknowledging and respecting our differences; and working with these differences in a positive way. Appreciating that diversity and difference of opinion is a positive value is a crucial step in getting to the source of the conflict, and establishing a basis for discussing workable solution. This openness to exploring what is perceived as a major source of disagreement can often lead conflicting parties to see that there are, in fact, commonalities in their interests, needs and concerns.

For whatever our society, culture or background, human life is often so similar in the deeper significance it holds and the issues it presents.

4.2 The Challenges

This value present a challenge to us as members of various social groups with their diversity of member age, gender, temperament, background, needs and values. It presents a challenge to us as members of heterogeneous communities and societies with their rich mix of ethnicities, languages, religions and cultures. And it presents a challenge to us as prompters of peace as we strive to inculcate in others, attitudes of tolerance and respect for those whose looks, ideas, beliefs, behaviors and ways of talking are different from ours.

CREATING SYSTEMS WHERE THESE VALUES CAN BE ESTABLISHED AND ACTED UPON HAS POSITIVE VALUE.

The value

Setting up of systems that provide the context in which the other values can have practical applications. If we don't provide these frameworks, how can we expect these applications to take root?

Teaching people communication and conflict resolution skills, promoting respect for diversity, and developing systems that encourage them to express and resolve their disagreements peacefully and voluntarily, is key component for equipping them to take their place as confident, caring and responsible citizens of a democratic society.

Introducing peace education in the education system ensures an early start for young people to imbibe and reinforce the culture of peace.

Examples of the kind of systems we suggest include:

- Formulation of work philosophies which embrace the values of mutual respect and constructive conflict resolution

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- Team meeting procedures in the work environment where problems and grievances can be aired in a safe, secure and respectful manner so that everyone has a place to speak and be heard.
- “Fighting Fair” Rules or “Conflict Resolution Steps” illustrated on posters, which are placed in strategic places.
- Infusion of peace education into formal training of staff
- Inclusion of conflict resolution training as a key component of life skills education
- Peer mediator programme in which groups of people are trained to assist their colleagues or peers to resolve their own conflicts.

The Challenges

The very idea of setting up systems poses its own challenges to many people. These have to do, inter alia, with the kind of time and other pressures under which many of us view ourselves; our own lack of confidence or “know how”, a sense that there will be no institutional support for such innovations.

We will do well to remember, however, that each one of us can make a difference – even if there is initial resistance from those around us. We all have roles to play as peace educators, peacemakers and peacebuilders. If this means we should take the initiative ourselves, starting small and breaking off bite-sized manageable “peace”, we must do it for this is where the long road of peace building begins!

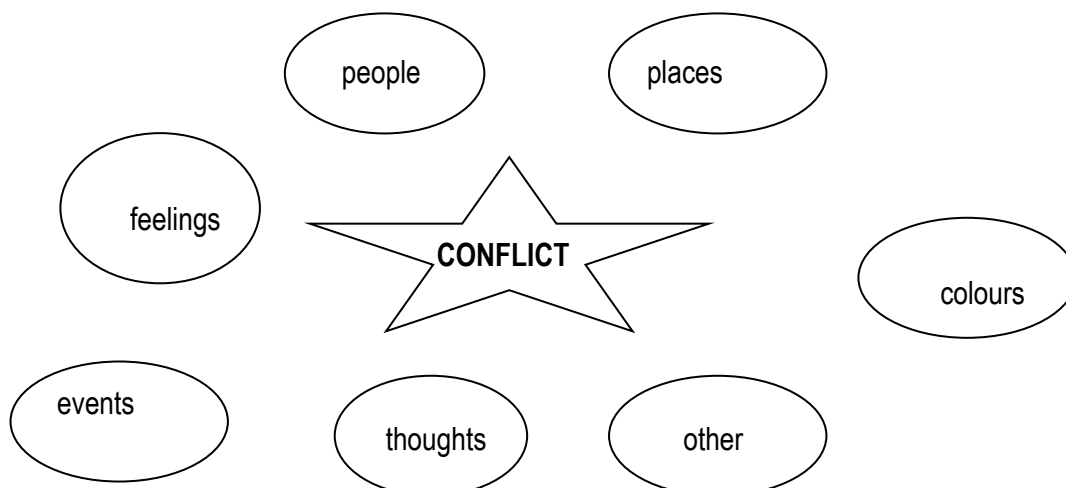
UNDERSTANDING CONFLICT

"Oh, how quickly man blames the Gods: we have always done it, all evil comes from the Gods, yet they bring more misery upon themselves through their own misdeeds than by what fate has bestowed on them." THE ODYSSEY

DEFINING CONFLICT

Exercise:

Close your eyes and take a deep breath. Say the word CONFLICT several times until your mind is filled with thoughts and ideas. Reflect on what happened during Sierra Leone's conflict. Think of what happened i.e. people, places, events, feelings, thoughts, actions, stories, even colours that come to mind. Keep repeating the word until more and more images come to your mind. Open your eyes and write these down on the web below.



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Study the web you have completed. What do you notice about the words you have written? What does this tell you about your understanding of conflict? Why have you come to associate these things with conflict? Think about how this impacts on the way in which you deal with conflict in your own life.

What is your understanding of conflict?

Conflict is neither positive nor negative-it just is. It produces an opportunity for growth change and a sign of health.

The Chinese symbol for conflict or crisis is composed of two characters:

Opportunity + Danger

Differences in appreciation of music

Let's consider the example of a "kheley" where the canes strike against the "kheley". Used by an expert this instrument would create beautiful music that many listeners would appreciate. Used by an average six-year old child beginning her "kheley" lessons it would be a tympanic disaster.

The striking together has no value of its own.

Putting together music of lyrics, drums, cord and electronic instruments to produce very pleasant music requires highly trained and skilled persons with out which their combination will be a recipe of chaotic noise. The music of Jimmy B, Daddy Saj, Lansana Sheriff etc. are very pleasant to the ears because they were skillfully put together. Music instruments handled skillfully produce music and satisfaction, without skill, it produces noise and frustration.

Exercise

What is different between an expert "kheley" player and the young child? Why do they produce such different result?

The same is true of conflict. When we are able to understand it, analyze it and work with it using skills and technique, we can produce an opportunity for growth, learning and development. When we do not have the understanding and skill required for creative and constructive approaches to conflict we face the danger of ongoing hurt, pain and suffering.

A WORKING DEFINITION OF CONFLICT

Conflict can be largely defined from two perspectives; social perspectives and political perspective. For our purpose, we shall be considering more, the social perspective.

Social Perspective of Conflict

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(Adopted from Hockner and Wilmot)

“Social Conflict is an expressed struggle between two or more interdependent parties who perceive scarce resources, incompatible goals and interference.”

1. An Expressed Struggle: Communication and conflict are inextricably tied. How one communicates in a conflict situation has profound implications for the residual impact of that conflict. Communication and conflict are related in the following ways:

- Communication behaviour often creates conflict in communities
- Communication behaviour reflects conflict
- Communication is the vehicle for the productive or destructive management of conflict

Conflict is expressed through many forms of communication. Therefore, by observing behaviours of individuals, groups, communities and institutions, one is able to determine the likelihood of conflict. This is where an early warning system is possible.

2. Between two or more inter-dependent parties: This assumes that conflict happens in relationships. Understanding the history and interactive pattern of the relationship as well as level of interdependency (or power relation) of the parties is critical to the analysis of and intervention in the conflict. Also, the fact that there exists a history of cordiality between the parties in conflict is not entirely antagonistic. There is always something the parties share in common. In fact, most of the times-that which the parties share-is far greater than what divides them. By identifying and emphasizing their commonality one is able to make room for bridge building.

3. Who perceive: Conflict whether material, value based or interest-based is rooted largely in the ways the parties view the conflict. Perception, which is a socially constructed reality, is vital to the differing views and goals that parties bring to conflict. Perception can be clarified and adjusted. Dialogue through co-operative communication can help in reconciling perceptions.

4. Scarce Resources: Basic human needs are non-negotiable and indispensable. Deprivation of needs is one source of conflict. Needs may be physical, psychological, material or social i.e. belonging to a group or the need to interact or for self esteem and dignity or recognition. They may be political when being part of the decision-making process which affects one's existence and way of life. Often, resources available to satisfy needs and wants are perceived to be scarce. Groups would therefore scramble for these resources; thus conflict would persist.

Conflict can be defined as a state of disharmony between persons for ideas, interest or values and relationship as well as for the gathering and interpretation of information.

It can come about from marginalization and exclusion of persons arising out of structural problems.

It can be a process and state of being in which two or more social entities or parties perceive that they possess mutually incompatible goals.

Green Scenery, 2005

Meaning of Peace

Although various meanings of peace are articulated, there is no consensus on a conceptually clear definition of the word.

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Assumptions

Conflict is one of humanity's most pressing problems, peace is almost always preferable to conflict; and moreover, peace can and must include not only the absence of war but also the establishment of positive life-affirming, and life-enhancing values and social structures.

- there are no simple solution to conflict and most aspects of the conflict – peace dilemma are complex inter connected, and poorly understood.

“If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to beg in with the children.”

Mohandas Gandhi.

The meaning of peace has been difficult to present in a consensual definition. This in part can be attributed to the many views and concepts of peace.

Some Conceptualization of Peace

Religious

Erasmus of the Renaissance Christian school, held a counter view that prevails today that tolerated warfare as good and noble so long as it met the requirements of a 'just war.' Erasmus may have been the first to provide a humanistic effort to question the divine right of kings to wage war.

Many religious have a clear conception of peace, but very few have made peace to stand out in their dogma.

Democratic Theory

There are arguments and studies which claim that democracy is inherently attuned to peace. It has been proven that democracies are no more peaceful than other forms of government, but that democracies are not likely to go to war with each other.

Democratic peace refers to a less than average chance of war and militarized disputes occurring between democratic countries.

Negative and Positive Peace

Negative Peace: this in essence is the absence of war/conflict. It denotes a condition in which no organized, active conflict is taking place. The Frenchman Raymond Aron defines it as a more or less lasting suspension of rivalry between political units. Negative peace is a long lasting hold on rivalry between competing parties.

Positive Peace: Johan Galtung has advanced that positive peace goes beyond the mere absence of war/conflict. Positive peace denotes a social condition where in exploitation is eliminated or minimized. Wherein there is no violence or any subtle perpetration of structural violence.

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Characteristics of Negative and Positive Peace.

Negative Peace	Positive Peace
<ul style="list-style-type: none">• Diplomacy, negotiation, conflict resolution• Peace through strength• Disarmament and Arms control• International organizations• International Law• Ethic and Religion	<ul style="list-style-type: none">• Observance of Human Rights• Economic well-being• Environmental well-being• Nonviolence• Self transformation

Types of Conflict

One reason that social conflicts are hard to deal with is that they are very complex. Conflicts involve many actors in social processes that are usually not straightforward. Sometimes conflicts escalate in intensity and violence, sometimes they de-escalate and we seem to make progress towards peace, and often fall back into violence before making a bit more towards peace.

To begin with we can understand conflicts at a number of levels. Four levels are identified below:

- 1) **Intra-personal conflict** refers to conflicts occurring within a person. Usually people need to work on their own inner struggles and issues in order to be constructive in social conflicts. For example, in South Africa, Nelson Mandela and F.W. de Klerk experienced personal transformation before they successfully negotiated political change. Interestingly, Nelson Mandela went through his personal transformation 30 years before de Klerk. What other stories of personal transformation do you know?
- 2) **Interpersonal conflict** refers to conflicts occurring between individuals or small groups of people. Returning to our example from South Africa, Mandela and de Klerk had to engage with each other and overcome any conflicts between themselves before negotiating broader social change. What other examples can you indicate of conflicts that are familiar to you?
- 3) **Intra-group conflict** refers to those conflicts that happen within a particular group, whether it is a religious, ethnic, political or other type of identity group. It is important to be able to manage the conflicts within your own group, and be able to communicate with others within your group in order to build support for long term peace processes. Mandela had to work with multiple groups including the African National Congress, the Xhosa tribe, the Liberation Movement in order to build up support amongst black South Africans for the new political system. Also, de Klerk needed to work with members of the National Party, Dutch Reformed Church, and Afrikaners more generally to build support among white South Africans for political change. Narrate how you have resolved conflict at inter group level in your community.
- 4) **Inter-group conflict** refers to conflicts occurring between large organized social or identity groups. For example, the Truth and Reconciliation Commission was a public forum designed to expose injustice and record events in order to achieve social reconciliation. To be successful peacebuilders we need to have the skills to work both within our group as well as between groups.

Other types of conflict are:

- 5) **Structural conflict**
- 6) **Asymmetric conflict**

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CONFLICT AND CULTURE

Culture is a key component in conflict. Culture influences the process of conflict-how it unfolds, what events trigger violence-and the interpretation of events and messages. Culture also affects how we perceive events and is part of the context of communication. Culture often only becomes obvious when it is not shared. Most of the time we take norms and assumptions for granted. Communication is difficult enough when culture is shared, and so are the norms and assumptions that go along with it. When we communicate between cultural groups, often there are different norms and assumptions, which make communication even harder. For example, different cultures have different assumptions about whether conflicts should be public or private, avoided or confronted, individual or communal. Culture influences our behaviour and how we see the world often only becomes obvious when it is not shared. For example when you travel to a new environment, you see what people in that country eat and how they interact in public. These may be different from what is common or accepted in your own country or culture. When we share the same cultural context we take for granted most norms and assumptions of how we communicate and approach conflict.

Like our beliefs and attitudes, our values are deeply ingrained in us, they are at the core of which we are and what we stand for, and they have a direct influence on how we behave and view the world. This applies to us as individuals and also as members of groups. Example: in a family; an organization; a teachers union; political party; a sport team; a religious institution; or an ethnic group. Examples of some values are: freedom, language, tradition, ethnicity, morality, loyalty trust, fairness, and respect for elders, cooperation, professionalism, and excellence. Values are also related to issues like our goals, personal space, standard of behavior, the way we do things in the family or organization, gender role, money and “living a well-balanced life”.

We accept and “discard” values throughout our lives; often this is not a conscious process for example a teenager may accept or reject his parent’s values about certain standard of behavior by conforming on one hand or rebelling on the other hand. Intra personal conflicts that are conflict inside our selves are often triggered when our outward behaviours, responses and action are not able to be consistent with values we hold or wish to hold i.e. when we have to tow the line”. This could be because reality and circumstances prevent us from living our value honestly or because we have simply taken on a value instead of consciously choosing to make it ours. In terms of inter- personal and intra/inter group conflict the same principle applies. We should be aware that value related conflicts are usually the most challenging to work with.

