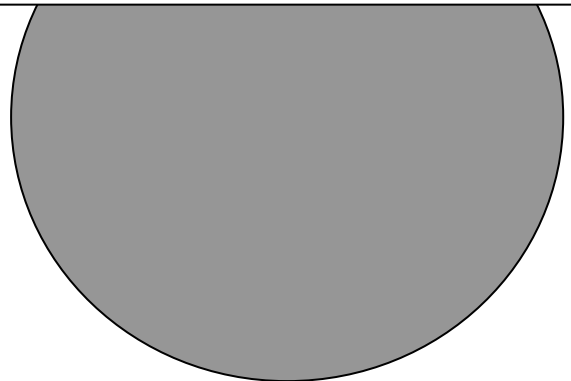




Women in Peacebuilding

Resource and Training Manual



Credits

Material for this manual was borrowed from and developed by many people. Every effort has been made to give credit to the people who wrote each session, made additions or suggestions to the sessions, or where material has been borrowed from other training manuals. In particular, the following sources and people were used in this manual:

- *Chrysalis Women in Leadership Training Manual for Pioneering Women* written by Maggie Range with Phoebe Omondi published by Winrock International in USA.
- *Oxfam Gender Training Manual* written by Suzanne Williams with Janet Seed & Adelina Mwau, United Kingdom.
- *Working With Conflict: Skills and Strategies for Action* by Simon Fisher, et al. United Kingdom.
- *Human Security Network's Manual on Human Rights*.
- *Resource Manual for Gender Trainers*, Zimbabwe Women's Resource Centre and Network
- *Transcreating Women: A Training Manual*, World Health Organization, Philippines.
- *Mediation and Facilitation Training Manual* published by Mennonite Conciliation Service.
- *Training Module on Women's Traditional Conflict Resolution and Mediating Practices* by Christiana Thorpe. FAWE Sierra-Leone.
- *WANEP Women in Peacebuilding Network Training Manual* by Thelma Ekiyor, draft 2002.
- *Workshop Kit: Women and a Culture of Peace*. Women Peacemakers Program. International Fellowship of Reconciliation, The Netherlands. October 2000.

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Preface

“In war torn societies, women often keep societies going... We must ensure that women are enabled to play a full part in peace negotiations, in peace processes, in peace missions.”

-Kofi Annan, United Nations Secretary General

While few women around the world know that the U.N. Secretary General advocates on their behalf, the growing surge in interest and programs for women in peacebuilding is reaching the far corners of the Earth, into the largest slums of Africa, the most remote villages in Asia, and even into the political discussions in Washington, D.C. and London.

The fields of development and health began using workshops to empower women in the last two decades. In the last few years, dozens of training programs for women in peacebuilding have also begun. This training manual is a resource for all trainers, women’s organizations, peacebuilding organizations, and others who want to build the capacity of women for peacebuilding. It pulls together the most advanced theories and skills of peacebuilding with an interactive and experiential based pedagogy.

Research shows that girls develop more leadership skills in girls schools than in schools where girls and boys are mixed together. When men are present, it is often difficult for women to take leadership roles either because men may exclude them or they may choose to remain silent. Some discussion topics are sensitive for women and would be better delivered and facilitated by a female. “Women only” workshops give women the space to talk about difficult subjects, to find their own voices as women, and to practice taking leadership roles.

Men and women must be partners in peacebuilding. While it may be important for women to have workshops or other spaces and places where they can meet alone, ultimately women and men must live and work together. A women’s workshop is simply a place for empowerment to begin.

This manual is based on interactive, experiential learning. Research shows that men and women have different styles of communication and learn in different ways. Participatory learning allows women to share their experiences with each other. Women are more comfortable opening up to other women.

From the Editor

For many years, I began teaching a course on Women and Peacebuilding at the Summer Peacebuilding Institute at Eastern Mennonite University, where I teach. The class was made up of women from around the world who were involved in some way or another with programs that helped empower women. Many of the women in the class, including my co-teacher Karimi Kinoti, came from Africa. African women are cited in many peacebuilding books for their innovative interventions into conflict.

Earlier in 2001, I had a phone conversation with Directors of the West African Network for Peacebuilding (WANEP), Sam Doe and Emmanuel Bombande, in Accra, Ghana and discussions with the Nairobi Peace Initiative, PeaceNet, and Fellowship of Christian Council of Churches in the Great Lakes Region and the Horn of Africa (FECCLAHA) in Nairobi, Kenya about whether they would be interested in working with me to develop a training manual on women and peacebuilding. I received a Fulbright Fellowship for a year's worth of research and training with women in East and West Africa from the U.S. State Department Fulbright Scholars program.

The material in this training manual comes from a number of different sources:

1. Thelma Ekiyor, the Coordinator for the Women in Peacebuilding network (WIPNet) at the West African Network for Peacebuilding, developed a training manual for her work in the West African region. As part of my research for this manual, I participated as a trainer in several of her WIPNet trainings for women in West Africa.
2. As part of my research, I gathered training manuals from other groups doing gender training. Women's groups around the world have developed their own manuals to work at gender issues in their region. With the goal of creating a manual that could help women in one region of the world learn from and gain inspiration from women in other areas, the manual attempts to reflect a global rather than a Western or African understanding of women in peacebuilding.
3. I spent four months in Kenya in early 2003 working with a wide variety of women's groups and peacebuilding organizations that had worked with women. I learned from the experience of John Kitunga, Florence Mpayeii of the Nairobi Peace Initiative-Africa who had conducted trainings for women representatives to attend the formal peace talks for the Sudan, Somalia and the Democratic Republic of Congo. I also worked with Tecla Wanjala of PeaceNet, Karimi Kinoti of FECCLAHA, and Berewa Jommo of the African Community Education Network and the Women's Peace Forum.
4. This manual also includes the training materials that I developed over the last several years as part of my own practice as a peacebuilding facilitator,

mediator, and trainer in various parts of the world. I've included case studies from my work with women in various parts of the world.

5. Finally, the students who took the training course on Women in Peacebuilding at the Summer Peacebuilding Institute at Eastern Mennonite University have contributed in innumerable ways to this manual. Some of their writings, diagrams, and exercises are found through this manual.

Because the training materials are drawn from so many diverse sources, each session concludes with a box listing who contributed to the session. My hope is that the manual receives continuous revision and additions as more people add their ideas and suggestions. I hope that people will contact me at schirchl@emu.edu to add their new ideas for sessions and training activities so that this book can be a resource freely available and adaptable to groups around the world who hope to build the capacity of women.

Lisa Schirch
Associate Professor of Peacebuilding
Center for Justice and Peacebuilding
Eastern Mennonite University
1200 Park Road
Harrisonburg, Virginia 22802

Phone: 540-432-4497
Fax: 540-432-4449
Email: schirchl@emu.edu

Uses for the Manual

The manual is not the same as other peacebuilding manuals. It covers traditional peacebuilding topics with a specific focus throughout on how being female impacts peacebuilding. The manual was designed for women who want to help themselves or other women become more involved in peacebuilding. The exercises and content are written both for beginners and community-level women as well as more advanced peacebuilding trainers.

The information presented in this manual is designed to fulfill three functions. It can be used as;

1. a guide for trainers conducting Women in Peacebuilding workshops,
2. a participants' handbook for women attending Women in Peacebuilding Workshops, and
3. a reference book for those interested in learning about the issues surrounding women in peacebuilding.

Guide for Trainers

If you have decided to lead a workshop from the Women in Peacebuilding Training manual, first read through the section on training and facilitating a peacebuilding workshop for women. Conduct an assessment of the needs of the group you are working with by informally interviewing five or six of them or sending all of them a questionnaire about their needs. Or work with a group of the potential participants to determine which sessions are most useful for your participants.

Participants' Handbook

As a participant in a *Women in Peacebuilding Workshop*, this manual will provide you with materials for each activity, including handouts, background reading, and activity guidelines.

Also, as a participant, consider flipping through the entire manual to familiarize yourself with other issues that face women in peacebuilding. If topics presented in other sessions seem relevant for your community or are interesting, talk to the facilitator about possible future trainings or consider leading a workshop for that session yourself.

Reference Book

Each session of the manual has a section labeled "Content." This material is intended to provide basic information on a topic. This information can be used as a simple reference on the subject presented.

Why should there be a training manual specifically for women in peacebuilding?

- Because women are half of every community and the tasks of peacebuilding are so great, women and men must be partners in the process of peacebuilding.
- Because women are the central caretakers of families in many cultures, everyone suffers when women are oppressed, victimized, and excluded from peacebuilding. Their centrality to communal life makes their inclusion in peacebuilding essential.
- Because women have the capacity for both violence and peace, women must be encouraged to use their gifts in building peace.
- Because women are excluded from public decision-making, leadership, and educational opportunities in many communities around the world, it is important to create special programs to empower women to use their gifts in the tasks of building peace.
- Because women and men have different experiences of violence and peace, women must be allowed and encouraged to bring their unique insights and gifts to the process of peacebuilding.
- Because sexism, racism, classism, ethnic and religious discrimination originate from the same set of beliefs that some people are inherently “better” than others, women’s empowerment should be seen as inherent to the process of building peace. Like other social structures that set up some people as superior to others, the sexist belief that women’s lives are less valuable than men’s lives leads to violence against women. When women engage in peacebuilding, they often challenge these sexist beliefs along with other structures that discriminate against people.
- Because the United Nation’s Security Council Resolution 1325 created a mandate to include women in peacebuilding and because women have proved all over the world that they are successful peacebuilders, more women need to be encouraged to become involved in peacebuilding processes.