Many deep-rooted conflicts are value –based. As mentioned already such values are at the core of individual and group identity and as such are often non-negotiable, i.e. cannot compromise around them, particularly when we have consciously adopted these values for our self. Furthermore, the sources of many conflicts relate to resources, needs, and values. If the handling of value related conflict does not appear to take account of the underlying values of both parties, i.e. it seems to favour only one party, there is a possibility that the other party will go under ground and find a way to express their voice/s at different time in a different manner. Example: through rebellion, protest, and non-compliance.

Consciously thinking about choosing and identifying our values, encourages us to feel more centered in terms of how we view the world and behave in it, have confidence in telling our story.

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FUNCTIONS OF CONFLICT

What positive things have happened to you as a result of conflict?

Here are some of the positive aspects of note by Coser (1956).

1. Conflict helps establish our identity and dependence. Conflicts especially at earlier stages of your life, help you assert your personal identity' separate from the aspirations, beliefs and behaviours of those around you.
2. Intensity of conflicts demonstrates the closeness and importance of relationships. Intimate relationships require us to express opposing feelings such as love and anger. The coexistence of these emotions in a relationship creates sharpness when conflicts arise. While the intensity of emotions can threaten the relationship, if they are dealt with constructively, they also help us measure the depth and importance of the relationship.
3. Conflict can build new relationships. At times, conflict brings together people who did not have a previous relationship. During the process of conflict and its resolution, these parties may found out that they have common interests and work to maintain an ongoing relationship.
4. Conflict can create coalitions. Similar to building relationships, sometimes adversaries come together to build coalitions to achieve common goals or fend off a common threat. During the conflict, previous antagonism is suppressed to work towards these greater goals.
5. Conflict serves as a safety-valve mechanism, which helps to sustain relationships. Relationships, which repress disagreement or conflict, grow rigid over time, making them brittle. Fostering exchanges of conflict, at times through the assistance of a third-party, allow people to vent pent-up hostility and reduce tension in a relationship.
6. Conflict helps parties assess each other's power and can work to redistribute power in a system of conflict. Because there are few ways to truly measure the power of the other party, conflicts sometimes arise to allow parties to assess one another's strength. in cases where there is an imbalance of power, a party may seek ways to increase their internal power. This process can often change the nature of power within the conflict system.
7. Conflict establishes and maintains group identities. Groups in conflict tend to create clearer boundaries, which help members determine, who is part of the "in-group" and who is part of the "out-group". In this way, conflict can help individuals understand how they are part of a certain group and mobilize them to take action to defend the group's interests.
8. Conflicts enhance group cohesion through issues and belief clarification. When a group is threatened, its members pull together in solidarity. As they clarify issues and beliefs, renegades and dissenters are weeded out of the group, creating a more sharply define ideology on which all members agree.
9. Conflict creates or modifies rules, norms, laws and institutions. It is through the raising of issues that rules, norms, laws and institutions are changed or created. Problems or frustrations left unexpressed result in the maintaining of the status quo.

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CAUSES OF CONFLICT

What causes disputes or conflict? Please list some.

Conflict are more often caused by five factors

1. Data 2. Relationship 3. Interest 4. Structural 5. Value

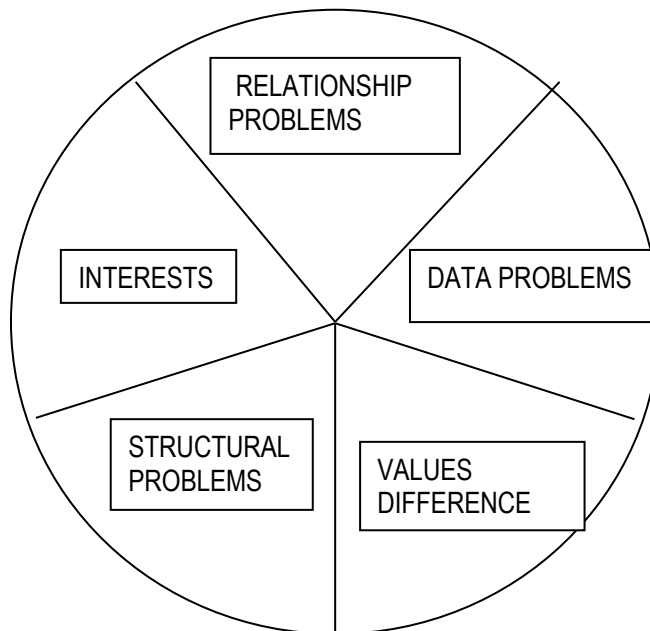


Figure 1: Circle of Conflict

- 1 Data or information conflict:** which involves lack of information and misinformation, as well as differing views on what data are relevant, the interpretation of that data and how one performs the assessment?
 - Untimely availability or lack of it
 - Withholding of data
 - Misunderstanding of information/data
- 2 Relationship conflict:** which results from strong emotions, stereotypes, miscommunication and repetitive negative behavior? It is this type of conflict, which often provides fuel for disputes and can promote destructive conflict even when the conditions to resolve the other sources of conflict can be met.
 - Method of communication
 - Reactions from interactions e.g. withdrawing, shouting
 - Treatments e.g. cheating
- 3 Interest conflict:** which involves actual or perceived competition over interests, such as resources, the way a dispute is to be resolved, or perceptions of trust and fairness.
 - Procedural: power, jobs, housing, livelihoods
 - Substantive: e.g. less salaries, more money for product, benefits to workers

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- Psychological – the way one is treated etc.

4 Structural conflict: This is caused by unequal or unfair distributions of power and resources. Time constraints, destructive patterns of interaction and un conducive geographical or environmental factors contribute to structural conflict.

- Power structure, politics, hierarchy
 - ❖ Human rights violations
 - ❖ Bad governance
 - ❖ Corruption
 - ❖ Centralization of power
 - ❖ Weak judicial system
 - ❖ Bad laws and policies

5 Value conflict: Those principles or inner beliefs that people cherish and hold sacred. Value conflict arises over ideological differences or differing standards on evaluation of ideas or behaviours. The actual or perceived differences in values do not necessarily lead to conflict. It is only when values are imposed on groups or groups are prevented from upholding their values systems that conflict arises.

Suggest causes of conflict that cannot be accommodated by those in the circle

Stages of Conflict

Phase/trends of Conflict

Conflict trends or phases implies the various stages a particular conflict takes or the way in which conflict develops by either rising to reach a peak, the crisis stage, or gradually falling due to a negotiated settlement. It is generally believed that a conflict mainly has five phases and these are:

- ❖ **Pre-conflict**
- ❖ **Confrontation**
- ❖ **Crisis**
- ❖ **Outcome**
- ❖ **Post-conflict**

Other writers refer to them as:

- ❖ **The latent phase**
- ❖ **Manifest phase**
- ❖ **The aggressive manifest phase**

PRE-CONFLICT: This is a period where there is incompatibility of goals between two or more parties which could lead to an open conflict. The conflict is hidden from general view although one or more of the parties are likely to be aware of the potential for confrontation. There may be tensions in relationships between the parties and/or a desire to avoid contact with each other at this stage.

CONFRONTATION: The conflict has become more open, occasionally fighting or low levels of violence may break out. Relationships are becoming very strained.

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CRISIS: this is the peak of the conflict when the tension and/or violence is most intense. In a large- scale conflict, this is the period of war, when people on all sides are being killed. Normal communications between the sides have probably ceased.

OUTCOME: Eventually the crisis will lead to an outcome e.g. one side might defeat the other, or a cease-fire might be called (in the case of war). Parties might agree to the peace table or the negotiating table with or without the help of a mediator.

POST-CONFLICT: Finally the situations resolved in a way that leads to an ending of any violent confrontation, to a decrease in tensions and more normal relationships between the parties. However if the issues and problems arising from the conflict are not being properly addressed, there is a possibility for the cycle of conflict to begin again.

Phase	Indicators
Pre-conflict	<ul style="list-style-type: none">• Rumors• War of words• Arms trade• Hiding of arms• Refusal to surrender fire arms
Confrontation	<ul style="list-style-type: none">• Killing• Raiding• Demonstrations• Rape• Increase in petty crimes
Crisis	<ul style="list-style-type: none">• Increased killing, revenge• Schools and hospitals closed• Displacement• Increased violence• Emergency reliefClosure of business
Outcome	<ul style="list-style-type: none">• Agreement• Mediation• Free movement• Re-opening schools and hospitals• Economic activities• RehabilitationReconciliation
Post-conflict	<ul style="list-style-type: none">• fund raising• return of illegal fire arms• inter-clan marriage• development activities• payment of blood money• community solutions

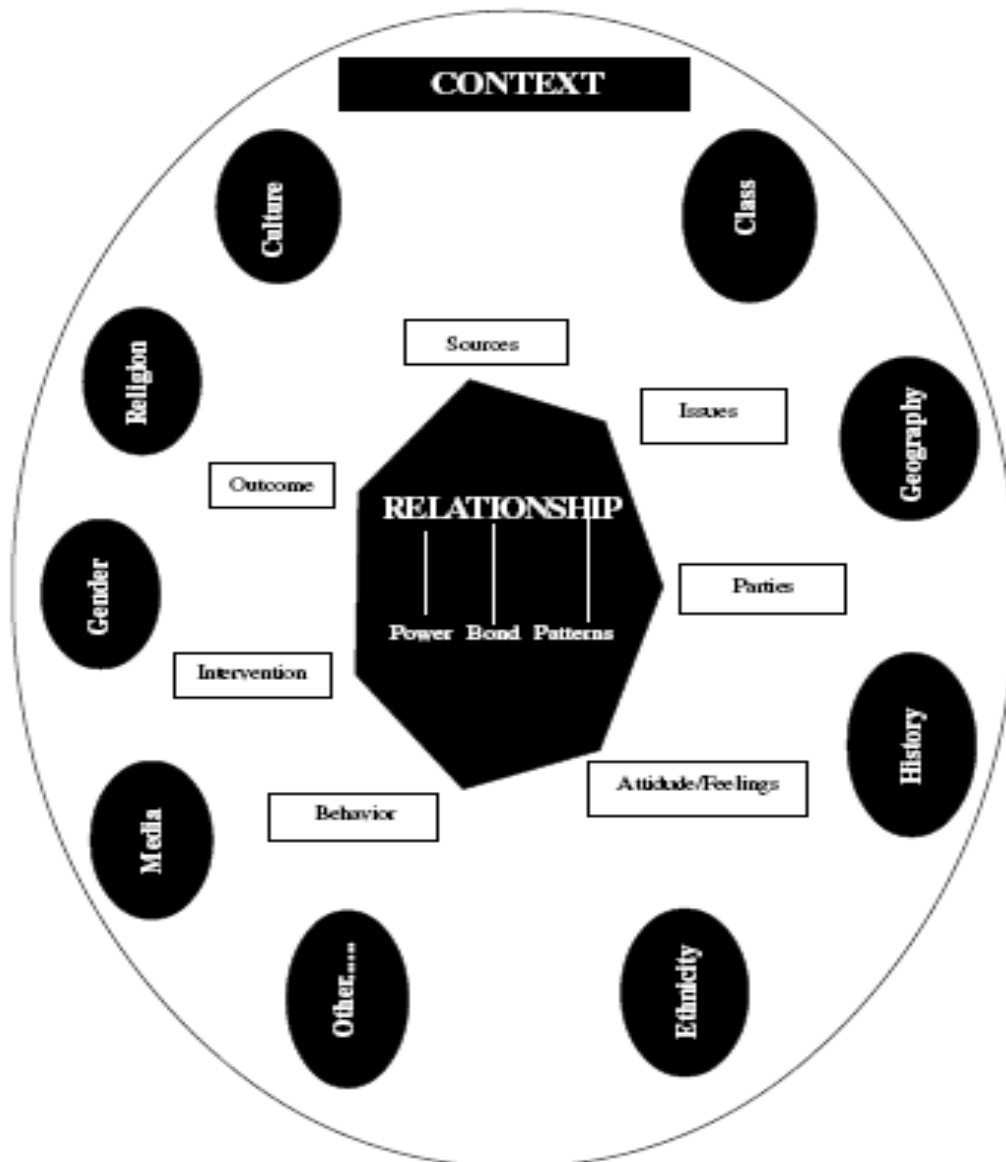
Conflict Analysis

Conflict analysis is important because it is an essential guide in developing an appropriate peacebuilding and reconciliation programmes. It helps examine the context in which peacebuilding can occur and reconciliation should take place. It further helps to determine the type of intervention that will be most effective in particular conflict situation. Good conflict

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analysis requires us to critically examine our capacity for intervention. The following are issues that should be addressed in conflict analysis.

A Framework For Conflict Analysis



Adapted from: "Say Peace": Conflict Resolution Training Manual for Muslim Communities. Leesburg, VA. USA. 2002

Context

The type of conflict must be first established. This may be straightforward in some cases. It may be an ethnic, religious or class problem. It may be defending the ego of a senior class mate as happened in the case of the Senior Prefect of Yonibana Secondary School and the Sierra Leone Police at Mile 91. The conflict may however be compounded. It may be an ethnic and political problem or a religious and historical problem or class and economic problem. The various dimensions of the conflict need to be carefully identified.

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It is necessary to establish the context of the conflict

- Identify the type of conflict

The extent of the problem has also to be established. Is it a conflict that exists only in our community or is the context of the conflict much wider? If it is a conflict there may be factors outside the community, which impinge positively or negatively on the community and which may affect the reconciliation process.

- Establish the extent of the conflict
- Is it local, district, provincial, national?
- Which factors influence the conflict?

Examining the context of the conflict helps determine the people or groups who should be involved in the reconciliation programme as well as those who should not be involved. We need to identify the various actors in the conflict and to specify those towards whom the programme is to be directed. In situations of violent conflict the victims and victimizers need to be identified and we need to understand how the victims have been affected by the conflict.

- Name all parties affected by the conflict
- How are they affected?
- Towards whom should the programme be directed?

There is need to identify positive values for use in exploring reconciliation. There may be a shared hope or forces within the community that can move the reconciliation process forward. Are there people or groups that have credibility with the victims and what can they contribute?

- Name any positive values that might favour reconciliation
- Can they be exploited? How?
- Above all we need to know if there is a felt need for reconciliation.

In addition, as we analyze the conflict we are building peace within because until we understand the causes of the conflict, who is involved, and the issues and dynamics of the detailed picture of what is happening to help us determine what we might do to create more peaceful and just societies.

Many different ways of analyzing conflict exist. For the purpose of this training we will focus on the framework and the Who, What and How of Conflict and conflict mapping.

ACTIVITY: Using a matrix provided by the facilitator, identify and analyze the conflict having in mind the framework in this section.

CONFLICT MAPPING

History of the Conflict

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

Conflict Context

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

Conflict Parties

- ❖ Who are the primary parties? What are their goals and interests? (Primary parties are defined as directly involved in the conflict. One party's goals are perceived to be incompatible with the other party's goals.)
- ❖ Who are the secondary parties? What are their interests? How are they involved in the conflict? (Secondary parties have an indirect stake in the outcome of the conflict).

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

Issues

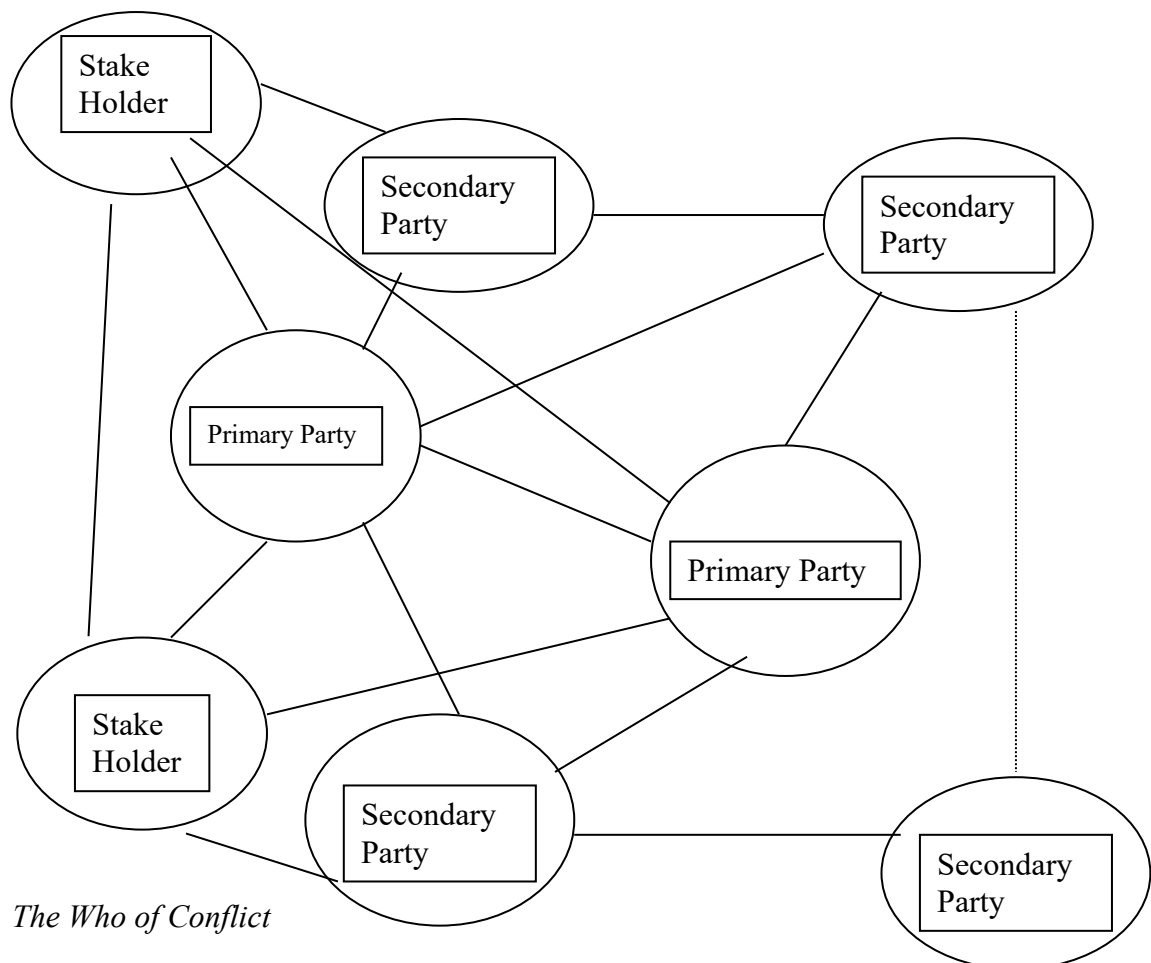
- ❖ What are the issues in the conflict? Resources? Facts (disagreement over what is)? Interests (the underlying needs, concerns, fears, values, or wants)?
- ❖ What are the sources or root causes of the conflict?
- ❖ What are the tensions or dividers that exist in the country or community?
- ❖ What is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

Dynamics

- ❖ Has the conflict escalated or de-escalated over time?
- ❖ Are the parties to the conflict polarized?
- ❖ What are/were the trigger events leading to outbreaks of violence?
- ❖ How have the issues changed over time?
- ❖ What tactics have the parties in conflict used? (Adapted from Wehr, 1979 pp19-22)

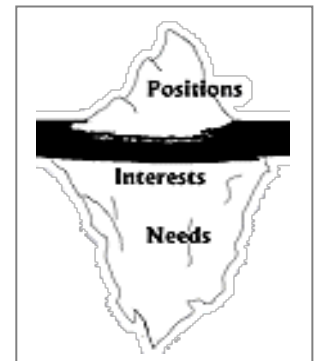
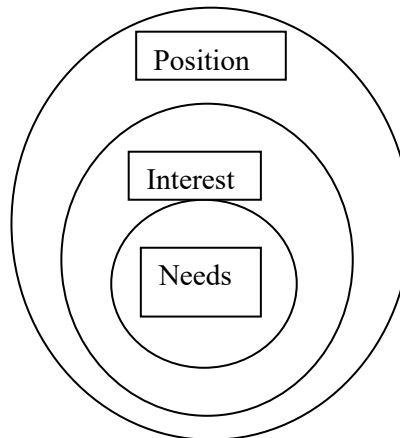
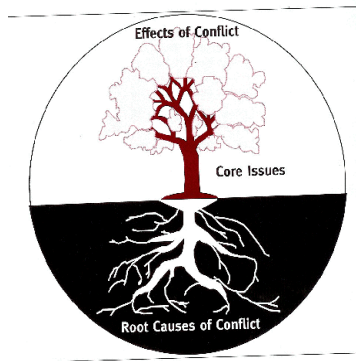
The Who, What and How of Conflict?

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



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What? Using the metaphor of a tree, we can identify the root causes of conflict under the soil, the core problems as the trunk and the main support of the tree, and the effects of conflict as the many branches and leaves of the tree. What are the root causes, core issues and effects of the conflict?



Position: What we say we want. **Interest:** What we really want. **Needs:** What we must have.

The How of Conflict

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

Factors escalating Conflict: Previous Violence, Poverty, Political Differences, Exploitation of Resources/ resource capture

CONFLICT

Factors Promoting Peace: Peace processes, Community Development Projects, Trade Relationships, Community Peace Groups

Exercises: Identify a conflict familiar to you and state the who, what and how of the conflict

1. Who?

Who is involved in the conflict? How do they interact with each other? Where is the conflict centered? Which people or groups have strong positive relationship with each other?

2. What? Using the metaphor of a tree, we can identify the root causes of conflict under the soil, the core problems as the trunk and main support of the tree, and the effects of conflict as the branches and leaves of the tree.

What are the root causes, core issues and effects of the conflict?

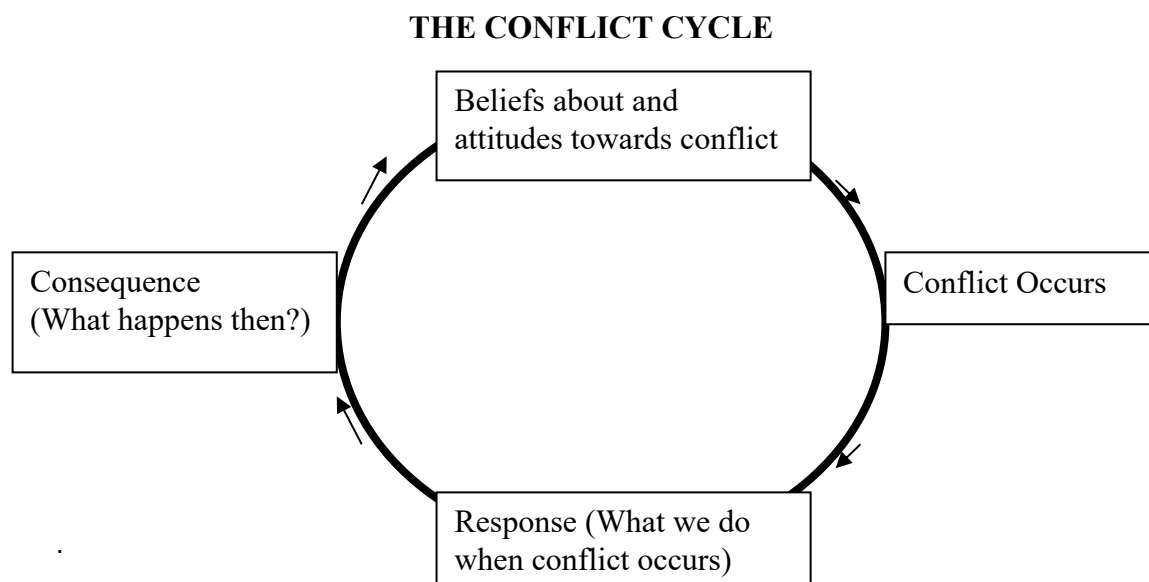
3. How? The how of conflict identifies the factors that escalate or continue the conflict, and the factors that transform or resolve the conflict. Which factors escalate the conflict? What factors promote peace? Some factors supporting continuation or escalation may include groups exploiting natural resources, poverty, or history of previous violence between groups. Do you agree?

Discuss conflict transform nation projects that you know about in your locality.

4. Use the framework to analyze conflict.

An analysis of the different types of conflict the parties are engaged in helps the intervener determine strategies for effective handling of the disputes.

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1. BELIEFS ABOUT AND ATTITUDES TOWARDS CONFLICT

Our beliefs about and attitudes towards conflict affect how we react and respond when a conflict occurs.

- Where do these beliefs and attitudes come from?

- What kind of messages about conflict have you received?

- Write one example of negative and positive messages.

2. RESPONSE TO CONFLICT

Our response is what we do when a conflict occurs, i.e. the point of taking “action”. Our response can be broadly categorized as “fight”, “flight” or “flow” responses.

These responses are usually based on what we believe about conflict and our attitudes towards it. We often react with the same behaviour pattern regardless of the nature of the conflict.

- How do you respond to conflict in a situation that involves?
 - (a) You and your Boss
 - (b) You and your friend/partner

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© You and your child

3. CONSEQUENCE OF THE RESPONSE TO CONFLICT

Our response to a conflict situation leads to a consequence. This may be positive or negative for us and those around us. If, for example, we pretend that nothing is wrong, the consequence might be frustration or hurt feelings. If we shout, swear and lose our tempers, the conflict could get worse, i.e. escalate. These are negative consequences.

If we agree to talk about the problem without “losing our cool” “getting at” the other person, this could de-escalate the conflict, open the way for a constructive solution, and leave us with good feelings about ourselves. These are positive consequences.

- What kind of consequence do you usually experience as a result of your responses to conflict in:
 - (a) You and your Head of Department
 - (b) You and your friend/partner
 - © You and your son/daughter
 - Are you happy with this? If not, why?
-
-

4. INFLUENCE OF THE CONSEQUENCE

The consequence of our responses to conflict often strengthens our beliefs about and attitudes towards conflict, i.e. it reinforces them. This means that the pattern of behaviour will be perpetuated. It can, however, also challenge them and may lead to a change in our belief about conflict. Either way, the consequence will influence our beliefs or attitudes positively or negatively.

- How would you describe your conflict cycle?
-

5. DO YOU WANT TO CHANGE?

If we would like to change our **Conflict Cycle** from one that we see as negative and develop one that is more positive, we need to focus on changing our response. This requires gaining knowledge and understanding of appropriate skills and strategies, a willingness to take the risk and try these out and making a commitment to practice, practice and practice. Obviously this means that we need to have an attitude of openness, and want to do things differently. We also need to be prepared to reflect on the consequences of new responses for both ourselves and others with whom we interact.

Here is a short case

Mbalu, and her husband, Santigie often argue about disciplining their children Mbalu, is very firm in her approach while, Santigie is somewhat relaxed. Santigie feels that Mbalu nags too much and at the end of a long day he really just wants to relax. Mbalu feels that Santigie spoils the children and not support her when she is trying to teach them a lesson.

Let's look at Mbalu's conflict cycle a little closer:

ROLE PLAY:

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Mbalu: (talking to Santigie, her husband) you know Santigie that we have to be firm with Amusa to ensure that he keeps to the rules in this house. I have observed later that Amusa does not perform his domestic chores after school. Unfortunately you do not assist me in instilling discipline in the boy.

Santigie: (responds) Oh madam! Here you come again with your usual nagging. What especially do you want Amusa to do?

Mbalu: Don't ask me. I never get your cooperation when it comes to discipline our children. Amusa, particularly is getting his own way all the time. This is not permissible under my own roof.

(Amusa strolls into the house unconcerned that there is a task he should have performed)

Amusa: Good afternoon mama. I am very tired and hungry (he sits down).

Mbalu: (shouts) Don't greet me. I don't want to know whether you are tired or hungry. Why have you not washed the dishes? Or do you want me, your mother to do it for you?
(Pushes Amusa against the wall. Amusa screams and starts crying)

Santigie: (visibly angry and shaking)

Now madam, I can see that you have been very unfair to the boy. Why did you hit him when you know he had not eaten lunch since returning home from school? Please, exercise some patience and restraint. This type of punishment is really not appropriate.

Mbula: you are a bad husband. You do not help me to bring up the children to obey the rules in the home. And this is the outcome – all I get from a defiant boy.

The following day, Mbalu further instructs Amusa to return home early everyday after school and tidy up the sitting room. For three consecutive days, Amusa fails to comply with his mother's instructions.

As Amusa approaches the house, his mother starts raging.