Goals for a workshop using this manual

- To create a safe space for women to share their experiences of conflict and violence and to jointly grieve for the victimization of women;
- To create a forum where women can learn from the experiences of other women and develop relationships with each other;
- To identify the effect of gender roles and gender discrimination on peacebuilding;
- To recover in a community of women from the disease of low self-esteem that prevents us from recognizing our ability to contribute to public life;
- To learn how women can be empowered to participate fully in peacebuilding;
- To learn and practice new skills in peacebuilding;
- To gain new knowledge of the causes and dynamics of conflict and violence;
- To identify how violence against women is related to other forms of violence;
- To empower women to overcome threats and obstacles that may interrupt or prevent their peacebuilding.

Chapter and Session Guide

There are seven key themes that create the structure of the manual. Each theme is introduced as a chapter. Each chapter contains a number of different sessions. Beginning trainers may want to simply facilitate a discussion based on the key questions at the beginning of each chapter. More advanced facilitators and trainers are encouraged to select the sessions most appropriate to each particular context along with participants in the training.

1. **Introduction to Gender and Peacebuilding**
2. **Women's Roles in Peacebuilding**
3. **Gender Analysis of Conflict and Violence**
4. **Skills for Women in Peacebuilding**
5. **Resources and Challenges for Women in Peacebuilding**
6. **Designing a Strategic Plan for Women in Peacebuilding**
7. **Training and Facilitating a Peacebuilding Workshop for Women**

Appendix Resources

Each chapter is broken down into three sections:

- **Objectives:** This section details what the participants should gain from each session.
- **Content:** This section gives background reading, diagrams, case studies, and general information about the topic discussed in the session.
- **Activities:** This section gives ideas and suggestions for how to facilitate a session on the various topics in each session. Many sessions offer several alternative activities. Trainers can choose which activity is most suitable.

Chapter

1

Introduction to Gender & Peacebuilding

Pacebuilding includes a set of values, relational skills, analytical tools and processes to create sustainable, just, and peaceful communities. Peacebuilding is found in every community and in every culture, but many of our communities need help to explore and strengthen their capacity to build peace. Men and women in every community are already engaged in building peace, but their tasks are almost always different. Ideas about gender help determine the roles women and men play in peacebuilding. This chapter introduces the concepts of gender and peacebuilding.

- Session 1: Affirming Ourselves as Women** helps participants reflect on their own identity as woman.
- Session 2: Peacebuilding Overview** explores traditional and new ideas for building peace.
- Session 3: Affirming Our Work, Visioning Our Future** gives participants a space for appreciating women's current peacebuilding activities, creating their future visions, and examining the gap between the two.
- Session 4: Understanding Gender** explores the dynamic of gender.

Basic Facilitation Questions:

1. What does it mean to be a woman in my community?
2. What is being done to build peace in my community?
3. What do women need in times of violent conflict?
4. How are women's needs different from the needs of men and children?
5. How are women building peace in your community?

Affirming Ourselves as Women

Session

1

Objectives

- To set the foundation for a Women in Peacebuilding training workshop
- To encourage each woman to see herself as both a unique individual and as a woman who shares similar experiences with other women
- To challenge the thinking of participants about what it means to be woman

Content

Women often do not have opportunities to appreciate their identity as women. This session provides a space for women begin to reflect about what it means to be a woman.

Many women feel isolated in today's societies. In traditional societies, women work together in the fields, in their homes, in the marketplace, etc. As women and men integrate in the workplace, there are fewer places where women have the opportunity to talk with other women about what it means to be a woman. As a result, women end up feeling like they are alone or that their experience is unique when in reality, many other women may experience the same joys and burdens.

Activities

1. Opening Brainstorm

Individually, answer the following sentences:

- a. “For me, being a woman today is like...” Encourage participants to be creative in their answers. They can use a metaphor to describe themselves, such as “women are like rocks because...” Or they could draw a picture of what it is like to be a woman today.
- b. Choose another sentence about what it is like to be a woman in the specific region of the training or for specific ethnic or religious groups of women in the training. For example, in India, the group can complete the following sentence: “Being an Indian woman is like ...” or “Being a Muslim woman is like...”

As a group, discuss the differences between women from different parts of the world, different religions, different ethnic groups, or different parts of the country.

2. Introductions

Prepare to introduce yourself to the others in the group. Write down an answer to these questions and then share them with the group: “If your best friend was introducing you to a stranger, what would she say about you? What do you like best about yourself? What are your greatest challenges?”

3. Group Discussion about being a woman

- a. Write this sentence in front of the group, or say it out loud.

I am happy to be a woman because being a woman has allowed me to _____.

- b. Ask participants to fill in the blank to this sentence. They can write their answers down, or say them out loud. One option would be to pass out pieces of paper and crayons or different colored markers for each participant to write their response and post it in an area of the meeting room.
- c. Write this sentence in front of the group, or say it out loud.

It is a challenge to be a woman because _____.

- d. Ask participants to fill in the blank to this sentence. They can write their answers down, or say them out loud. One option would be to pass out pieces of paper and crayons or different colored markers for each participant to write their response and post it in an area of the meeting room.

Giving “Shine”

People clap their hands when they want to appreciate what someone has given. A special women’s symbol for appreciating others gives clapping new energy. When a group of women want to appreciate a person, they “shine” on them. Shining starts with a clap of the hands together, then moving the hands together in opposite circles creating a friction sound between the palms. This rubbing of hands together is like heating up the clap. The last movement is to raise the palms of the hands toward the person who is being appreciated, like the sun “shining” onto that person. The word shine can be said slowly throughout the motion, or said repeatedly till the palms are raised.

This form of appreciation becomes a central part of the workshop culture and women from all cultures usually find it a fun and new element in the training.

This session was designed by Thelma Ekiyor and Lisa Schirch.

Peacebuilding Overview

Session

2

Objectives

- To discover the existing peacebuilding processes in local communities
- To link local peacebuilding traditions with the global field of peacebuilding
- To identify four categories of peacebuilding activities
- To identify ways that both women and men contribute to peacebuilding in the current context



This symbol, the mtatapo, represents peacemaking and reconciliation. All life is woven together, like this knot.

Content

Peacebuilding is a relatively new term, but the ideas and practices behind peacebuilding have deep roots in all cultures. All cultures and communities have ways of building peace. The tasks of those who desire to be peacebuilders are; to help uncover the traditions of peacebuilding within each culture, to borrow peacebuilding ideas from other cultures, to adapt them to local contexts, and to empower people to engage in peacebuilding processes.

What is peacebuilding?

In simple terms, peacebuilding is all activity aimed at improving the quality of life. Peacebuilding prevents, reduces, transforms, and helps people to recover from

violence in all forms. Peacebuilding actively creates the capacity within communities to meet all forms of human needs and rights.

Peacebuilding is the responsibility of many different actors: governments, religious organizations, civil society, traditional leaders and structures, the media, and the business community. It takes place at all levels of society, in the towers of academia and government, in schools and businesses, and in community centers in every village and town. Peacebuilding is a set of values, relational skills, analytical frameworks, and social processes.

Values

- Peacebuilding grows out of a set of universal values found in every culture and religion. Human rights documents help express the basic values of peacebuilding. All humans have human rights. People have a right to their basic needs for food, shelter, respect, participation, and the freedom to express their identity, culture, and religion. Session 8 addresses peacebuilding values.

Relational Skills

Peacebuilding requires skills in building constructive relationships between people and their environment. While conflict is a natural part of all relationships, people can learn skills as children and adults about how to relate to others in ways that increase the quality of life. Communication, dialogue, mediation and negotiation skills are central to peacebuilding processes. The sessions in Chapter 3 address peacebuilding skills.

Analysis

Peacebuilding requires a deep understanding of conflict and violence. Before deciding what to do about conflict and violence, people first need to understand the multiple causes and complex dynamics of conflict and violence. The sessions in Chapter 2 address conflict and violence analysis.

Processes

There are four broad categories of peacebuilding. The handout on the next page describes each category and provides a map that shows how each category is central to peacebuilding. The sessions in Chapter 3 address peacebuilding processes.

Map of Peacebuilding Activities

Peacebuilding requires a range of approaches. While many actors engage in multiple categories of peacebuilding, the map highlights the unique goals of different approaches to peacebuilding.

Waging Conflict Nonviolently

Advocates and activists seek to gain support for change by increasing a group's power to address these issues, and ripen the conditions needed to transform relationships.

Reducing Direct Violence

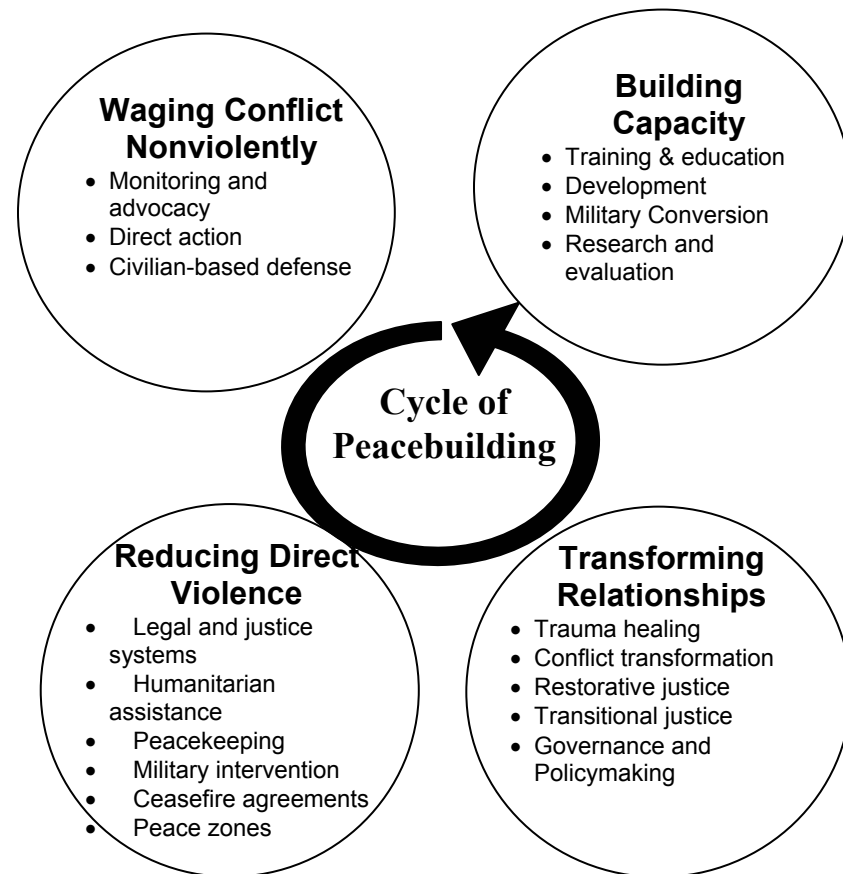
Efforts to reduce direct violence aim to restrain perpetrators of violence, prevent and relieve the immediate suffering of victims of violence, and create a safe space for peacebuilding activities in other categories that address the root causes of the violence.

Transforming Relationships

Efforts that aim to transform people and their relationships use an array of processes that address trauma, transform conflict and do justice. These processes give people opportunities to create long-term, sustainable solutions to address their needs.

Capacity Building

Longer-term peacebuilding efforts enhance existing capacities to meet needs and rights and prevent violence through education and training, development, military conversion and transformation, research and evaluation. These activities aim to build just structures that support a sustainable culture of peace.



Activities

1. Defining Peace

As a group define the word “peace” using words, symbols, and metaphors from your own culture. Write these down on a large sheet of paper.

2. Defining peacebuilding

- a. What are some concrete examples of the ways people build peace in your community and nation, both within traditional culture and by newer organizations and government structures? The group should come up with a long list, including peacekeeping, relief and aid work, trauma healing, mediation, dialogue, development, education, etc. Consider the handout “map of peacebuilding activities.”
- b. Share the four components of peacebuilding: values centered on human rights, relational skills, analysis of conflict and violence, and the 4 categories of peacebuilding processes. Go over the four categories of peacebuilding processes and the kinds of activities that are included in each category. Draw the map of peacebuilding activities from the handout on a sheet at the front of the room.
- c. Discuss the differences between the peacebuilding activities on the handout and what is already happening in your community.

3. Needs Assessment

- a. What new processes, institutions, resources, projects, or efforts could stop violence and create a culture of peace in your community, region or nation?
- b. Pass out the worksheet titled “Map of Peacebuilding Activities.” Ask participants to circle the peacebuilding processes needed in their communities. Ask the group how women can help create the capacity for peace in their communities through initiating or involving themselves in more peacebuilding processes.

4. Principles of Peacebuilding

Read the handout titled “Principles of Peacebuilding.” In small groups of 4-5 people, discuss the principles. Do they make sense in this context? What would you add to or change on the list?

This session was designed by Lisa Schirch.

Women & Peacebuilding Examples

Women Waging Conflict Nonviolently

- Human rights monitoring & advocacy of women's rights
- Formation of women's groups and organizations to address issues that affect women
- Women's nonviolent Intervention into oppressive situations

Women Reducing Violence

- International observers/civilian peacekeepers to prevent rape and crimes against women during war
- Accompaniment of women activists whose lives are endangered by their work by international observers
- Creation of "Peace Zones" to protect civilians during war
- Gender-sensitive relief aid
- Domestic violence programs for offenders
- Women's shelters for victims of domestic violence

Women Transforming Conflict and Doing Justice

- Women's representation in official peace processes
- Women as mediators and facilitators of conflicts in their homes, communities, schools, religious centers, etc.
- Women's dialogue groups across the lines of conflict
- Formation of women's groups and organizations to analyze conflict and assist in healing processes
- Gender-sensitive Truth and Reconciliation Commissions
- Trauma healing for women to address sexual crimes against them.

Women Building Capacity

- Conflict prevention & early warning work by women
- Gender-sensitive social and economic development
- Training and education in peacebuilding skills for women
- Preparatory workshops for women to learn how to enter politics and take on leadership roles
- Increase the number of women employed in government, business, and other organizations
- Conduct gender-sensitivity seminars to raise awareness about all forms of violence against women
- Reinforce and nurture justpeace values within the family

Principles of Peacebuilding

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

Affirming Our Work, Visioning Our Future

Session

3

Objectives

- To discuss and list women's current peacebuilding activities
- To engage in an exercise to envision what women want their communities to look like
- To identify the gap between women's current and potential peacebuilding capacity
- To list expectations for this workshop on women in peacebuilding



Sankofa is a symbol meaning “return and fetch it” or gaining wisdom from the past to build for the future. The ability to build peace is found in every culture. Women around the world are both returning to and discovering their rightful places as peacebuilders in their communities and nations.

Content

Women have been building peace since the beginning of time. Before women begin to learn new skills and ideas, it is helpful to appreciate and identify the many ways women may already be working for peace in their communities. It is also helpful for women to create a vision of how they would like to see women like themselves participating in peacebuilding in the future. This session gives you an opportunity to share what you are currently doing in peacebuilding, envision the kind of peacebuilding women in your communities could do in 50 years, and examine the gap between the reality and the ideal.

Activities

1. Appreciating What We Are Already Doing

- a. Reflect quietly on the ways you contribute to peace in your family, community, and nation.
- b. Share with a partner how you contribute to peace in your family, community, and nation.
- c. Share with the group what you have on this list. Write it on a large paper at the front.

2. Envisioning What We Could Do

- a. In small groups of 4, discuss how you would like to see women involved in peacebuilding 50 years from today. What types of roles will women be playing in the year 2050 in your community?
- b. One woman from each group report briefly and write these visions on a separate large paper at the front.

3. Identifying Gaps

- a. In small groups of 4, list the specific steps to enable women to bridge the gap between current and future peacebuilding activities.
- b. Each group identify a reporter to share these ideas with the large group.

4. Expectations for this Workshop

- a. As a large group, list specific expectations for this workshop that may help close the gap. Write these on large paper at the front.
- b. After the group has listed expectations, assess with the group how many of the expectations can be realistically achieved in the time available. Discuss the need to revisit the list of expectations and the list describing gap at the end of the workshop to assess next steps.

This session was designed by Lisa Schirch.

Identifying the Gaps between Women's Current and Potential Peacebuilding

Women's Current
Peacebuilding Activities

The Gap

Women's Peacebuilding
Activities in 2050

Understanding Gender

Session

4

Objectives

- To provide an understanding of gender and gender roles.
- To discover how gender roles affect peacebuilding.
- To learn basic terminology and definitions on women and peacebuilding.



This symbol, the ese ne tekrema, represents the relationship between teeth and tongue. Men and women are different but interdependent. We need each other.

Content

Men and women are different. But how different are we? **It is important to understand gender for a variety of reasons:**

- Gender dynamics shape the world we live in.
- Gender dynamics influence how women and men participate and are affected by violence.
- Gender dynamics influence how women and men participate in peacebuilding processes.
- By learning how gender works, we begin to see how structural inequalities are intentionally and unintentionally reproduced.
- By learning how gender works, we begin to see how we can best create peacebuilding processes that will improve the lives of both women and men.

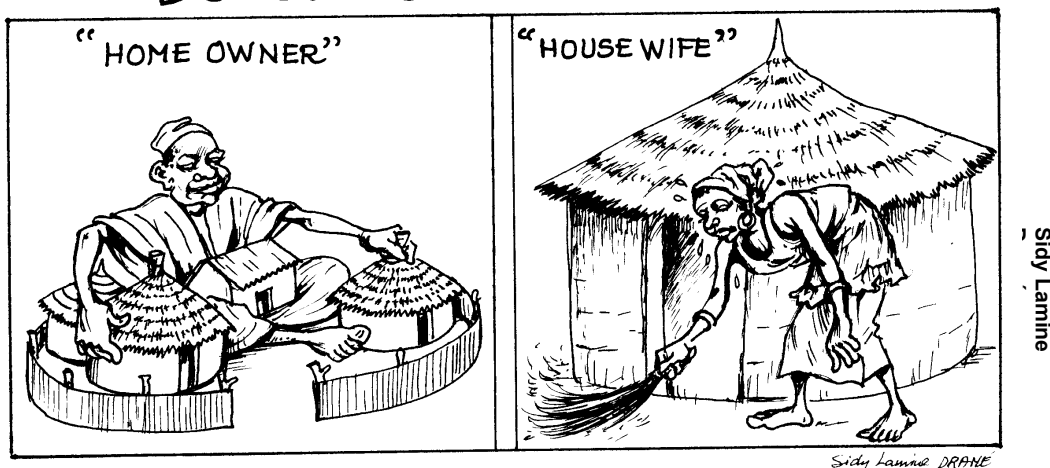
This session explores the differences between men and women and examines how the differences affect peacebuilding.