Mbalu: why is the sitting room so disorganized? I will skin this boy alive today. Santigie, come and see for yourself, what Amusa has done again.

Santigie: (talking to himself with draws to his bedroom complaining about a hard, ragging woman. He invites Amusa to his bed room.

Mbalu: (now approaching Amusa) why are you coming home so late? Why haven't you done..... (She attempt to hit Amusa who runs away).

Santige: (talking to his wife gently). Mbalu, I have observed, and rightly so that Amusa is becoming rebellious. He would have performed his duties only if you had relaxed the rules.

Mbalu: I don't agree. I want to instill discipline in the boy. In fact, none of this would have happed if he had done his task assigned to him

Let us try to analyze the role by taking a look at Mbalu's conflict circle.

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BELIEFS AND ATTITUDES

INFLUENCE:

Mbalu's beliefs that conflict can be Avoided if rules are obeyed is rein force. "None of this would have happened if he had just done his task!"

Mbalu believes that conflict is Negative, unnecessary and can be avoided if rules are always clear and obeyed.

CONSEQUENCE

Santigie feels the punishment was inappropriate and it causes conflict between them. The son becomes even more rebellious. A negative spiral of conflict begins ...

CONFLICT

One of the children fails to do a task that he was given. This happens often

RESPONSE

Mbalu responds in her usual way – she exerts her power and authority and punishes her son to ensure that rules are obeyed in future.

A look at another possibility where Mbalu's negative cycle is challenged:

BELIEFS AND ATTITUDES

Mbalu believes that conflict is Negative, unnecessary and can be Avoided if rules are always clear and obeyed.

INFLUENCE

Mbalu realizes that conflict is far more complicated than keeping rules. She learns that when she is open to listening She can gain insight into valuable information. Mbalu is Grateful that she has found out how her son feels so that they Can address it. Her belief is challenged. "This is not about sweeping the floor. My son has been trying to give me a message. I'm glad we listened to him!.

CONSEQUENCE

Both parents are surprised at what the children tell them. Buried under the refusal to wash the dishes were hurt feelings, perceptions of favouritism, etc. Mbalu and Santigie have received valuable information, which will help them to address problems effectively.

CONFLICT

One of the children fails to do a task that he was given. This has happened before.

Peace Building RESPONSE

Mbalu decides to try something different. She and Santigie convene a family meeting. The family members have an open and frank discussion about issues relating to household chores!

REFLECTION: CONFLICT IN OUR LIVES

1. Explain how someone in your current institution or family has attempted to keep the peace when conflict arise?

- How does s/he try to “keep the peace” in particular the skill s/he uses?

- (b) Can you highlight any?

- How appropriate were the skills? Explain.

- How do you feel about his/her role in keeping the peace?

2. Think of a recent situation where you felt that you really aggravated or escalated a conflict situation by your handling of it.

- How did you behave? Explain

- What happened then? (Consequences)

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- How could you have handled this situation in a more constructive way?

4. Think of recent incident when you felt that you handled a conflict very well

- What made it work?

- What were the consequences for those involved?

5. How did you feel while thinking about the questions? List one positive or one negative memory for you!

THE CONFLICT RANGE

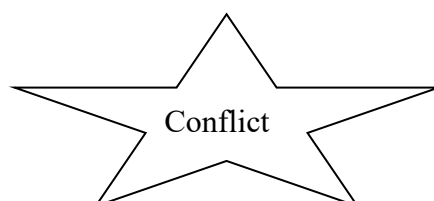
We all experience conflict at different times in our lives. They range from minor frustration with people, things or even ourselves to major problems that cause us stress, anxiety, pain, etc.

We often change our responses depending on who is involved and the possible consequences. There is a range or spectrum of responses. For example: someone who usually tackles family conflicts immediately might avoid conflict at work.

Look at some of the following responses to a conflict in a home.

Father: Pa Santigie
This is your fault. I told you
this was going to happen. You
better sort out this mess!

Daughter: Bintu
What is the problem here?
What can we do to resolve
this?



Mother: Mamie Yebu
I am too tired to deal
with this. They will have
to sort it out.

Son:
Whoops! Things are
getting nasty around
here. Better get going!

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In this example we can see that both the mother and the son are avoiding the problem even though they have different reactions. The father and the daughter are both trying to deal with the problem but in different ways. The father is blaming and attacking while the daughter is trying to find a solution.

Conflict Range

Short Case Study

Since the new neighbours moved into the flat next door, you have heard loud noise “madam” music and sharp voices of women through the walls at all hours of the day and night. You can’t sleep at night, and even your friends have stopped coming to visit you because of all the uncontrolled noise. And there have been all these scruffy looking people hanging around their door all the time, messing the hallway up. One day, you decided to go and speak with your new neighbours.

A young man/woman opened the door (obviously a rough student-type) and you tried to complain nicely about the music, asking them to turn it down a bit. They just replied, “It’s not all noisy as you put it. It’s just tough if you think that it is. I pay my rent, it’s my place, and I can do what I want.” “When you continued to complain they just told you to clear off, and swore at you. You feel really angry and somewhat afraid of them.

What would you say to your neighbours?

Please narrate-----

What could you do differently?

There is no right way to deal with conflict. Depending on the nature of the conflict and the circumstances at that time, we will take up different approaches.

Sometimes it is necessary to face a conflict head on, sometimes it may be better to ignore it and let it blow over.

What we must avoid is having the same approach for every conflict that we experience. Always denying a conflict, playing the victim, exerting authority, forcing others to do things your way, is problematic. Using tools and skills to search for the most effective solution in a given situation is the best we can do.

“Transforming the classroom from a one way system to information dissemination to a “village” approach of information gathering and sharing is critical to empowering pupils. It requires pupils to generate ideas, take ownership of their learning, respect the opinions of others, learn to act respectfully, and believe that they can make a difference in their own lives and of others.”

Seth Kreisberg, “Transforming power: Domination, Education and Democracy”

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RESPONSE TO CONFLICT The Fight, Flight, and Flow Patterns

TYPICAL INDIVIDUAL/GROUP BEHAVIOUR PATTERNS

Our response is what we do when a conflict occurs, i.e. the point of taking “action”. Our response can be broadly categorized as “fight”, “flight” or “flow” responses.

FLIGHT: e.g. Ignoring, denying or withdrawing; not confronting the problem: “Band-aiding”. Complaining to someone else; Giving-in; Making jokes; Crying; Running away.

FIGHT: Put up resistance. Strive to have your own way. Persecute or trick opponent to have an advantage. Advocating “power over” approach.

FLOW: e.g. trying to sort it out constructively; agreeing to talk about it. Focusing on the relationship; attacking the problem rather than the person; Advocating a “power with” rather than a “power over” or “power under” approach.

THE FIGHT PATTERN

I WIN AND YOU LOSE .. MY WAY .. “POWER OVER”

Give examples of expression that portrays each description below

- ☐ My needs, feelings and ideas are more important than yours.
- ☐ I will say what I like and in the way I choose to say it.
- ☐ I may use physical, emotional force or other means, e.g. my status, to get my way.
- ☐ It doesn't really matter to me if I hurt you physically or emotionally in the process.
- ☐ Getting my way is important and I usually/often get what I want.
- ☐ I enjoy confrontation and I get drawn to conflict. It gives me “high”.
- ☐ I see conflict as a waste of time and I need to deal with it quickly and “efficiently”.
- ☐ I feel “safe” in the environment I “cultivate” and that's what matters
- ☐ My very presence invokes anxiety in others. (I might not know about this)

What image do I portray to others?

What are the consequences of my “fight” approach and behaviour:
For me? For others?

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THE FLIGHT PATTERN

I LOSE AND YOU WIN .. YOUR WAY .. “POWER UNDER”

Give e.g. of expressions which portray each description below

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- My needs, feelings, ideas and rights are less important/seem to have less value than yours.
- I will not say what I need, think and feel (certainly not here),
- I don't know how to express what I need, think and feel.

- I don't want to hurt others or risk being hurt myself.
- I will let you have your way.
- My needs are often not met .. I have to "give them up".
- I will often avoid or withdraw from a conflictual situation by pretending to agree or removing myself physically or emotionally... "what's the point of trying? "
- I don't feel comfortable with conflict.
- I don't feel confident about changing my "flight" way.
- I don't feel safe discussing things with you.
- I am an anxious presence. (I might or might not know about this.)

What image do I portray to others?

What are the consequence of my "flight" approach and behaviour

For me?

For others?

THE FLOW PATTERN

GETTING TO WIN/WIN .. OUR WAY .. "POWER WITH"

- ✓ My needs, feelings and ideas are important.
- ✓ I will express what I need, think and feel in an appropriate manner when the time is right.
- ✓ I don't want to hurt others or risk being hurt myself.
- ✓ I respect myself. But I also respect you as an individual with needs, feeling, ideas and rights of your own.
- ✓ I see conflict as a challenge and an opportunity for growth.
- ✓ I will approach conflict confidently looking for strategies and solutions to meet both our needs.
- ✓ I believe it is important to cultivate an environment where we both feel safe.
- ✓ Even if a problem is not resolved, I will come away knowing that I have been respectful to myself and you in the process.
- ✓ I work at being a non-anxious presence.

What image do I portray to others?

What are the consequences of my "flow" approach and behaviour

For me?

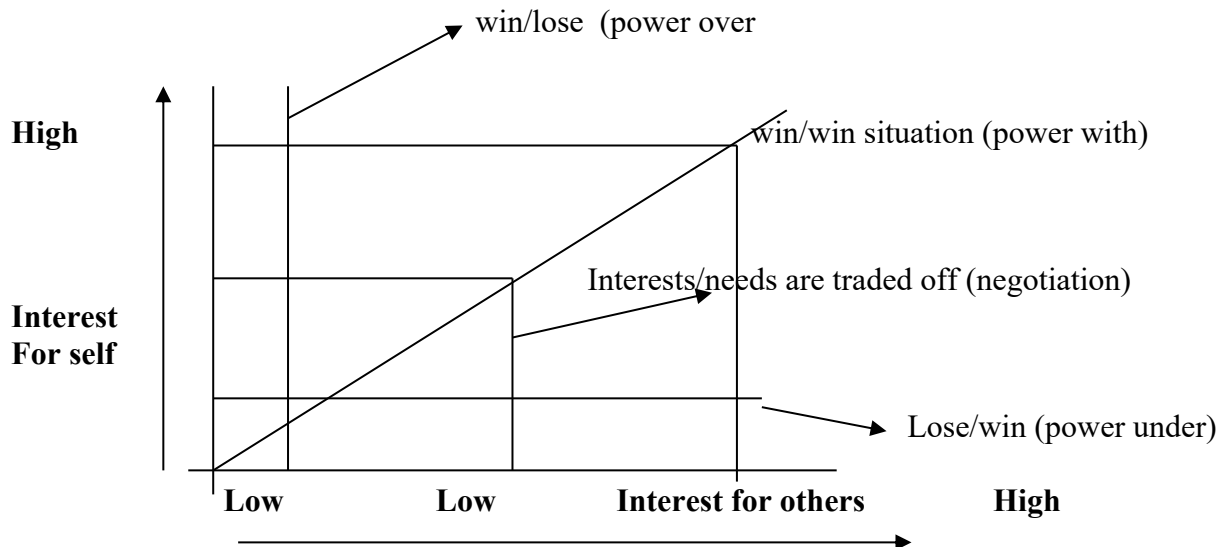
For others?

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“Ultimate power is the ability to produce the results you desire most and create value for others in the process.” Harold Robins –“Unlimited power”

Win – Win Style

Win-Win concept



The linear graph depicts the various responses to conflict. The x-axis shows interest for others and the y-axis shows interest for self.

where interest for self is high and interest for others very low, this response pattern is typical of fighting in which case an individual is pursuing a **win/lose** scenario. Such a power game is represented as **power over** since one person is winning.

Similarly, in a situation where one have interest in others and very little interest for one depicts a flight pattern.

A scenario in which one is always giving in, here the one person is losing and the other party is wining. This demonstrates a **lose/win** scenario, which is represented in the power game as **power under**.

The next scenario is the case in which both parties are losing their interests or needs to a level of comprise. This case is presented as one in which, persons trade off their needs/interests and is referred to as **negotiation**. In this situation parties come out of the peace process not very satisfied because to an extent they have not acquired their full desires.

It must be understood that mediation is all about parties winning. Both parties should be assisted through a procedural process by the mediator/s to reach a common solution. A solution to which, parties have agreed to work. This scenario that empowers the parties to reach a common solution is known as **win – win** scenario. This means therefore that the parties have command over the decision they make hence, this is referred to in the power game as **power-with**.

- Is your pattern typically “fight”, “flight”, or “flow”?

CONFLICT EARLY WARNING?

“Oh, how quickly man blames the Gods: we have always done it, all evil comes from the Gods, yet they bring more misery upon themselves through their own misdeeds than by what fate has bestowed on them.” THE ODYSSEY

“At present, early warnings are rarely “early”, seldom accurate, and moreover lack the capacity to distinguish among different kinds of conflict or crises.” Barbara Haff

The purpose of this exercise is to briefly examine to what extent operational early warning systems are able to identify areas of tension in sufficient time that preventive action remains possible and efficient. This kind of action is likely to reduce the incidence of school violence and to head off conflict before it becomes costly.

In a way, it has become a holy grail to come up with ways to identify potential conflict before it actually erupts. Based on similar efforts to predict natural disasters and crop yields, for example, many have attempted to construct models for conflict early warning. One could distinguish between early warning as contingency planning, e.g. for refugee flows, and as conflict prevention. Early warning is a tantalizing prospect since, should we become more cognizant of such mechanisms, it provides the opportunity to do something to prevent the emergence and/or escalation of conflict. Lives can be saved more economically and conflict perhaps contained.

Yet, as we have seen, in many other cases such as Rwanda, many obstacles, both theoretical and practical, remain for realizing this vision.

What is Early Warning?

“Effective preventive strategies rest on three principles: early reaction to signs of trouble; a comprehensive, balanced approach to alleviate the pressures, or risk factors, that trigger violent conflict; and an extended effort to resolve the underlying root causes of violence.” **Jane Holl**

Steps in considering Early Warning

1. Determining what the important variables are to be monitored. What is daunting is that there is no agreement on their relative weight.
2. There is a goal of collecting data to make the determination that a situation is risky. Collecting the data is a costly process and often involves a number of participants.
3. Where information of impending crisis exists, there remains the task of persuading political leaders to act upon warning. This requires a very high standard of warning quality, since leaders will typically look for an excuse not to get involved. Should effective models be developed, early warning holds the prospect of facilitating advanced planning and the early deployment of supplies and personnel, as well as promoting diplomatic efforts.