The task of peacebuilding is too large to restrict it only to males or females. Both men and women need to be partners in peacebuilding. Yet many times communities restrict men and women in their attempts to build peace.

It is important to understand male and female gender roles in order to understand why men and women's roles in peacebuilding may be restricted. Many men and women are trying to break out of their traditional roles so they can engage fully in the tasks of peacebuilding.

The cartoons and discussion below explore the ways societies encourage males and females to play different roles in their communities.

DOUBLE STANDARDS



"Gender" is different than "sex." When we ask a baby's sex, we want to know whether the baby is male or female. Gender has come to mean much more than the biological sex of a person.

Gender is a culture. Everyone is born into a number of different cultures. Cultures are social groups of people who have shared ways of living. Women share a common culture. Men too, have their own cultural norms about how to act with each other. Women and men also share other cultures such as the religious, ethnic, class, or age group that they belong to. Men and women learn and practice different ways of communicating, thinking, and relating to other people because they are socialized in distinct gender role cultures.

Gender is shaped by culture. Cultural norms for men and women create expectations about what is considered feminine and masculine. Political philosophers argue that social systems are best maintained not by direct violence, but by convincing people that the social order is natural, inevitable, and therefore desirable. People will be less

tempted to press for change if they think the social system is part of the natural order. Women's inferior status is widely thought to be natural or ordained by God. Yet almost every religion expresses that women are fully human and capable of leadership. The oppression of women by men is created by cultures; it is not ordained by God.

Cultural ideas about the roles of men and women come to be viewed as inherent and 'natural.' In many places, women have lost their traditional leadership roles in their communities only in the last few centuries. Colonization and modernization limited women's leadership in many places. Many traditional societies assigned women important public roles in both political and economic/market life. Women's empowerment can include reclaiming their traditional roles as leaders in their communities or in creating new cultural traditions that value women's leadership and working for change so that women can hold new roles in their communities.

Maintaining the Gender Hierarchy

The gender hierarchy is like a social ladder where people value men and masculinity more than women and femininity. Like other social hierarchies, it is maintained in a variety of ways. For example, white people hold more power in the world because of their direct control over economic and political decisions in the world's most powerful banks and militaries. Gender is maintained through at least four means:

<p style="text-align: center;">Direct Violence:</p> <ul style="list-style-type: none"> • Rape • Domestic Violence 	<p style="text-align: center;">Psychological Violence:</p> <ul style="list-style-type: none"> • Sexist humour • Blaming the victim • Internalization of oppression
<p style="text-align: center;">Structural Violence:</p> <ul style="list-style-type: none"> • Feminization of poverty (when more women are poor than men) • Inadequate health care • Unequal pay for equal work • "Glass ceilings" or limits to female leadership • Political agendas belittle or dismiss women's issues 	<p style="text-align: center;">Social Life:</p> <ul style="list-style-type: none"> • Naturalizing differences of men/women • Assigning different cultures to men/women • Believing that sex difference is all important • Sanctioning men/women who deviate from their gender roles



Male Value in Africa

Many African cultures are patriarchal and value men more than women. In many places, there is still the belief that educating the male child is a better investment than educating the female. Patriarchy in Africa means that society has produced norms and practices that are largely oppressive to women, and this translates into the area of conflicts and peacebuilding. If women are not seen as valuable in peacetime, then their value is even further diminished in conflict or war and also in peace processes and at the peace table. Patriarchy in Africa also means that when the “token women” are allowed into these processes, they are made to represent the views, goals and aspirations of the male dominated society.

Female value in Africa

Most African communities will readily say women are valued, but this value, when considered closely, proves to be oppressive to women. The role of the mother is very potent in Africa. Africa, as a continent, is our mother. African societies value the role of the mother as life giver, caregiver, and helper for the husband. These are important roles to play, but are considered less important than the roles of the male, which is to provide, protect and lead. Some women in Africa have come to accept their status as second-class citizens and frown on women who want to alter the status quo. During conflicts, some women once again take up these diminished roles: they cook for the soldiers, they are recruited to fight, used as spies, and are forced to provide sex for male soldiers. Women who have struggled to attain recognition for women in the political arena in Africa complain of a lack of support from fellow women.

By Thelma Ekiyor

Gender and Culture Dialogue

Sumita and her brother Ashok have just arrived from their after-school activities with the Environment Club. Ashok seems upset.

Ashok: "Why do you always have to take such a big part in the discussions? You are an embarrassment to me."

Sumita: "An embarrassment? I thought I made some very good suggestions about activities for protecting our environment!"

Ashok: "Your ideas don't matter. Girls should be quiet. Let the men do the talking."

Sumita: "There is no sense going to a meeting where you cannot participate."

Ashok: "You should respect our culture and learn to be quiet."

Sumita: "I do respect our culture. Remember Auntie Nehanda. She was not quiet."

Adapted from "Resource Manual for Gender Trainers" by Zimbabwe Women's Resource Centre and Network

Activities

1. Defining Gender

- a. Form 3 groups: Group 1 will describe biological or physical differences between males and females. Group 2 will list characteristics of females and males. Group 3 will list jobs or roles given to males and females.

OR

- b. Make a set of cards with a list of characteristics and roles on each card. For example, list "compassionate," "leadership," "strong," "brave," "quiet," and "soft," on separate cards. For roles, write down words like "cook," "taxi driver," "politician," "school teacher," "warrior," "victim," "nurse", and "doctor" on separate cards. Put two chairs in front of the room with the sign "men" on one chair and "women" on the other. As a group arrange the cards around the chairs according to whether people in the group believe the characteristics and roles are male or female. Allow for conversation among participants as they do this exercise.
- c. Facilitate a debrief of this exercise. Ask participants whether the stereotypes are true for all women and all men? Why do we believe the stereotypes? Do they make our lives better? Or do they make it more difficult for us to contribute to our communities?

2. Gender and Culture Dialogue Role Play and Discussion:

Ask for two volunteers to read the role-play in the box above. Then lead a facilitated discussion with these questions:

- a. How are culture and gender related in this dialogue?
- b. Is the oppression of women part of all cultures? Are there examples of strong women in all cultures?
- c. How do we show respect for our cultures yet work for women's empowerment?

3. Gender and our other Identities

- a. Pass out the handout called "Gender Lens." The facilitator will draw a diagram of their own in front of the group first, both to serve as an example and to help participants get to know the facilitator better.
- b. Individually, reflect on your multiple identities. For example, you may be a woman, a mother, Asian, middle class, Hindu, a teacher, 35 years old, etc.
- c. After each person is finished filling out the diagram, reflect in groups of two on how your other identities shape your gender identity.
- d. In the large group, share your reflections on this question: "How does your gender identity affect your other identities?"

4. Definitions

- a. Pass out the handout on "gender definitions."
- b. Take turns reading them around the circle. Give permission for people to pass and let people know it is okay if they feel uncomfortable reading in front of the group.
- c. In the large group, ask if there are questions about any of the definitions.
- d. Discuss how the language is empowering or disempowering to women. Can you use these terms in your context? What other terms do you use?
- e. Discuss how the concepts of women's empowerment and feminism relate to peacebuilding.

This session was designed by Thelma Ekiyor and Lisa Schirch

Gender Lens

In the circles below, identify the cultural groups you belong to such as race, class, religion, education-level, age, nationality, region, gender, marital status, region, ethnic group, or other important group. List all the groups you belong to, naming each cultural group in one of the small circles. Think about this question: How do these other identities help to shape your understanding of what it means to be a woman or man?

Your Name:

Gender Definitions

Sex: The biological differences between males and females are defined as “sex.” Women, for example, can give birth and nurse babies because of their biology.

Gender: Boys and girls are encouraged by their families, schools, religious organizations, and communities to be different. These differences between expectations of males and females are known as “gender.” Boys are socialized to have “masculine” gender characteristics. Girls are socialized to have “feminine” characteristics. Boys who have “feminine” characteristics and girls who have “masculine” characteristics are often punished or sanctioned by their community.

Gender Roles: The different behaviours, tasks, and beliefs a group considers appropriate for males and females.

Patriarchy: Many societies operate with a system of male authority that oppresses women through political, social, cultural, religious, and economic institutions. Patriarchy denies women positions of decision-making and power.

Matriarchy: A system of social organization in which descent and inheritance are traced through the female line.

Gender Gap: The gender gap is the difference in levels of participation, qualifications, economic status or other indicators between males and females.

Gender Discrimination: Gender discrimination is any pattern of preferential treatment of males in education, employment, and leadership roles, for example.

Gender Oppression: The discrimination of females in political, educational, economic, religious, cultural, and social systems.

Gender Analysis: An analysis of how policies and projects affect males and females differently.

Gender Sensitization: An effort to raise awareness about the different needs of males and females and to increase the capacity of organizations to address these needs.

Gender Equity and Equality: An approach to ensure that men and women are valued equally for the roles they play and benefit equally from policies and projects such as education and compensation for work according to their different needs. Gender equity takes into consideration that women have been historically disadvantaged and may need special programs to overcome this discrimination.

Gender Mainstreaming: The inclusion of the goal of gender equality, the use of a gender lens, and the active inclusion of women and women’s groups into all institutional choices and practices.

Women’s Empowerment: The ability of women to have resources, access, skills, and self-esteem to participate fully in the decisions that control and affect their lives.