Appropriate Responses depends on the stage of crisis development. (See Stages of Conflict) First, structural tensions are slow moving trends that create conditions conducive for crisis. Examples include exclusionary policies, growing population pressure, resource strain, and government repression. Second an accelerant added to the mix can lead the situation to escalate into crisis. Escalation might be caused by new policies, increased support from the outside, or economic crisis.

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What in your experience are trigger elements of school based conflicts?

Arguments for local early warning

Would it not make sense to focus more effort on a warning capacity within the conflict zone?

Why not help put information apparatus direct in the hands of those who are threatened?

They are more motivated than anyone else to act.

They are more familiar with many details of the conflict zone than anyone else.

They are the most logical end users of warning because they can take in a matter of hours or minutes to save lives.

Local early warning runs laterally; it is sent to people in the path of approaching violence. The idea is not new-it borrows from the field of natural disaster response where “people-centred early warning systems” are a rising priority.

“What are needed are systems that are tailored for local use and [are] generated on site.”

When civilians or students are forewarned about potential attack or abuse, they can better prepare their own evasive protection and discreet relief.

It threatened population in the border chiefdoms of Sierra Leone were forewarned through early warning would the war have been prevented? Discuss.

How do we identify warning signs?

Identifying warning signs requires an extensive network of local expertise such as:

1. Local networks of civil society and associations e.g. Community Parents Association. These are important in providing information on conditions on the ground.
2. Educational authorities of the Ministry of Education and other interested allies such as religious organizations interacting with schools and civil society play an important role in collecting and disseminating information, coordinating responses, and generating funds for intervention
3. NGOs, especially smaller ones or what is locally referred to as community based organizations are often best suited to collecting information and monitoring situations
4. NGOs such as those supporting school based programmes in human rights, or development oriented, are more attuned to local conditions and are often the only eyes and ears the international community has in many locations around the world.
5. Wiring for local early warning comes from best practice that has been proven to save lives in countless places: picket lines, patrols, observation and listening posts, open sources, informants, and simple “signals intelligence” all tied to contingency plans. The basic field craft underlying this is information gathering and communications, as well as safe encampment, movement, and threat response. Who can help lay wiring? We often find it impossible to reach threatened populations in time. And they are often overwhelmed to devise this level of tactical planning by themselves. The one logical answer is to help form teams of locals who have been recruited, trained, equipped, and deployed back home to help them do these things. Mere warning is not enough. It needs to be met with the will to respond in an effective way.
6. In assessing the failure in Rwanda, Jones and Stein (1997:235-248) contend that information moves too slowly up the chain of command within large organizations
7. Leaders of large organizations also often tend to discount important information that requires quick response. By contrast, small NGOs have direct access to their headquarters and there is not a Byzantine organization to navigate
8. The effective transmission of information is in itself a formidable task.
9. Despite the growth of NGO monitoring, reporting in many areas remains episodic, anecdotal and incomplete

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10. In another sense the amount of information has exploded such that there is an equal challenge of managing the volume of data successfully.

APPROACHES TO CREATIVE PEACEBUILDING

Power

When most people think of “power”, they think of military strength or the use of force or coercion. In fact philosophers and scholars have difficulty defining power, let alone agreeing on what power is. In this manual, power is understood in a broad sense. A number of different types of power are presented below. These sources or types of power are not mutually exclusive. In fact, one person may simultaneously hold several sources of power, like relational power and status power. Power is often culturally defined and socially constructed. For example, cultures define status or position differently, and as a result, those having positional power will differ from culture to culture. Power can be used for destructive or constructive purposes. When power is understood broadly as ways to influence other people’s behaviour, it can help us visualize where and how individuals and groups have power, and in turn help us to use these sources of power to correct imbalances and injustices.

Typology of Power

Positional power is based upon the role, or position, an individual occupies in society. It is passed from one individual to another as he or she moves in and out of the role. For example, presidents or principals of schools or head of organizations all have power because of their positions not because of their personal characteristics or social class. When a new person takes over the position as head of the organization, the power of the position is transferred to the new person.

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

- We all need power for self esteem and fulfillment. It is necessary for a sense of personal significance, not in an external opportunistic way, but in a fundamental internal manner. We all need to feel valued.
- Power is a necessary ingredient of communication
- Power is not a finite resource. Power in a relationship is fluid and hard to measure. It can be expanded and limited
- Over time, significant, static power imbalances harm and destroy individuals and relationships
- People will seek to balance real and perceived power inequities by productive or destructive means.
- For example, when you listen to a friend speak and respect her opinion, you give her power. When she listens to you and respects your opinion, you are given the power. In relationships, power is fluid and hard to measure. It can be expanded or limited as you interact.

Power of force refers to physical strength and coercive mechanism (like the gun in the “power of Human” parable). Individuals may use their own strength, as well as weapons, armaments, armies, police, and prisons to impose their will and control others.

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

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Power of knowledge and expertise refers to the additional credit and influence given to those in a society with special knowledge and expertise, such as Doctors, Lawyers, or Teachers, engineers, or mechanics. Power comes from what they know.

Power of a group comes from people acting together for cause. The phrase “people-power” is often quoted. It refers to the power of individuals when part of a group. Labour Union and mass protest movements, for example, have power because of their numbers. Power is also affected by culture. What sources of power do you possess? How are these sources of power affected by culture? Can you identify other type of power?

Some people define their power in terms of their ability to control others or to make them do what they want them to do. Such people have a habit of looking for something “lesser” in other and often base their own identity or feelings of worth on this.

There are also people whose identity and feelings of worth are based on constantly being made to feel “less than” others or playing “victim” roles. Their power experience has been that of being dominated and often they have not had the opportunity to learn and try out the skills of “being empowered”. Domination can so easily come to be accepted as the norm for how things work more efficiently or effectively, without consideration of alternatives.

When we are looking at approaching conflict in creative and confident ways, we need to remember that the element of power exists in every relationship. In my power is stronger and more vital than your or my power on its own.

A “**power over**” relationship is a hierarchical one, which can block effective communication and create barriers to empathy and understanding. A “power with” approach is to participate actively in decision making, and to be open to the ideas of others. This can result in individual as well as group needs being met.

It is easy to lose sight of the advantages of a “power with” approach when we are caught up in the complexities of a conflict. Conflict situations are prime stages for playing out power games between people. When often get so caught up in our own power struggles that we forget about the tremendous potential of the positive and combined energy that emanates from working together.

In terms of my own power and what I do with it in a conflict situation, I can choose to exercise this positively. I can actually make a difference to a situation by the choice I make. Positive power is choosing a “power with” approach; negative power is choosing a “power over”, or even a “power under”, one. It is the negative power plays that provide great potential for fuelling conflict, and invariably lead to win-lose or lose-lose outcomes.

Roles of Categories of People: The Power Game

A human being is a product of relationship. Community is a collection of various relationships. In Africa, the community is a cycle in which humans interact in relationship. Our concept of relationship includes the people who are the prime movers of the physical and emotional space and the space itself. War or violent conflict breaks down the fabrics of community and leaves its inhabitants whether humans or non humans without a protective cycle.

There are three categories of people who are often present in any post crisis or post war community: 1) Perpetrator/Persecutor 2) Rescuer/On Looker/Newcomer 3) Victim.

Perpetrator is best identified in a specific event. He is one who plans a violent act against another and carries it out. And usually, he is one who has hurt others and carries burden of offence.

Rescuers are on lookers untouched by the crisis. On lookers are often tempted to take the side of the victim either because of their own perception of morality, justice, and fairness. Siding may also be the result of social relation. E.g. A themne taking sides with a themne victim or

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perpetrator. On lookers are often impatient. Desiring that the victim gets on with life. On lookers are sometimes tempted to see themselves as experts. They refuse “naivety” which is their actual characteristic in a situation that is not theirs. Another factor that may tax the on looker’s patience is the monotony of the victim. Victims get boring repeating one story over and over and again. On the other hand, victim is one who is directly or indirectly affected by a crisis. Victim has his/her own perception of the history of the event. There is chosen trauma or chosen glory. Life is seen to be unstable. Victim can question God’s sense of justice. He may develop little faith in God.

Activity

1. Divide participants into five groups. What are the relationships between victims, rescuers and perpetrators after a conflict?
2. Narrate your experiences of school based violence. How did you build peace between your school and another school that were engaged in violent conflicts.

The victim	The perpetrator
<ul style="list-style-type: none"> • Desires that the crime is public knowledge • Expects public condemnation of the crime • Carries self pity: Asking why me? • Wants justice to be applied-resists forgiving • May romanticize the perpetrator 	<ul style="list-style-type: none"> • Desires that the crime is not known • Expects public silence • Feeling of heroism or guilt or shame • Wants forgiveness that emphasize forgetting • May colonize the victim

The power game then is the behaviour of various actors in a conflict to achieve their objectives. These depend on the circumstance. Below is a power game triangle underlying a deeper understanding of the various behaviour that have been defined and which, will assist us relate these behaviour to each other in a comparative manner.

The Power Triangle

PERSECUTOR behavior

- Reward
- Punish
- Bully
- Put others down
- Bull doze
- Short term reward
- (Long term relationship
Often disrupted)

RESCUER behavior

- act like martyrs
- deny their own needs
- solve others problems
- help and support others constantly
- often offer help when help not asked for
- act as buffer between people playing victim and persecutors
- may side with person playing victim against persecutors
(often ends up victim of the victim)

VICTIM behavior

- Behaves as if helpless
- Claim inadequacy
- Unable to do anything
- Helpless
- say, act as if everyone is against them (give up – defeated)

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Victim

This person has a very low self-esteem and perceives him/her self as powerless. The Victim's language is full of negatives, dismissals and denials: *"I can't ... I'll fail ... I don't know how ... It's my fault"*. S/he assumes the inability to succeed or change. A person in this role presumes that others will take the responsibility, and only feels the need to be looked after and cared for. This person feels no high expectation to live up to.

Rescuer

Is a person using lots of placatory words like *"You can't ... Poor you ... You shouldn't have to ... You need my help"*. It is a **do-gooder** who uses manipulation for power and control. The do-gooder's language is full of put-downs towards the victim and admonitions towards the persecutor. As a rescuer, the do-gooder presumes that the victim is inadequate and incapable of self-help. The do-gooder is a person who needs to be liked by everyone and wants to be indispensable to the lives of others. On the other hand, this person is afraid of losing friends and carries a certain insecurity of falling between two camps.

Persecutor

A person in this role often uses imperatives and orders, and handles a language full of blame and threat. The **bully** usually says: *"You won't ... You mustn't ... You will ... You must ... It's your fault"*. The persecutor feels important and powerful, and often presumes that the victim is always wrong and in need of correction. The persecutor usually gets what s/he wants in the short term, but achieves this on the basis of disrespect towards the others and a very unsatisfactory relationship with other people.

Source: Playing with Fire

For creative conflict resolution persons putting up these patterns of behavior need to discover their shortcomings and by so doing will all fall on an even playing field, a discovery plane, which brings about the realization as to how each person will relate with the other.

The essence therefore of mediators is to ensure that such persons are assisted through procedures to overcome their behaviors and realize that such behaviors could be a problem to resolving a conflict.

The discovery circle or plane helps to deepen the understanding of these behaviors.

Group Activity

- How will you develop a trusting relationship between perpetrator and victim?
- How would you help victims break the cycle of victim-hood?
- In what ways can you avoid pity for the victim

Conduct plenary (Debrief)

"I have come to a frightening conclusion: I am the decisive element in the classroom. It is my daily mood that makes the weather. As a teacher, I possess tremendous power to make a child's life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or humour, hurt or heal. In all situations, it is my response that decides whether a crisis will be escalated or de-escalated and a child humanized or dehumanized." Haim Ginott, "Teacher and child."

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Tips for Developing Power

A. Personal Power

- Use energy to empower ourselves. Energy is a power source for us in the same way that a light bulb is a power source for emitting light.
- Take control of our own behaviour. The emotion of anger, for example, brings a lot of energy with it and we have the power to channel this constructively
- Explore and reach for our own positive potential. In building a strong self-identity and sense of self-worth, we have to be really clear about who we are and what we value.....and live this out confidently.
- Express and clarify feelings and emotions “cleanly” and clearly, i.e. without blame or insults to others.
- Focus on the messages and meanings in the feelings and thoughts expressed by others.
- Look for something that we can work on together, i.e. focus on developing “power with” interactions. Appropriate use of power leaves two people whole and free to choose. Each person keeps his or her own personal power intact and respects the other’s space and integrity. Cooperative relationships in which people work together for solutions to mutual problems can then develop.
- Remember that forgiveness can be an act of power. By choosing to free yourself of resentment that you are holding towards people or situations you relieve yourself of the restricting burden of harbouring negative energy.
- We all have the choice when we feel that we are being unfairly treated, to see the situation as either something that is being done to us, or as something that we can do something about.
- Work at being a master rather than a victim. How, for example, do we face a task that we resist? If we accept the challenges its difficulties present and do the best we can in the given circumstances, our personal power will grow.

Each time that we face such a task, let’s think of seeing our involvement as a choice. If, for example, we attend a meeting or visit a sick family member because we feel we should, the meeting or the visit is “running “us we can be “run” by people, situations or even our own values. We’re not in charge. We can give in, and may be feel resentment (victim role), or we can rebel, and often there’s resistance or resentment too (persecutor role). Both roles can drain our energy and encourage some kind of backlash

If, however, we choose to go with an experience, we are self-directed, independent and not imposed upon. Changing from the “I should” to the “I choose to” means that we cope better with our “shoulds” and the “shoulds” imposed on us by others. This habit can be developed by starting to practise with small tasks. Personal power grows when we choose that which life offer us. Our personal power is decreased when we act out of obligation.

“People with plenty of power are those who do not waste it in submission or rebellion. They are whole and centered in the here and now. To others they appear alive and ready for action.”

B. Another Person’s Power

- Explore and reach for their positive potential
- Focus on their behaviour, not on their “person” when discussing their contribution to a conflict.
- Don’t focus only on their negative behaviour

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- Don't be caught up in **see-saw** power – the power play in which one person thinks they can become more powerful by making the other appear weak, at fault or “less than”
- Encourage the other person to express their feelings and thoughts, and to clarify the needs and other messages that these expressions communicate.
- Do what we need to do with the other person, but don't put them out of our hearts.