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

Chapter

2

Women's Roles in Peacebuilding

Women play important peacebuilding roles in communities around the world. Women organize groups for change in their communities, send out human rights reports to organizations around the world, act as relief providers and peacekeepers, organize dialogues and build relationships with other women and men across the lines of conflict, and teach their own children how to make the world a better place. The sessions in this chapter explore the many roles women can play in conflict to meet the needs of women, men, and children in their communities.

Session 5 Gender Roles and Peacebuilding explores the ways gender affects peacebuilding.

Session 6 Why Involve Women in Peacebuilding? helps participants identify reasons why women need to be involved in peacebuilding

Session 7 Empowering Women in Peacebuilding examines empowerment strategies to involve women in peacebuilding.

Session 8 Women's Rights as Human Rights looks at legal tools for strengthening women's empowerment in peacebuilding.

Basic Facilitation Questions :

1. Do men and women have different roles in peacebuilding? If so, how do we feel about having different roles?
2. Do women need to be more involved in peacebuilding? Why? How?
3. How can women become more involved in peacebuilding?

Gender Roles & Peacebuilding

Session

5

Objectives

- To explore women's roles in peacebuilding.
- To understand the effect of gender on women's roles in peacebuilding.

Content

Do women and men participate in peacebuilding in the same way? Are women natural peacebuilders or are they socialized to be more cooperative than men? This session explores how gender affects men and women's roles in building peace.

Men and women may have different ways of dealing with conflict based on these ascribed societal roles. Women may be discouraged from using violence if it isn't seen as feminine, while men may be encouraged to be violent to prove their masculinity. Since women are excluded from many military and political jobs, they may be seen as more neutral than men in conflicts.

Some characteristics attributed to women in many cultures, like being nurturing and compassionate, may make it easier for women to learn and demonstrate peacebuilding skills. As primary caretakers of children, women may be seen as more legitimate conflict activists, since a mother's concern for her children in times of war may be seen as natural. Women's neutrality may increase their ability to build peace. Women's identities

as mothers, sisters, and daughters of men who fight and/or die in war may contribute to their ability to find common ground with women from different sides of the conflict.

Women are not “naturally” peaceful. Women have played a variety of roles throughout history that support war and other forms of violence, from warriors to supportive wives and mothers calling men to the battlefield. However, their gender identities allow them to do some forms peacebuilding that men cannot do. In addition, some women have found it advantageous to draw on skills, assets, and capacities that are available to them in oppressive patriarchal systems and harness these for productive use in peacebuilding.



Both women and men have the potential for peacemaking and the responsibility to build peace. The women, however, seem more creative and effective in waging peace... [perhaps] it is the women's emotional strength to transcend pain and suffering...

-Peace activist from the Philippines

Activities

1. Exploring women's roles in peacebuilding

- a. Pass out the “Worksheet on Gender Roles and Peacebuilding.” In small groups, discuss the following questions: Do men and women participate equally in each of the areas of peacebuilding? How do men and women each contribute to peacebuilding? If there are differences, why do they exist and do the differences contribute to or hinder peacebuilding?
- b. In the large group, ask the small groups to reflect and summarize their discussion. Go over how women have contributed to the four categories of peacebuilding in the handout “Women's Roles in Peacebuilding.”

2. Understanding how gender roles affect women's capacity for peacebuilding

In small groups, read over the handout “How Gender Roles Affect Women's Capacity for Peacebuilding.” Discuss the question: how do gender roles affect women and men's capacity to contribute to peacebuilding in your community?

This session was designed by Thelma Ekiyor and Lisa Schirch.

Women's Roles in Peacebuilding

Women play active roles in each of the four categories on the “map of peacebuilding activities.” Here is a list of examples of the roles women play in each category.

Women Waging Conflict Nonviolently

- Human rights monitoring & advocacy of women's rights
- Formation of women's groups and organizations to address issues that affect women
- Women's nonviolent resistance to militarization and oppression

Women Reducing Violence

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

Women Healing Trauma, Transforming Conflict, and Doing Justice

- Women's participation in official peace processes
- Women as mediators and facilitators of conflicts in their homes, communities, schools, religious centers, etc.
- Women's dialogue groups across the lines of conflict
- Formation of women's groups and organizations to analyze conflict and assist in healing processes
- Promoting gender-sensitive Truth and Reconciliation Commissions
- Creating trauma healing programs for women to address sexual crimes against them

Women Building Capacity

- Conducting conflict prevention & early warning work
- Promoting gender-sensitive social and economic development
- Training and education in peacebuilding skills for women
- Advocating to increase the number of women employed in government, business, and other organizations
- Conducting gender-sensitivity seminars to raise awareness about all forms of violence against women

Gender Roles in Peacebuilding

	Primarily Male Role	Equal or Shared Role	Primarily Female Role
Raising public awareness about human rights issues			
Providing relief aid to victims of violence			
Serving as peacekeepers by intervening between people or groups that are fighting			
Mediating or facilitating community dialogue on conflicts			
Handling family conflicts			
Disciplining children			
Teaching children about peace and how to handle conflicts without violence			
Distributing food and resources in refugee camps			

How Gender Roles Affect Women's Capacity for Peacebuilding

Determining the sources of women's capacity for peacebuilding relies on understanding the ideas of gender discussed earlier. Some women find it useful to draw on skills, assets, and capacities that are available to them in oppressive systems and harness these for productive use in peacebuilding. Within a patriarchal framework, women's capacities for peacebuilding are unique from men's in at least four ways.

Socialized and Equipped for Peace

- Many girls are socialized not to express anger toward others, as anger is not seen as "feminine" in many cultures.
- Many girls are encouraged to develop relationships and relational skills, as these are skills useful for taking care of children and family networks.
- Many girls are conditioned to believe they are "weaker" than boys and so develop nonviolent forms of problem-solving.

Concerned About Ending All Forms of Violence

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

Linked to Women's Networks

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

Mobilized Around the Ideology of Womanhood

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

Why involve Women in Peacebuilding?

Session

6

Objectives

- To understand the importance of including women in peacebuilding
- To learn how to make the case for including women in peacebuilding

Content

For many years people have laughed at the idea of including women in decision-making and leadership positions. There is growing acceptance and understanding of the importance of including women in all areas of society. Today, the idea that women need to be involved in peacebuilding is gaining wider recognition. This session begins to explore the many reasons why women need to be involved in peacebuilding.

Communities that use all the talents, experience, and wisdom of both men and women are more able to meet all of their member's needs. If women are excluded from participating in community decisions and leadership, or are so busy with household responsibilities that they do not have time to go to community meetings, then the talents, experiences, and wisdom of half of the population will not contribute to community life.

Men and women both suffer from war and have ideas about how to build peace. However, the differences between male and female experiences during war and their capacities for peacebuilding are significant enough to make the case that men cannot represent women's interests and needs when building peace.

Women's roles, resources, needs, and priorities in times of conflict are different than men's. Women in violent conflicts around the world are demanding inclusion into peace processes and at the peace table. Women can add value to these processes and express experiences and ideas that men may have overlooked. Women who have pioneered such movements see inclusion at the peace table and in peace processes as the first step to addressing and improving other social injustices against women on political and economic levels.

Activities

1. Large Group Brainstorm

In the large group, share why you believe women need to be involved in peacebuilding. Make a list on large sheets of paper at the front.

2. Handout Activity

- a. Pass out the handout "The Need for Women in Peacebuilding." Take turns reading the points out loud or ask for a volunteer to read all the points. Respond and discuss these points in the large group. Do you agree? Which of the arguments would be most effective in your context? Which of these points would be difficult to discuss with male family members and colleagues? Role Plays
- b. In small groups of 5 people, develop a role play that addresses the importance of this women and peacebuilding workshop for you. How did you explain the need to go to this training to work colleagues or family members. Have each group present their drama for the group. Then debrief the role-plays.

Women are making it clear that they will no longer shoulder the responsibility of supporting their families and communities, serve at the forefront of anti-war movements, or fight alongside male combatants without an equal opportunity to voice their ideas in official peace negotiations.

-Dyan E. Mazurana & Susan R. Mckay, Women & Peacebuilding

This session was designed by Thelma Ekiyor and Lisa Schirch.

Why Include Women in Peacebuilding

- Because women are half of every community and the tasks of peacebuilding are so great, women and men must be partners in the process of peacebuilding.
- Because women are the central caretakers of families in many cultures, everyone suffers when women are oppressed, victimized, and excluded from peacebuilding. Their centrality to communal life makes their inclusion in peacebuilding essential.
- Because women have the capacity for both violence and peace, women must be encouraged to use their gifts in building peace.
- Because women are excluded from public decision-making, leadership, and educational opportunities in many communities around the world, it is important to create special programs to empower women to use their gifts in the tasks of building peace.
- Because women and men have different experiences of violence and peace, women must be allowed and encouraged to bring their unique insights and gifts to the process of peacebuilding.
- Because sexism, racism, classism, ethnic and religious discrimination originate from the same set of beliefs that some people are inherently “better” than others, women’s empowerment should be seen as inherent to the process of building peace. Like other social structures that set up some people as superior to others, the sexist belief that women’s lives are less valuable than men’s lives leads to violence against women. When women engage in peacebuilding, they often challenge these sexist beliefs along with other structures that discriminate against people.
- Because the United Nation’s Security Council Resolution 1325 created a mandate to include women in peacebuilding, women now have the opportunity to use this policy to open doors to new opportunities for women in peacebuilding.
- Because women have already proven themselves to be successful peacebuilders, basing their strategies on the principles of inclusivity and collaboration, and producing peacebuilding outcomes that are broad-based and sustainable, their efforts should be acknowledged and expanded.