“Empowerment and democracy are complementary ideas...a genuine democracy depends on empowered citizens for its survival.”

Seth Kreisberg, “Transforming power: Domination, Education and Democracy”

MANAGING EMOTION

The purpose of this session is to expose participants to skills in managing emotion especially ANGER, which is of importance to conflict management.

Describe what emotion is.

The word emotion essentially is feelings that people experience. It can be a feeling of joy, sorrow, hate or love. Emotion can also be a strong agitation or excitement. These feelings can be displayed by anyone and depending on the circumstances the intensity can be high or low.

What people say or do to us can trigger the feeling of ANGER or Joy. ANGER can lead us to do or say things that under normal circumstance we cannot do or say.

Managing emotion

But feeling emotional is as normal like joy or sorrow. It is the outcome of our emotions that needs to be managed. If our emotions are not properly managed we may be faced with a conflict situation. Therefore managing emotions is key for mediators and if not skillfully done can lead to negative consequences during conflict resolution or transformation.

Emotion And Trauma Counseling

An experience may be called a trauma if it involves

- danger, or threat to one's life
- feeling of intense fear, helplessness and horror

Most trauma survivors exhibit the following emotional related problems sadness, crying, anger and aggression, wanting to take revenge, avoiding things associated with the trauma, feeling hopeless, feeling guilt, not trusting others and isolating one self.

A prime emotional problem is anger. It is advisable that the counselor try to handle the anger in his client before counseling

How to help people recover from trauma

Normalise – example to them what happens to someone after surviving a trauma, and point out that this reaction is normal! It usually gets better over time.

Talk About – Trauma may be released from our bodies and minds by talking to a person you trust. Give the person space to talk openly about what happened. It helps if the person can talk about the details of the traumatic event, especially about the details that are worrying him or her most. Never force the person to talk about it, but support them to talk about it when they are ready. Children may be helped to draw pictures of what happened or play games to express what happened.

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Deal With Anger – Most trauma survivors feel very anger about what happened. Many wish to take revenge for what happened to them. Give the person space to talk about their anger, because the anger is justified. Usually if a person is given enough space to talk about their anger, and if they feel that you really acknowledge their anger, they will finally choose not to take revenge.

Deal With Guilt – Most trauma survivors feel very guilt about what happened, even if it wasn't their fault. Give the person space to talk about their guilt. Then point out that it was not their fault. Never blame someone for the trauma

Finding Ways Of Coping – Help the person to work out ways of coping with the event and the memories. Ask what the person finds most helpful when he or she is feeling upset. It may be better if the person's time is structured, so that there are clear times to deal with the trauma, and other times when the person is not thinking about it (like listening to music, begins with other people). Physical exercise may help.

DEALING WITH ANGER CONSTRUCTIVELY

What does anger mean to you?

- ❖ Feeling angry is just as normal as other feelings we experience... like feeling disappointed, frustrated or excited. When we experience anger our bodies undergo many physiological changes to prepare us to act in the stressful situation.
- ❖ Anger is an emotion that can lead to negative consequences if it is not channeled constructively. We need to learn how to manage our anger so that it doesn't end up hurting us and other people.
- ❖ Anger is expressed differently by different individuals. How we perceived the behavior of others depends on the individual. We might think of those who don't show anger visibly as being un-feeling or incapable of expressing emotion. We might think of those who are very verbal with their anger as being volatile, hot-headed and unable to control their emotions.
- ❖ Think about the way in which you usually deal with your anger. How do you think others would describe your behaviour or reactions?
- ❖ Anger is often a shield, which protects deeper, underlying emotions such as fear, hurt or humiliation. A wounded lion is far more aggressive than usual. She realizes that she is weaker and unable to function at her best and in an effort to protect herself she becomes aggressive and vicious to the slightest provocation. Anger serves the same function in human beings. When we are hurt or compromised in any way our bodies get ready for protection and we prepare for attack – we become angry!
- ❖ Unlike the wounded lion we do not have to stay angry or aggressive for the entire time we are wounded. Acknowledging, venting and working through our anger in a constructive way bring us face with the wound – the hurt, pain or fear. Instead of protecting ourselves with aggression towards others we can focus our attention on ourselves and heal the wound. Others will be more willing to assist us in the healing process than to tolerate on-going aggression.
- ❖ Anger is often triggered by the desire or expectation that things should have been done differently, or that they should be different or better. In this case, our anger is usually directed at people, groups, situations or things that we believe block our expectations.
- ❖ We all have buttons, which activate our anger. Particular actions, words, behaviour of other people or situations e.g. a slow moving queue can trigger us. Different people have different buttons/triggers.

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- ❖ Someone who can make us angry or press our buttons can actually end up controlling parts of us. Our time, our energy, our emotions and our ability to function effectively, if we allow this to happen.
- ❖ What we believe about ourselves and others and what others believe of us affects how we act. If we assume that someone, e.g. our youngest child, is naturally aggressive and that their expression of anger will always be in the form of aggression, and we continually label them and treat them with this mind, she/he can actually take on these characteristics and become an “aggressive” person. Then, when the child does not live up to the expectations we have of the other children, it’s easy for us to turn around and say: “*see! It’s just human nature*” or “*He can’t help it-he was born angry*”
- ❖ “Healthy” anger is different from hostility, which is unfriendly, deep-seated and usually directed at “an enemy”
- ❖ As with any behaviour, dealing constructively with anger gets easier with practice.

Some Tips for Dealing with Anger

1. Think About Your Anger

Acknowledge and accept it. Don’t suppress it. If you do, it might surface at the wrong time and be directed at the wrong people. Express it when it is necessary, safe and appropriate to do so. Put it on hold when it is likely to intensify the problem and you believe the anger will pass. Recognize any unmet expectations that cause you to become angry.

2. Call “Time Out”

If it looks like you’re about to “lose your cool”, take a breather. Let the other person know you’re angry by using an I Message. Also that you’ll take to him or her later. Avoid making decisions when your anger “clouds” you.

3. Calm yourself with Relaxation techniques

Relaxation techniques can actually influence our physical responses to conflict.

To try one of these out, think of something that has made you very angry.

Remember the details of the conflict, how you felt, and how your body responded.

Try to make yourself feel just as you did during, the conflict.

- Become aware of your breathing. Listen to it.
- Begin to tense the muscles in your body. First tense your arms. Squeeze your fist together and make the muscles tight. Hold for 10 seconds.
- Now relax the muscles. Feel them relax. Feel the tension leave your body. Take a deep breath.
- Continue to tense and relax all the muscles in your body: shoulders, legs, feet, neck and face.
- Breathe, and let each breath bring a sense of calm and relaxation to your body. Allow the tension to flow out of your body, and the calmness to replace it.

It is important to know what provokes our anger and causes us to get into a conflict. The time you become angry, take a deep breath, hold it for a few seconds, and try to work out what is making you upset. Use the relaxation technique whenever your feelings begin to overwhelm you.

4. Do Something Physical

Go for a walk or a run, wash the kitchen floor, ride a bike, get into the garden, clean a cupboard, climb a mountain or swim a few lengths. Do whatever it takes to work the anger out of your system. Remember anger is an emotion which prepares the body to feel or fight. When we lived in the jungle we were forced to fight off the beasts or run from them, thus using all the energy produced in the body. Today however, we have to remain seated in the staff meeting, restaurant, at the supper table, etc. to prevent a scene and the energy

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and readiness of our bodies to act is suppressed. We have to find physical outlets for this. Mediation and creative writing are all helpful strategies but physical energy is best released with physical action. A run on the beach or a game of squash simulates fighting/feeling the beast much better than smoking a cigarette does.

5. Meditate

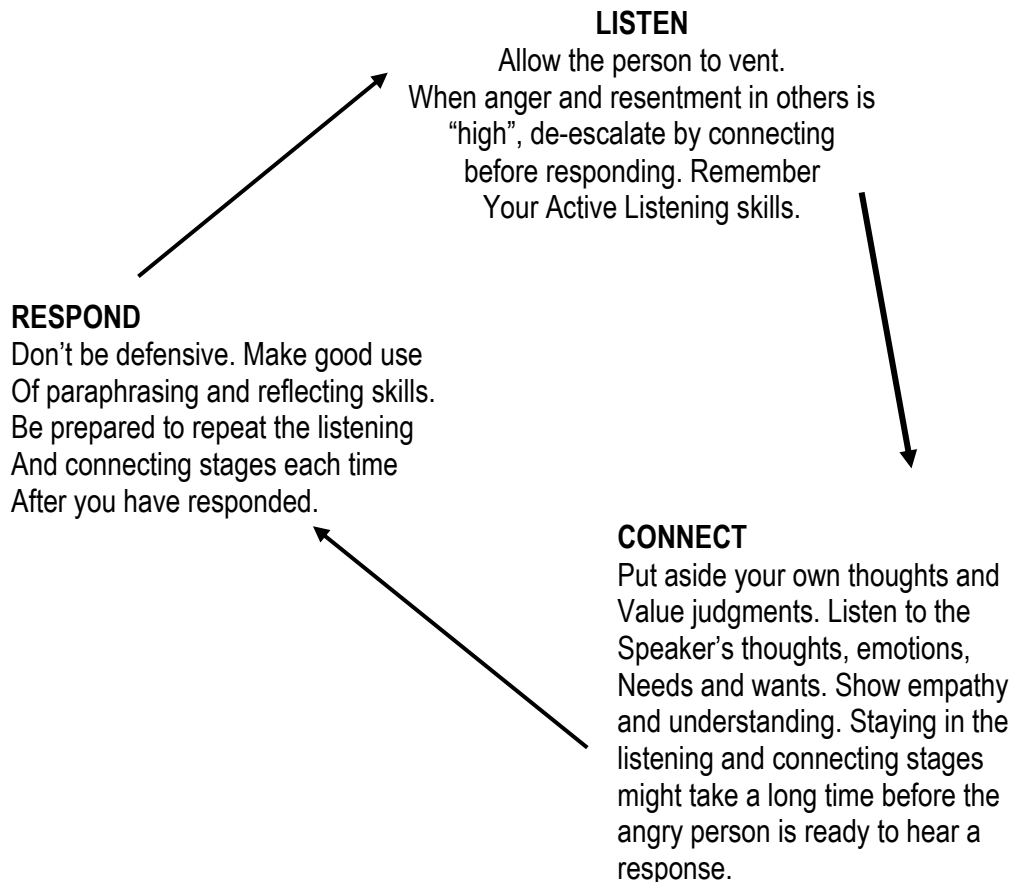
Get comfortable. Relax. Close your eyes. Take a deep breath. Hold it. Let it out slowly. Ask yourself what you are hurt about a few times until something becomes clear to you. Ask yourself what should have been done differently and for every answer that comes, up ask yourself why. The deeper you dig, the closer you will come to the root of your anger – your hurt, pain and fears.

6. Talk To A Friend

Tell someone you know and trust about how you are feeling. Sometimes just talking to someone will make you feel better. Find someone who will be prepared to simply listen and understand. A listener or friend who gives unwanted advice, uses your sharing as an opportunity for gossip or interrupts you with their own story-telling will fuel your anger.

What Other Ideas Do You Have?

Hints For Defusing Anger



"Anger is the darkroom where negatives are developed"

Anon. 2008

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Tips For Dealing With An Angry Person

It is often difficult to deal with people who are angry and who are acting this out. When we get in touch with our triggers, feelings and reactions, we can manage our own behaviour in a way that could encourage a positive outcome for all.

The following are some practical tips for confronting an angry person:

- 1. Use Common Sense**
Consider how important the relationship between the two of you is, what the issue is and what kind of emotions are involved. Use these to evaluate the situation.
- 2. Let The Other Person Know You Care**
Assure the person that you understand that the problem is important and that you, would like to talk about it. Ask when it would be a good time for such talk.
- 3. Choose A Good Place To Talk**
A private, quiet place is the best place to talk with someone who is angry. Avoid cramped spaces and places where there are lots of people around. Such conditions can aggravate the situation.
- 4. Don't Argue**
Who is right or wrong isn't important. Helping to calm the person down and resolving problem is.
- 5. Observe The Person's Body Language**
Remember that a person's body language can tell you a lot about how they are feeling. If it looks like you might be in danger, make sure that you are able to leave quickly if necessary
- 6. Observe Your Own Body Language**
Ensure that you aren't giving threatening or other negative signals to the other person. Don't "invade their space".
- 7. Take note Of Your Tone Of Voice**
Remember to listen actively. Speak in a quiet, calm voice. Use reassuring words.
- 8. Treat Others The Way You Would Like To Be Treated**
Don't be arrogant or condescending. Your attitude and approach is important.
- 9. Know Your Options**
Often we have to change our approach, mind-set and behaviours if we want to work constructively for change or solution. Some keys:
 - Know your triggers and avoid reacting when your own buttons are pushed.
 - Don't start justifying.
 - Don't act defensively (more below)
 - Do stay in the Active Listening mode until the person is calm.
 - Do keep on reflecting back until the person calm down.
- 10. Is the Anger directed at you or thought you?**
The anger might not be directed at you at all. An angry person might have had these feelings before you came along and you just happened to be a convenient

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target. If you believe you have contributed to the cause of the anger, don't try to explain, apologize or respond until the other person has enough time to vent their anger. Until that happens, you probably won't be able to have rational discussion.

11. Avoid being defensive.

Being defensive can inflame the anger further. Deal with the emotions first. People often shout because they think they're not being heard. Ensure that they know they are, and let them know you hear how angry they are. Label the emotions and feelings, and describe the situation, as you perceive it, accurately. Acknowledge their side, e.g. *"I can see why. This has made you so upset."* Draw them out further and explore whether there is "more" behind the emotions. Once the heat is off, you might say how it is for you, without denying how it is for them. Ask what could be done to make things right again or improve them, and if the situation heats up, go back to Active Listening.

12. Note That The Other Person May Not Be Speaking Or Acting Rationally

When people are angry they often say and do things they don't mean. Listen to the other person, but don't get caught up in a war of insults. Remember to attack the problem and not the person.

13. Respond Appropriately To Insult Or Distraction

When the time is right to respond, think of asking non-defensive questions, e.g. *"I can understand you're angry, but why would you want to say that to me?"* or *"I can understand you're angry but why are you calling me a..?"*

14. Avoid Escalation Of The Conflict

Memorize a few stock answers that can help avoid this, e.g. *"I got nothing against you and I don't want to fight. I would like to talk about it though".*

15. Commit Yourself To Resolving The Issue Fairly

While it's often tempting and sometimes appropriate, just to drop the whole thing, it's usually more effective to work through the problem until it's resolved.

Activity: Share an experience on how you confronted an angry person and what was the outcome of your interaction with the person.

Organize a radio/discussion programme using children of target schools for practical lessons in dealing with anger.

EMPATHY

"Never judge another man until you have walked a mile in his moccasins."

North American Indian Proverb

What is Empathy?

- Empathy is the capacity to perceive and communicate feelings .. To feel for and with other people. To "tune in" at the feeling level. The sharing, understanding and acknowledgement of feelings is in core the of human relationship.
Empathy is the skill, which activates these processes between people and allows this "tuning in" and response to the feelings of others.
- Empathy involves "hearing" the person, not merely the words.

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- Empathy and sympathy are different expressions of connecting with other people. Sympathy focuses on the feelings generated in the listener or “receiver” because of circumstances in which others find themselves. Empathy focuses entirely on the other person’s feelings.
- Empathetic people are able to “cross the feeling border” to others, yet maintain some separateness. They sense the anger, fear, pain or frustration of the other as if they were their own feelings, but they do not take on these feelings as their own. While stepping into the other person’s shoes and experiencing the world from their point of view, they do not lose their own identity, they remain objective.
- Empathy blockers are things that get in the way of us being empathetic people. These blockers include non-verbal behaviours like inattentiveness, “closed” body language and poor eye contact. The listener who adopts a habitual fact-finder, fix it specialist, adviser, judge or questioner role will be using typical verbal empathy blockers.

Activity. Divide participants into five groups. Get them to role play empathy and empathy blockers in situations of their respective schools. Hold a debriefing session.

Empathy And Trauma Counseling

Empathy involves trying to understand the world of the client and what the client is feeling. This often means that you have to suspend your own judgment of what is right or wrong for a while, as well as your own feelings at the time. It is important to not that empathy does not mean letting the other person’s feelings overwhelm you, it means really understanding how the person feels and letting them know you understand by using empathic responses.

Empathy is an essential tool in dealing with people in crisis, because it allows you grasp or comprehend the emotions of the person and be able to see the situation as it appears to them. It also increases your understanding of the person’s behaviour by allowing you to identify the state they are in, so that you can support or assist them more effectively. Most importantly of all, it allows the person to feel understood, cared for and not isolated.

There is a difference between sympathy and empathy. Sympathy is a momentary feeling followed by an action to remove the discomfort pain or distress. If over used, it can lead to pity, which may prevent the other person from utilizing his/her own coping skills.

Sympathy can result in the counselor taking on the client’s feelings and letting him/her problem become your problem.

Sympathy (as opposed to empathy) involves feelings concern/fellow sorry for someone without establishing a meaningful understanding and relationship.

Important Notes About Empathy

- Empathy is not always easy as you may not relate at all to the client or their situation, and struggle to build rapport with them and understand their feelings
- Sometimes the trauma counselor may feel overwhelmed by the client’s feelings especially when the story is very painful or when the trauma counselor can identify with client. In such cases, it is necessary to seek supervision from Peers or Management.
- Empathy involves effort on the part of the Trauma counselors

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Tips For Developing And Reinforcing The Skill Of Empathy

- Try regularly in your daily life to sense “where other people are”, and use commonplace events and conversations to do this.
- Be aware of your own feelings so that you don’t mistake what is going on side yourself for what is going on inside other people.
- Ask yourself the empathy “self question”.
 - “What is it like to be in their shoes?”
 - “What are they trying to say?”
 - “Have I really heard them?”
 - “Is my body language open?”
 - “Do they know I’m listening?”
 - “Am I using any empathy blockers?”
- If your communication pattern has been one of empathy blockers, e.g. giving advice, you can make a conscious choice to change this to respond in a way that keeps communication open. There are times when giving advice or reassuring can be helpful, but this should only come after you’ve listened, show that you’ve heard, and recognized and acknowledge how others are feeling. If appropriate, the reassurance or advice can then be offered, but this needs to be done in a sensitive, constructive and non-interfering way.

Activity. How would you reinforce the skill of empathy after school violence in which your best student was injured.

I-MESSAGE

“Jello and her Dad”

SCENARIO I

Daughter, Jello, who is 17, has just arrived home after a party. It is 2.00 am. She was due to get a lift with friends and supposed to be home at 12.30 pm. Kadie, the mother is away taking care of her sick sister. Dad has been awake pacing the floor, waiting for Jello and he is in a state!

Dad is going to respond.

He could use a **you-message** to **Jello**. What might he say?

What kind of message would Dad give Jello?

What response might this elicit from Jello?

What could the consequence of this interaction be from them both?

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Dad could, however, also choose to use an I-message with Jello.

What exactly is an I-message and how does it differ from a you-message?

- I-message are special ways of stating how we personally respond to situations.
- I-message helps us to communicate assertively.
- I-message enables us to express our wants, need and feelings in a non threatening way.
- I-message can be effective when we are angry, irritated or upset.
- I-message is about flow... not fight. They help us to hold our ground without treating the person as an opponent. They do not assign blame.
- I-messages are structured in a special way:

The Feeling/Responses: I feel _____

The Action: when _____

The Reasons/Effect: Because _____

The Preferred Outcome: And what I would like _____

OR What would make it better _____

DESIGNING I - MESSAGE

1. THE FEELING/RESPONSE

People don't always know how to respond unless we tell them. Our responses can prompt others to reconsider their behaviour in positive ways as long as we haven't attacked them in the process. They are less likely to argue the point when we say: e.g. *"I feel frustrated when..."* instead of *"you drive me mad when..."*

Real emotions are best expressed when we begin with "I feel." when we begin with "I feel like..." "We are expressing a thought or an action, e.g. "I feel like crying ...". Sometimes metaphors can express our emotions, e.g. "I feel like a failure". In some languages e.g. Zulu, emotions are often expressed by the use of metaphors. Someone who is enraged with anger might say: *"I feel like a waterfall..."*

The flavouring in the response ingredient is very important. It is often difficult to structure the response without bringing in an element of blame, e.g. "you made me drop the plate. If we blame others for how we feel, they can get defensive; reject the accusation and say, e.g. "if you get upset about a stupid old plate, that's your problem." We therefore need to take care that our I-message are "clean", i.e. without implied or overt blame.

When we take responsibility for the way we respond, and avoid blaming others, communication about a problem has a better chance of staying on track. We are still entitled to our feelings. When we are using an I-message, we give ourselves the right to our feelings... we just don't blame anyone else for it in the process.

2. THE ACTION

The when part calls for an objective description of the action or situation causing the problem. It must be free of emotive words or subject interpretation, e.g. *"when people*

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raise their voice at me... "Rather than "when you scream and shout..." or "when there are papers left on my desk..." rather than "when you leave your junk scattered all over my desk..."

Describing the specific behaviour objectively can be difficult. Saying something like: "when you accuse me..." or "when you use underhand tactics..." reveals our interpretations of the experience. The challenge is to describe the specific behaviour that seems accusatory or underhand. E.g. When I am accused by people....

3. THE REASONS/EFFECT

Giving the reason can often inform the other person further about the effect a problem is having on us. Explanations enhance understanding and often encourage cooperation. The reason helps the listener understand why we feel a particular emotion when they say or do something. It connects the "I feel" to the "when..."

4. THE PREFERRED OUTCOME

The perfect I-message updates people about us. It is free of expectations and delivers a clean, clear statement of our side of thing and how we'd like them to be. We should try to keep as many options open as possible. This is easier if we are not totally dependent on the other person doing something to make us feel better.

Some Tips For Constructing I-Messages

- How we actually construct the I-message depends on the situation. The order may change and not all the parts are necessarily included. But remember the focus is always on the speaker.
- Ask ourselves: "Is my I-message clean?"
 - Feeling: "Am I blaming?"
 - Action: "Am I stating the problem accurately and Honestly?"
 - Preferred outcome: "Am I phrasing what I would like as a demand?"
- Ask ourselves: "Is my I-message clear?"
 - Feeling: "Am I indicating exactly how I feel?"
 - Action: "Have I clarified what the problem is?"
 - Preferred outcome: "Am I making this specific enough to Enable a change?"
- Don't give up too soon if the process doesn't seem natural.

Jello and dad scenario II

In this scenario, Dad has decided to use an I-message with Jello.

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Write an I message for Dad?

(Select any, responses from participants and for each ask the following questions)

i. Is it “clean”?

ii. Is it “clear”?

iii. What response might the I-message elicit from Jello?

iv. What could the consequence of this interaction be for them both?

DESIGN AN I-MESSAGE

1. **Principal to a colleague:** your colleague often fails to complete tasks which are assigned to him leaving you to pick up the pieces. You are tired of covering for him.

I feel

When

Because

And what I would like

2. **Head of Department to Teacher:** you have been denied leave two years in a row. You were planning to take your family on holiday and you wanted your leave to coincide with the school! Holidays but our supervisor has turned down your application

I feel

When

Because

And what I would like

3. **Head of Department to staff member:** One of the staff members has been drinking alcohol while on duty. You really value her work and this is first time it has happened.

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I feel _____

When _____

Because _____

And what I would like _____

4. **Staff member to School Prefect:** You have received a letter from the head of the department regarding his concerns with your section. The letter implicates all the prefects. You acknowledge that there are problems on the section but not all the prefects are guilty.

I feel _____

When _____

Because _____

And what I would like _____

5. **Staff member to colleagues:** You disagree with a decision being made in a staff meeting regarding admission procedures. You feel that you are not being granted an opportunity to express your point of view.

I feel _____

When _____

Because _____

And what I would like _____

6. **Pupils to teacher:** you feel that your teacher whom you respect and trust is not treating you fairly. You have been sent to detention without any explanation.

I feel _____

When _____

Because _____

And what I would like _____

COMMUNICATION

WHAT IS COMMUNICATION?

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

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

Communication can be defined as the giving and receiving of information. It is an activity or process of expressing ideas and feelings or of giving people information.

Why do we communicate?

We communicate because:

- We wish to express ideas to people
- We wish to express ideas on behalf of people
- We wish to let other people know about our feelings, needs and intentions
- We wish to let known the feelings, needs, and intentions of other people.
- We need to pass important information to people who might be in need of it.

How do we communicate?

1. By speaking: Oral or Speech communication
2. Writing/print: Letters; essays; thesis; term papers; reports; news items; opinions etc.
3. Non verbal: Listening; expression of body language

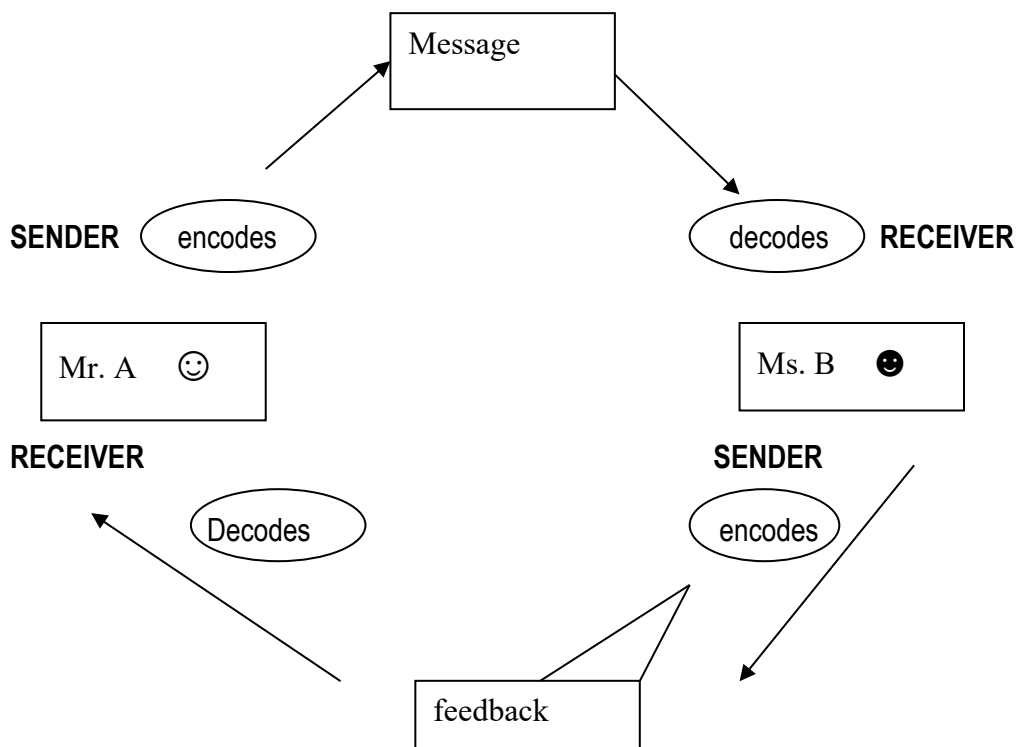
With whom do we communicate?

1. Direct targets or primary receivers
2. Indirect targets or secondary receivers (those interested in the information generated)
3. Others: those interested in the information for the purpose of keeping (archivists), etc.

What are the modes/channels of communication?

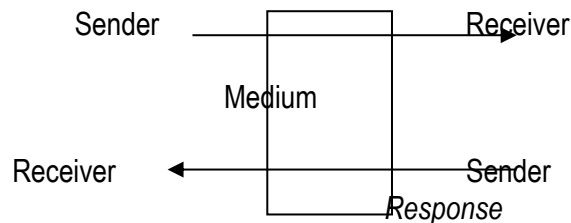
1. Air waves – Audio-visual (radio, television, video, CD/DVD, audio tapes)
2. Print: Newspapers, newsletters,
3. Telegraphs: telephone, facsimiles
4. Electronics: emails, websites

DIAGRAM



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When we send information, we include our assumptions, body language, voice tones etc. in the message. When we receive information, we interpret what we hear, see and feel. This is called encoding and decoding. Whenever we encode or decode information there are possibilities for miscommunication as our assumption and interpretations are subjective. We need to develop skills whereby we can test whether we are encoding and decoding our messages accurately.