Empowering Women in Peacebuilding

Session

7

Objectives

- To gain insight into the dynamics of power in gender relationships
- To define women's empowerment
- To identify a variety of strategies for empowering women in peacebuilding



This symbol is called “epa” and represents “handcuffs” and captivity. Women’s empowerment means identifying the keys to unlocking our handcuffs.

Content

Feminism and women's empowerment have the reputation of being unfriendly to men, or “anti-male.” Overcoming these stereotypes is essential for understanding how men and women can and must work together in peacebuilding. Women's “empowerment” has come to mean everything from not discriminating against women, to actively including women, to creating whole new communities and nations

that are geared equally to the needs of men and women. This session explores a variety of different ways of understanding women's empowerment and gives participants an opportunity to discuss what women's empowerment for peacebuilding requires in their communities.

There have always been powerful women in every culture around the world. They were not known as feminists, but they believed that they had a God-given right to use their gifts and skills to improve the lives of people in their communities. While some women overcome cultural restrictions and are able to realize their potential, other women are held back by the opinions, behaviours, and structures that forbid women from fully participating in public life.

Cultures change over time. During some periods in history, women and men shared equal opportunities and respect. In other periods of time, such as the global period of colonialism in the last several centuries, women's roles were greatly restricted and women themselves came to be disrespected. Women's empowerment or re-empowerment is an integral part of the global de-colonization movement. Women are reclaiming their right to participate fully in all aspects of community life, including the tasks of building peace.

In the last 100 years, feminist ideas have spread around the world. At its essence, feminism is the idea that women are full human beings, equal in worth and human dignity to their male brothers. While there are many reasons why women are angry about their situation in life, not all women who are feminist are angry all the time. Women and men work together all over the world for social change.

All social change movements suffer from the same stereotypes and backlash as feminism. For example, the anti-colonial movement in Africa also increased African consciousness about the injustices perpetrated by white people in Africa. In the same way that African men and women are understandably angry about the injustices of colonialism and sometimes express anger against all white people, so too do feminists express understandable anger at the experiences of oppression and sometimes translate this frustration with all men. Yet being a feminist does NOT mean a woman is anti-male, just as people who support African independence are not necessarily against all white people.

Peacebuilding requires relationships- particularly relationships across the lines of conflict. In order to overcome colonial and post-colonial structures, the colonized and the colonizers will both need to be transformed and work together. In order to overcome patriarchy, both men and women will need to be transformed and to work together to bring about change.

In the last several decades, a number of notable international conferences and movements to bring about women's empowerment have begun a process of significant social change. Even in remote communities in Africa, women who attended or were impacted by the events at the United Nation's Beijing Women's Conference are

described as having been “Beijinged”- in other words these women have become empowered and are actively working for change in their communities.

All cultures are constantly undergoing change. There are no cultural traditions that have always existed. Traditions are important parts of cultures and make us feel as if we belong to our community. People create cultural traditions to serve a purpose. New traditions are being made all the time. Female genital mutilation has not always existed. The tradition of patriarchy prevents communities from health and development. Traditions such as FGM or the cultural restriction of women’s power can be changed while still maintaining the broader culture.

Humanity has the task of examining whether our cultural traditions serve our basic human needs and improve our lives. Many men and women believe that discriminating against women hurts communities. The state of the world now requires women’s skills and energies for peacebuilding more than ever. It is time for all cultures to encourage and allow both women and men to build peace.

What is power?

Power is the ability to affect the world around us. Everyone needs and uses power to make decisions about their own life. Some people have access to more sources of power than others. They are able to dominate over other people and control other people’s lives.

There are two main forms of power: “power-over” and “power-with”:

Power-over refers to a situation in which one person or group dominates and controls others.

Power-with refers to a situation in which people use power together with others to achieve an agreed upon goal. It also refers to the power within each of us that we use to make decisions about our own lives.



No society treats men and women equally. Even in the most equal societies women receive 73% of the pay of men for equal work. Women own only 1% of the world’s property.

Identifying Sources of Power

There are many different kinds of power. When most people think of power they assume it comes from money, military, or physical strength. However there are many other sources of power including information, knowledge or wisdom; moral or spiritual beliefs, people power, or the power that a group of people have together when they decide they want to change their lives. Even beauty and charisma can affect how “powerful” a person is in shaping their environment.

Women involved in peacebuilding need to both identify their existing sources of power as well as create new sources of power. For example, building a coalition of women increases each woman's individual power. Women can also build alliances and gain strength from other women's groups working in different places.

What is Empowerment?

People feel empowered when they perceive that they are able to influence decisions that affect their lives. Empowered people understand power dynamics, recognize their ability to influence and control aspects of their own lives, and actively seek to support the empowerment of others. It is not possible to give people power or to empower others. Empowerment comes from within and people must find it themselves. However, the process of empowerment can be nurtured and strengthened by others.

Types of Empowerment:

Sara Longwe, an African development expert, developed a list of five ways the terms "women's empowerment" and "gender equality" are used.

1. The **Welfare** approach focuses on making sure women and men have equal food supply, income, and medical care.
2. The **Access** approach focuses on assuring that women have equal access to land, credit, training, and markets for their products.
3. The **Conscientization** approach focuses on understanding the different gender roles that shape men and women and raising women's awareness that the current division of labour gives women greater responsibility than men, but less power.
4. The **Participation** approach focuses on making sure women have equal participation in decision-making process that affect how needs are defined in a community and what projects will be developed to address the needs identified.
5. The **Control** approach focuses on making sure that women and men have equal power to make decisions over all aspects of life.

Peacebuilders need to ensure that women's empowerment moves from just a "welfare" approach to a "control" approach where women and men are partners in all aspects of peacebuilding.

Power & Responsibility

“The penalties for inequality between women and men are very severe. And they are not borne by women alone. They are borne by the whole world. Power, tempered by the wisdom and restraint of responsibility, is the foundation of a just society. But with too little responsibility, power turns to tyranny. And with too little power, responsibility becomes exploitation. Yet in every country in the world, power and responsibility have become unbalanced and unhitched, distributed unequally between men and women... The penalties of women’s too-great burden of responsibility and their too-small slice of power... are hardship, sickness, hunger, even famine....”

Debbie Taylor, Women: A World Report

Activities

1. Understanding gender and power

- a. In the large group, ask people to list names of powerful women and what makes the powerful. Highlight with the group that there are many different sources of power. Some of these sources of power are used to control others and some allow women to work with others to accomplish something that improves everyone’s life.
- b. Pass out the handout “Gender Analysis of Power Resources.” Fill out the worksheet. Go through the list and determine who holds each type of power: both men and women, mostly men, or mostly women.

2. Understanding Empowerment

- a. In the large group, describe the five types of women’s empowerment. Draw a spectrum with the five different types listed along a line, with “welfare” at one end and “control” at the other end.
- b. In small groups, ask participants to discuss these five types of empowerment and equality and the one they think is best for their community.
- c. In the large group, ask participants to share some of the highlights of the small group discussions.

3. Empowering Women in Peacebuilding

- a. In small groups of 6 to 8 people, discuss and make a list of how women can be empowered to participate in peacebuilding more actively.
 - i. How can women be added into the existing structures? What are the advantages and disadvantages of adding women to current peacebuilding structures and processes?
 - ii. How can we create new ways of involving women? What are the advantages and disadvantages of creating new structures and processes to support women in peacebuilding?

- b. Special “women in peacebuilding” trainings are one strategy for empowering women in peacebuilding. Discuss the advantages and disadvantages of “women-only” peacebuilding trainings and initiatives. Is it important for women to have a space where they can learn together? Are their issues that will be discussed differently (such as domestic violence and rape) because only women are at the training?

This session was designed by Lisa Schirch.

Gender Analysis of Power Resources

Sources of Power	Mostly used by men	Equal use by men and women	Mostly used by women
Military power			
Physical strength			
Economic power (control of the market or economic resources)			
Power of knowledge, information or education			
Moral or spiritual power			
People power (when groups of people do an action together)			
Appearance or "beauty" power			
Charisma or personality power			

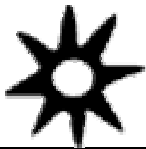
Women's Rights as Human Rights

Session

8

Objectives

- To raise awareness of women's rights
- To become familiar with legal terminology and legal instruments dealing with women's human rights



Human rights are the responsibility of everyone. Everyone has the responsibility to ensure that women around the world are treated as full human beings with inherent dignity.

Content

For many years women's rights were considered "luxuries" that were unimportant when compared to the struggle for national independence and social justice. Human rights laws were applied to political prisoners who were tortured and imprisoned, but not to women who were abused or killed in their own homes by family members. Now, there is growing recognition that human rights apply to women, and that women's rights are human rights. The Universal Declaration of Human Rights and other regional human rights legal tools apply equally to men and women. The U.N.'s Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) attempts to detail what discrimination against women's human rights looks like. Women's legal groups are using human rights laws to enforce equal treatment of women. Women have a right to enough material resources to meet their physical needs, to feel secure, to be respected and to participate in decision-making that affects their lives, and to live without threats to their identity as women.

CEDAW

Convention to End Discrimination against Women

The Convention defines discrimination against women as "...any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."