COMMUNICATION BARRIERS

THE BARRIERS	EXAMPLE	WHO DOES IT?	
		MYSELF	OTHERS
THREATENING	“If you’re not able to get to Work on time.” “Do it or else!”		
ORDERING	“I’ll see you immediately in my office.” “Don’t ask me why. Just do it because I said so.”		
CRITICISING	“You don’t work hard enough.” “You’re always complaining.”		
NAME-CALLING/ LABELLING	“Only an idiot would say that” “You stupid fool!” “What can you expect from a Drop out?”		
“SHOULDING” OR “OUGHTING”	“You should be more responsible.” “You ought to face facts.” “You shouldn’t be so angry.”		
WITHHOLDING RELEVANT INFORMATION	“You’ll love doing this project.” (not saying how much is involved)		
INTERROGATING	“Exactly how many hours did this take you?” “How much did this cost?” “Why are you so late?” “What are you doing?”		

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PRASING TO MANIPULATE	“You’re so good at report writing... Won’t you do this one for me?”
DIAGNOSING	“You’re very possessive.” “You’ve always had a problem with motivation.” “You are just trying to get attention.” “Your problem is that...”
ADVISING	“If you’d just straighten up your desk, You would not be in this state.” “Why didn’t you do it this way?” “If I were you.....”
PREACHING	“Just ignore them.” “It is your duty to ...” “You’ve got what you deserved.”
LECTURING	“Do you realize?”
GENERALISING	“You young people are all alike.”
SELF-ING	“When I was your age...”
PERSUADING WITH LOGIC	“There’s nothing to be upset about. It ‘s all very simple.”
REFUSING TO ADDRESS THE ISSUE	“There’s nothing to discuss. I don’t have a problem with...” “We ‘ve been through that before. I’m not interested in opening up this again.”
CHANGING THE TOPIC	“That’s interesting... you know I saw such a funny show on TV last night
TOPPING	“You should have seen my car!” (after I st speaker has said she had a car accident yesterday)
REASSURING BY NEGATING	“Don’t panic, it will all sort itself out.”
TAKLING TIME	“What is it? I don’t have a lot of time right now.” “You know my door is always open!” (When it never is.)

Internal and external factors influencing the quality of communication

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

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

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

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

Field of experience and contexts change over time. We accumulate knowledge and experience every day, and this affects the way we communicate and how we interact with others. For example, if yesterday you had a negative encounter with a police officer, this encounter will colour your next interaction with a police officer, and possibly others in uniform.

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

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

ACTIVE LISTENING

What Active Listen Means

Listening is a skill that must be mastered by a mediator. A good mediator should be a good listener and during listening it is very important to listen with ones whole body. A good mediator should listen with the;

HEART: (For Feelings) This is a tool used to identify a person's feelings. Is anger? Frustration? depression? etc. by way of Empathy a mediator can "time in" with others to get the feelings.

HEAD: (for facts). Facts are what guide the mediator to facilitate a mediation process. A good mediator should be alert for facts.

STOMACH: (For Needs). The needs of people are vital. They are important to identify if a conflict is to resolved or transformed. The needs of conflicting persons when identified can help fast-track a mediation process. Therefore it is important for the mediator to clearly put into perspective the needs of the parties.

FEET: (For Intentions). The intention of parties must be identified by the mediator. It is crucial to pickup the intention of wanting to resolve or what the parties wish to do next. This can help the mediator to facilitate process that may bring about resolution or forestall a negative outcome of the process of mediation.

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ACTIVE LISTENING TECHNIQUES

The following are the main techniques of active listening

TECHNIQUE	PURPOSE	TO DO THIS	EXAMPLES
ENCOURAGING	To show interest To encourage the other person to keep talking	Don't agree or disagree Use neutral words Vary tone of voice Ensure body language is "open"	"can you tell me more about...?" "I know it's hard for you to talk about this."
CLARIFYING	To help you become clear about what is being said	Ask questions (appropriately & not in an interrogative way) Restate incorrect interpretations to encourage the speaker to explain further	"When did this happen" "How long has this been going on?" "So you were under the impression that ...?"
REFLECTING	To show that you understand how the speaker feels To help the speaker evaluate his or her own feelings after hearing them expressed by someone else	Reflect or "mirror back" the speaker's feelings	"You seem very upset" "it sound as though you were very angry."
SUMMARISING	To review progress To put together important ideas and facts To establish a basis for further discussion	Restate major ideas and feelings expressed	"Let's see how far we've got..." "these seem to be the main ideas you've expressed." "you've spoken about A and B. Can you tell me some more about c?"
AFFIRMING	To acknowledge the worthiness of the other person	Acknowledge the value and importance of their issues and feelings Show appreciation for their efforts and actions	"I appreciate your willingness to try and sort out this matter/make time to talk." "you've really tried hard to make this work" "it must be difficult for you to do that"

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ACTIVE LISTENING AND TRAUMA HEALING

Listening is an art, a skill, and discipline. As is the case with other skills, it needs self control. The individual must understand what is involved in listening and develop the necessary self mastery to be silent and listen, keeping down his or her needs and concentrating attention on the other parts with a spirit of humility (hope and timely, 1995).

Listening is based on hearing and understanding what others say to us. Hearing becomes listening only when we pay attention to what is said and follow it closely.

Good listening is active process and includes listening to what is verbally communicated as well as observing the non – verbal communication of the client. Give verbal and non-verbal encouragement to the client to indicate that you are listening.

In order to learn the art, skill and discipline of listening we need to become aware of the ways in which we put up barriers to real, effective listening can be over come with self-awareness, time and practice.

Some of the Barriers to Effective Communications.

1. Pressure to respond to listening

Some times, we may feel anxious about what we are going to say in response to a client. We may be thinking about what we are going to say and this prevents us from listening and attending carefully.

Remember that clients do not necessary need you to respond in order to feel they are being listened to and understood.

Your full attention and concentration to what they are saying is the best indicator of effective listening.

As a counselor, it is important to learn to be comfortable with silence and to allow moments of silence during sessions – these are useful and important spaces during which the client can reflect and allow the feelings to emerge

2. On – off Listening

Most people think about four times as fast as the average person can speak. This sometimes results in people losing concentration and thinking about personal matter, concerns and troubles, instead of listening effectively. One can avoid this by paying attention to non – verbal signs like gestures and facial expressions to pick up feelings.

3. Open Ears – Close Mind Listening

Sometimes we assume that we know what the client is going to say next or we decide they are not making sense. We often jump to conclusions about how people will feel, think and respond on the basis of superficial impressions. This blocks our ability to listen. It is impossible for anybody to know what other people are going to say and these assumptions are often in correct. It is much better to listen carefully and to find out for sure what the client is saying. Be aware and honest about assumptions that you may have about your client and let them go.

4. Don't Rock The Boat Listening

When a client says something that differs, from our opinions, thoughts or beliefs, we may unconsciously stop listening or even become defensive or correct them. As Trauma counselor

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we need to remain non – judgmental and listen to our clients in order to fully understand the client.

5. Need to make everything better listening

Often a client may be experiencing and expressing strong, painful emotions. In response to this, the trauma counselor may feel a need to “make things better” for the client and provide comfort and reassurance. This can stop us from listening to what the client is feeling and sharing, as we may be pre-occupied with trying to find ways of making the clients feel better. As counselors, we must remember that it is helpful for the client to express and explore these feelings, rather than trying to provide false hope and reassurance that may not be true.

6. Red Flag Listening

Many of us have certain words that are like a red flag to a bull. These may vary in every group, society and organization. When these words are mentioned, we may become emotional and stop listening. “Red Flags” may include terms relating to race, gender, political and religious affiliation. The first step in our communication barrier is to find out what words are red flag to us personally, and to try and listen without becoming defensive or distancing oneself when a client talks about these issues.

7. Over – identify with what the client is feeling

At times, a client’s story or feelings may resonate with our own personal experience and we may be remembered of our own painful memories. This prevents us from understanding what the client is saying from his/her point of view, as we are too absorb with our own feelings and point of view.

To prevent this from happening, we need to keep our feelings clearly separate from those of our client.

LISTENING TO THE WHOLE MESSAGE

When we communicate with others we provide information about a number of aspects. In developing effective listening skills, we need to consider all the levels at which people communicate with us. The Chinese symbol for listening comprises four characters:

- eyes (looking into)
- ears
- head (indicating authority e.g. king)
- heart

An old Chinese proverb says: “A king listens with his ears, his eyes, and his heart.”

Activity. How do Local Chiefs and Court Chairmen listen and settle complaints among their citizens in the rural areas. Share your experiences with the group.

Hearing the whole message

HEAD ...facts

We communicate our thoughts and facts about a situation. Facts are those things, which cannot be disputed and do not carry any value or interpretation e.g. “we sat in a large room” is an interpretation whereas “we sat in the dining room” is a fact

HEART ..feelings

We communicate the emotions we are feeling. Feelings are seldom verbalized. They are often communicated through body language and voice tone. Being alert to emotions, which are expressed verbally, physically or through other cues is an essential part of listening.

STOMACH... Needs

These are the desires of the speaker.. the things that will enable them to sort out the problem. People seldom phrase their needs as it make us vulnerable e.g. someone might say “I am sick of being disturbed all day” – the “need” is peace and quiet to concentrate.

FEET ... Intentions

This is what the person intends to do. These might be constructive or not. Often the role of a listener would be to mirror back the wants and try to get the speaker to think about the consequences. People may not say “I intend to ..e.g. “I better say anything” – the intention is to stav out of trouble

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PERCEPTION

What is perception?

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

This is the way one notices things especially with the senses.

It is the ability to understand the true nature of something.

It is an idea, a belief or image one has as a result of how one sees or understands something.

Conflict and communication are intimately tied to perceptions

Culture and traditions can influence our perceptions because human development takes place in a cultural setting hence the beliefs and attributes of our culture may form part of our beliefs and could influence our perception of the way we view things and even the world.

Perception is a socially constructed reality. It is vital to the different views that parties brings to the conflict. It can be clarified and adjusted through constructive and co-operative communication.

A negative perception (misperception) can hinder our ability to positively engage conflict. It can hinder our ability to judge others objectively and therefore can affect how we resolve conflict.

If we want to be good mediators we must rid our selves of misperceptions. We must be very objective in dealing with people involved in conflict.

‘We live in a world of conflict. How we perceive the conflict we are engaged with determines the outcome and the speed to achieve the outcome.’

Anon: 2008

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SOME CONFLICT RESOLUTION TECHNIQUES

Negotiation

Basic Principles of Negotiation

Negotiation is a basic way of getting what you want from someone else, using verbal communication. We all negotiate every day-with a vendor at the market, with our friends or relatives in deciding what to eat or where and how to travel.

Negotiation involves:

1. **Separate the people from the problem.** The relationship (the people) is separate from any substantive conflict (the problem) you have. By disentangling the relationship from the problem, you reduce the possibility of miscommunication and emotions negatively affecting the negotiation. Deal with relationship issues, if they exist, separately from substantive issues.
2. **Focus on interest not on positions.** Interests are the underlying needs, desires, concerns, values, wants, values or fears. Interests motivate people but often individuals will state a position. Many countries have a position that “we will not negotiate with terrorists” This is a position, but the underlying interest probably relate to concerns and fears about personal security. In conflict, individuals and groups often state only one position, and it will be difficult to negotiate compromises on positions. Behind positions are multiple interest, and focusing on interest allows negotiators more room to generate acceptable solutions.
3. **Invent options for mutual gain.** This requires creativity and commitment to brainstorm options that will be acceptable to both parties. In brainstorming, negotiators need to separate the stage of evaluating options from the stage of generating options. Both parties need to broaden the number of possible options and not search for just one option. Both parties also need to think about options that will satisfy the interests of the other side.
4. **Insist on using objective or mutually acceptable criteria.** Often it is possible to identify several relevant standards or criteria by which parties can evaluate the fairness or acceptability of a negotiated agreement. Negotiators can brainstorm criteria or standards in the same way as they brainstorm options.

The term **BATNA** has been invented to refer to the **Best Alternative To a Negotiated Agreement**. An alternative is different from an option-it refers to a possible course of action if you do not reach a negotiated agreement. The BATNA functions as your bottom line as a negotiator and help you determine whether or not negotiation is your best option. In order to make a BATNA useful, negotiators need to carefully analyze the costs and benefits of the BATNA, and to evaluate costs and benefits of the negotiated agreement against those of the BATNA. If individuals or groups think they can accomplish their bottom line using other methods (e.g. like a strike, violence, legal options) they will resort to those methods and not use a cooperative model of negotiation.

In summary, negotiation can be:

A. POSITIONAL NEGOTIATION (Adversarial/competitive)

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- This involves a competitive process where parties make offers and counter-offers, which they feel will resolve the conflict.
- These exchanges of offers typically start to converge on a situation, which both parties find acceptable. Success at positional negotiation is based on a party's ability to bluff other party about its position of strength and weakness in order to gain an out come in their favour.

B. INTEREST – BASED NEGOTIATION (Problem-solving)

- This is a cooperative process where the parties need to create and maintain healthy relationships here parties discuss the issues which face them and express the interest, value and needs that they bring to the table.
The parties in this case collaborate by looking to create solutions, which maximize the meeting of their interests, values and needs.

The Process of Mediation

Mediation is sometimes referred to as assisted negotiation. The main difference is that mediation involves a third party whose role is to help the parties reach a mutually agreeable solution to the problem or conflict or disagreement. Mediation is a voluntary process. The exact process of mediation as a process differs from mediator to mediator, and according to the culture in which the mediation takes place

Sometimes the parties to a conflict cannot manage to conduct an optimal negotiation because they either lack confidence in their own abilities, or they lack the knowledge and the skills, or because they feel disempowered and fearful. When this happens, a mediator may be brought in to assist.

Mediation is a process through which a third party provides procedural assistance to help individuals or groups in conflict to resolve their differences.

Mediation process varies through out the world. In a western context, mediators are seen to be impartial or neutral. This means they do not show bias toward either party but instead work to help the parties reach an agreement that is mutually acceptable. In other contexts, mediators might be seen as partial but are acceptable to both parties. For example, a family member of one of the parties in my village might be an appropriate person, provided that both parties agree on the choice of a mediator for the conflict. Although mediation is often more formalized and ritualized process, it doesn't have to be. Many people informally mediate between friends, co-workers, or family members, assisting with communication and restoring relationships between conflicting parties. Often the mediator is known and trusted by the parties

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“All disputes have their roots in the failure of educational managers to eliminate the root causes of conflicts within and without the walls of the Schools. Inside those walls lies the heart of the problem”

Edward Sam, Human Rights Commission of Sierra Leone-July 2007