By accepting the Convention, States commit themselves to undertake a series of measures to end discrimination against women in all forms, including:

- to incorporate the principle of equality of men and women in their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women;
- to establish tribunals and other public institutions to ensure the effective protection of women against discrimination; and
- to ensure elimination of all acts of discrimination against women by persons, organizations or enterprises.

The Convention provides the basis for realizing equality between women and men through ensuring women's equal access to, and equal opportunities in, political and public life -- including the right to vote and to stand for election -- as well as education, health and employment. States parties agree to take all appropriate measures, including legislation and temporary special measures, so that women can enjoy all their human rights and fundamental freedoms.

The Convention is the only human rights treaty which affirms the reproductive rights of women and targets culture and tradition as influential forces shaping gender roles and family relations. It affirms women's rights to acquire, change or retain their nationality and the nationality of their children. States parties also agree to take appropriate measures against all forms of traffic in women and exploitation of women.

Countries that have ratified or acceded to the Convention are legally bound to put its provisions into practice. They are also committed to submit national reports, at least every four years, on measures they have taken to comply with their treaty obligations.

The Convention, which entered into force on 3 September 1981, has, as of March 2004, 176 States parties.

-From the UN Division for the Advancement of Women

Chronology of Women's Human Rights Legal Instruments

1789 The Declaration on the Rights of the Woman and Female Citizen by Olympe de Gouges

1888 Establishment of the International Council of Women

1921 International Convention for the Suppression of the Trafficking in Women and Children and amending Protocol

1933 International Convention for the Suppression of the Trafficking in Women of Full Age

1950 Convention on the Suppression of the Trafficking in Persons and of the Exploitation of the Prostitution of Others

1953 Convention on the Political Rights of Women

1957 Convention on the Nationality of Married Women

1962 Convention on Consent to Marriage, Minimum Age of Marriage and Registration of Marriages

1967 Declaration on the Elimination of All Forms of Discrimination against Women

1975 First United Nations World Conference on Women (Mexico City)

1976 Start of the UN Decade for Women: Equality, Development and Peace

1979 Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)

1980 Second UN World Conference on Women (Copenhagen)

1985 Third UN World Conference on Women (Nairobi)

1985 Adoption of the Nairobi Forward-Looking Strategies for the Advancement of Women to the Year 2000

1995 Fourth UN World Conference on Women (Beijing)

1995 Belém do Pará Convention on the Prevention, Punishment and Eradication of Violence against Women

1998 Rome Statute of the International Criminal Court

1999 Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women

2000 Protocol to Prevent, Suppress and Punish Trafficking in Persons Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime

2000 23rd Special Session of the General Assembly on "Women 2000: Gender Equality, Development and Peace for the 21st Century"

From The Human Security Network's Manual on Human Rights Education

Summary of UN Security Council Resolution 1325 on Women, Peace and Security

In the 18 point resolution, the Security Council:

- Urges member states to ensure increased representation of women at all decision-making levels.
- Encourages the Secretary General to implement his strategic plan of action (A/49/587) calling for an increase in the participation of women at decision-making levels in conflict resolution and peace processes.
- Urges the Secretary General to appoint more women as special representatives and envoys.
- Urges the Secretary General to expand the role and contributions of women in UN field-based operations, including among military observers, civilian police, human rights and humanitarian personnel.
- Requests the Secretary General to provide training guidelines and materials on the protection, rights and particular needs of women.
- Urges member states to increase their voluntary financial, technical and logistical support for gender sensitive training efforts.
- Calls upon all parties in armed conflict to respect fully international law applicable to the rights and protection of women and girls, especially as civilians.
- Calls on all parties to armed conflict to take special measures to protect women and girls from gender-based violence, particularly rape and other forms of sexual abuse.
- Emphasizes the responsibilities of all states to put an end to impunity and to prosecute those responsible for genocide crimes, including those related to sexual and other forms of violence against women and girls.
- Calls upon all parties to armed conflict to respect the civilian and humanitarian characters of refugee camps and settlements with particular attention to women's and girls' special needs.
- Invites the Secretary General to carry out a study to be presented to the Security Council on the impact of armed conflict on women and girls, the role of women in peace-building, the gender dimensions of peace processes and conflict resolution, and progress on gender mainstreaming throughout peacekeeping missions.

From: PeaceWomen, Women's International League for Peace and Freedom.
www.peacewomen.org Human rights values guide all peacebuilding. Values are often hidden or unstated- but can be revealed by a key question about goals. "What will any

given peacebuilding activity accomplish?” Including gender equality and an end to violence against women as a key goal of peacebuilding reflects an equal value in the lives of men and women.

Activities

1. Handouts on “CEDAW” and “Chronology of women’s human rights.”

- a. Ask participants to read over the two handouts silently. If there are illiterate women in the group, you may want to present the material as the facilitator.
- b. Ask small groups to then each focus on one section of the handouts. If you have three small groups, for example, each group could focus on one of the following: summary of CEDAW, chronology of women’s human rights legal instruments and Resolution 1325. Ask each group to summarize the material *in their own words*, and make a short presentation on one section of it.

2. Identifying differences between men and women’s human rights

- a. In the small groups, ask participants to reflect and share on the following questions:
 - i. What does the constitution of your country say about women’s rights?
 - ii. If the constitution includes details about women’s rights, are they observed in local communities?
 - iii. Does your society set women’s rights apart from human rights?
 - iv. Are you aware of any lawsuits in your country having to do with women’s rights? What are they?

This session was designed by Lisa Schirch using materials from the Human Security Network’s Manual on Human Rights.

Chapter

3

Gender Analysis of Conflict & Violence

Women and men experience conflict and violence differently. The sessions in this chapter give women tools for analyzing and mapping their experience of conflict and violence.

Session 9: Understanding Conflict and Violence helps participants understand the difference between conflict and violence.

Session 10: Causes of Conflict and Violence explores the connection between human needs, human rights, conflict, and violence.

Session 11: Mapping Conflict and Violence gives participants two skills for mapping case studies of conflict and violence.

Session 12: Dynamics of Conflict and Violence provides two frameworks for thinking about the way conflicts change over time.

Session 13: Women's Experience of Violence creates a space for women to discuss and analyze the unique forms of violence they experience.

Session 14: Understanding Domestic Violence goes into greater depth on violence against women within the home.

Session 15: Men, Masculinity, and Violence explores the ways men are encouraged to be violent.

Understanding Conflict and Violence

Session

9

Objectives

- To define the difference between conflict and violence
- To explore levels of conflict and violence

In order to build peace, we must first understand conflict and violence.



Content

Conflict can be handled in constructive or destructive ways. Violence is a destructive way of expressing conflict. This session explores the difference between conflict and violence.

Conflict occurs when people experience tension in their relationships with others. People in conflict perceive that others are making it difficult or impossible to meet their needs. Conflict can be handled constructively or destructively.

Violence is one way of handling conflict. Violence occurs when people become willing to do harm in an effort to meet their own needs.

Conflict itself is neither good nor bad. Conflict can bring attention to the need for change. Conflict signals an opportunity for new growth and learning that can improve relationships. Conflict can also bring about great destruction if people express conflict with violence.

When people have trusted democratic forums to express their frustration and talk about how to improve their lives, they have no need for violence. Often, there are no places or forums for talking about problems or people do not have trust in others to talk honestly about the problems. Other people do not have the skills to talk diplomatically with others and so they resort to violence as a way of communicating their frustration. Still others decide to use violence to address problems because they simply do not care about hurting or killing others and they are willing to do anything to get what they want.

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

Levels of conflict and violence

Conflict and violence happen at all levels of society.

Intrapersonal: Intrapersonal conflicts are debates that occur within us. They often involve questions related to moral decisions, use of resources, and personal goals.

Interpersonal: Interpersonal conflicts occur between two or more people.

Intra-group: Intra-group conflicts occur between people within the same group.

Inter-group: Inter-group conflicts occur between groups (communities, organizations, cultures, and nations).



Activities

1. Brainstorm and Sculpture Definitions of Conflict

- a. Ask two volunteers to come to the center of the group and create a sculpture of conflict. They may choose to have their backs to each other, the fists raised at each other, or something else.
- b. When they have taken up their pose, ask a group to reflect on what they see. Write their reflections at the front of the room on large sheets of paper.

- c. Ask if anyone else has a different image of conflict. Invite them to come to the front and create a different sculpture. Debrief in the same way. Summarize some of the key aspects of conflict, making sure to cover both negative and positive aspects of conflict.
- d. Do a brainstorming session with the large group. Ask the group to call out words or images that they associate with the word “conflict.” Ask the group to think of words in another language for “conflict”. Have people explain these terms or phrases for conflict. If all of the words are negative, ask the group if they can you think of any positive words to describe conflict?

2. Large group Discussion: Distinguish between conflict and violence

In the large group, reflect on the differences between conflict and violence. Do your definitions of conflict include violence? Do you have different words and images for violence? Repeat exercises above for the word “violence.”

This session was designed by Thelma Ekiyor and Lisa Schirch

Causes of Conflict and Violence

Session

10

Objectives

- To understand the causes or roots of conflict



This is the symbol of the "Siamese crocodiles" and represents democracy and unity. The Siamese crocodiles share one stomach, yet they fight over food. This popular symbol is a reminder that infighting and tribalism are harmful to all whom engage in it.

Content

People everywhere experience conflict on a daily basis in their homes, communities, workplaces, and religious organizations. Conflicts have many causes or "roots." Exploring the multiple roots of conflict is essential in an effort to determine what needs to be done to prevent a violent or harmful expression of conflict. This session explores the multiple causes of conflict.

Analytical Tool #1: Dimensions of Conflict

Humans experience a wide range of different types of conflict. Conflict has three dimensions:

- **Conflict is about Material Issues and Resources:** When there is conflict, people often talk about specific issues or resources. There may be a sense of competition between people over particular issues or resources.
- **Conflict is about Relationships:** When there is conflict, people feel tension in their relationships with others. There may be power struggles or miscommunication in the relationships between people.
- **Conflict is about Culture, Identity, and Perceptions:** When there is conflict, people often see the world differently. The experiences, cultures, religions, sense of identity, perceptions, and beliefs of each individual or group help shape how the person or group feels and acts in the conflict.

Israeli-Palestinian Example: Most conflicts have all three dimensions.

Material: Israelis and Palestinians make competing claims to land. To some extent, the conflict in the Middle East is about land, water, and other specific resources that are in short supply.

Relational: But the conflict is also about the relationships between Israelis, Palestinians and other Arabs. These groups of people have historical relationships with each other. Some groups have more power than others. There is often miscommunication between the groups.

Cultural: The conflict is also shaped by culture, religion and differing worldviews. Israelis are primarily Jewish and Palestinians are primarily Muslim. While their cultures share many aspects, they are also quite different. Many people on both sides perceive the people on the other side of the conflict as evil terrorists.

China-Taiwan Example:

Material: Taiwan is an important territory to China because it has tremendously fertile and productive land.

Relational: China is a large and powerful country in relation to Taiwan. China dominates over Taiwan politically.

Cultural: Taiwanese people want an independent identity as people who are Taiwanese and not Chinese.

Analytical Tool #2: Human Needs and Human Rights

All humans are of equal value and have innate human needs and human rights. Conflict and violence result from a perception that human needs have not been met or that human rights have been violated. Human needs and human rights are

essentially the same thing: humans have a “right” to what they “need.” Both human needs and human rights frameworks provide an analytical tool to help understand conflict and violence.

Human needs and human rights can be categorized in three groups: material, social, and cultural.

- **Material needs and rights** include food, shelter, health care, and basic resources to survive physically.
- **Social needs and rights** include a sense of respect, security, and predictability in relationships with others and a sense of participation and self-determination in decisions that affect one’s life.
- **Cultural needs and rights** include a sense of identity, religion, and culture that shape and give meaning to people values and beliefs.

The drive to satisfy human needs controls human behavior. Human needs are pursued at any cost. The frustration or denial of human needs and human rights leads to conflictual behavior, a sense of trauma, and violence. People are more likely to live in peace if they are able to satisfy their own human needs.

There are multiple ways of satisfying human needs. While human needs are not negotiable, the ways to satisfy human needs are negotiable. Violence cannot satisfy human needs and therefore cannot solve conflicts. Threats, efforts to deter, and punishments for certain behaviors are ineffective at changing behavior against people trying to satisfy their basic human needs. Satisfying basic human needs is the most effective way to change behavior, end violence, and transform conflict.

A key task of conflict resolution, violence prevention, and all forms of peacebuilding is to help people identify unmet needs and create a process to develop new ways of satisfying the human needs of all people involved in a conflict.

Conflict occurs when people seek to satisfy their own needs at the expense of others. Some people believe that they have the right to meet their own needs at the expense of others. This myth of “internalized superiority” and greed interact to create an excessive sense of need. Women and other oppressed groups sometimes feel a sense of “internalized inferiority”, a belief that they are inferior to others and that they must not seek to meet their own needs and rights.

The term “violence” includes both public and private forms of denying people their human needs. All violence is about power. People decide to engage in violence when they feel they have the right - and the power - to meet their own needs at the expense of the needs of others. Some people have an “internalized superiority” that gives them the sense that they are entitled to more than other people. Other people

have an “internalized inferiority” that gives them the sense that they are entitled to less than other people. This “psychodynamic” of superiority and inferiority plays an important role in racism, classism, sexism and other forms of oppression.

Hierarchical social structures rank people according to their worth. Those at the top of hierarchies often feel a sense of superiority and meet their own needs at the expense of others lower on the hierarchy. Those higher on the hierarchy have more “power over” and control over the lives of those below them on the hierarchy.

Many women around the world live in situations where they are treated as inferior human beings. Many cultures of the world today grant men permission to meet their needs at the expense of women. Many cultures also give permission for adults to meet their needs at the expense of children. In many parts of the world, the following hierarchies reflect what people believe about the “natural” order of relationships between human beings and influence economic, political, religious, cultural, and other structures in societies.

Examples of Social Hierarchies

Men over Women	Adults over Children	Masculine over Feminine Traits	White over People of Color	Wealthy over Poor	One ethnic or religious identity group over another
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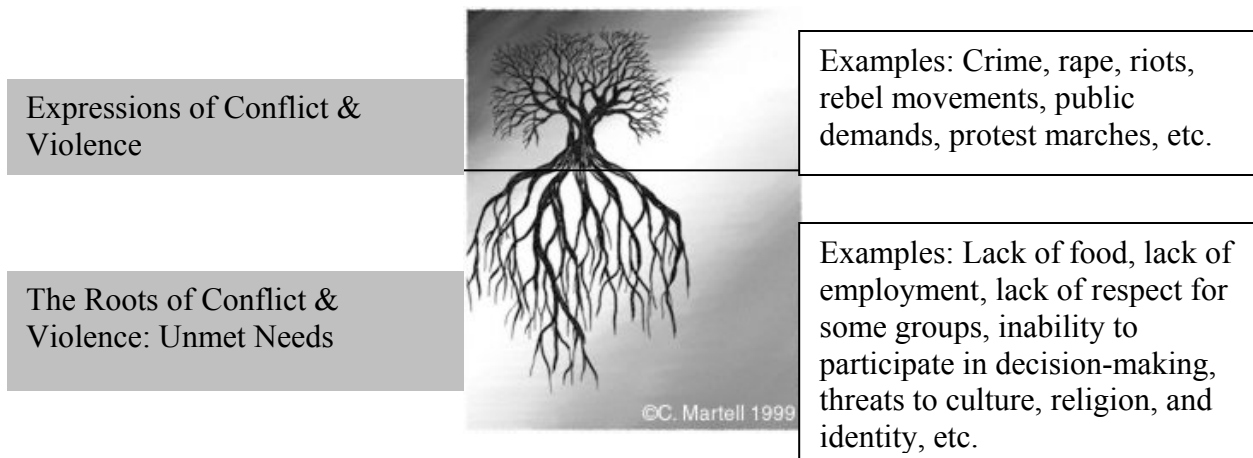
Women live in a constant state of conflict when their needs are not met. Many women do not express the conflict that results from their unmet needs or violated rights because they are socialized to believe their needs are not as important as the needs of others. Other women are active in constructive forms of conflict, such as advocacy and activism, that aims to meet women’s basic needs and rights.

Violence is a form of communication that transmits messages between people or groups of people in these hierarchies. The concept of “structural violence” includes the policies, institutions, and cultural beliefs that enforce these hierarchies. White people who create structures that discriminate against people of color communicate their internalized superiority and their power to enforce inequalities. Groups branded as “terrorists” around the world use violence to surface their deep resentment against Western economic and cultural domination. Men who engage in violence against women communicate to women that they should keep in their place: below men. Women who engage in child abuse show a lack of respect for the humanity of children. The hierarchy of value placed on the lives of men over women and masculine over feminine characteristics creates the context where massive violence against women is accepted.

Analytical Tool #3: Identifying Expressions of Conflict and Roots of Conflict

The image of a plant with roots that can regenerate is helpful in understanding how unmet needs cause conflict. In the diagram below, the roots of a conflict include the unmet needs fostered by poverty, lack of democratic structures, and threats to cultural identity. The expression of conflict may increase violent crime, riots, or civil war. Any efforts to stop the expression of conflict without addressing the roots of the conflict will not lead to lasting change.

In South Africa, for example, many more people are being killed today than at the height of the anti-apartheid movement. At that point, people were trying to solve the political problem of apartheid. Now that there is political democracy, there is no longer revolutionary violence. However, economic hardship is still widespread. There are still many unmet needs. People are expressing their unmet needs in different ways. Public violence, whether through the anti-apartheid movement or through interpersonal crime, is an expression of unmet needs. Peacebuilding requires identifying the roots of conflict and satisfying the unmet needs of people involved in conflict and violence.



Activities

1. Identifying material, social, and cultural dimensions of conflict.

- a. First write the three dimensions in the front of the room on paper or a board.
- b. Tell a story of the three dimensions of a conflict such as the one included above in the content section.

2. Identifying Human Needs and Rights

- a. In small groups, identify a list of human needs and rights. Ask the small groups to think of the children of the world, and to list what these children need and/or have a right to simply because they are human beings. Consider using a doll or symbol of a child placed in the middle of the room to help the groups focus on a specific child's needs.
- b. In the large group, ask a reporter from each group to share their list. Write these on a large sheet of paper grouped into the three categories listed above under content: material, social, and cultural. If some ideas get repeated by different groups, simply make a check mark next to the repeated need or right so it is evident how many groups felt it was important.

3. Case Studies for Practicing the Use of Analytical Tools

- a. Ask people to list case studies of conflict or violence in your region. Based on people's preference, create small groups of 4-6 people to apply these three mapping tools on the identified case studies. As the name of each case study is called out, ask each person to raise their hand if they would like to work on it. Each participant should only raise their hand once. If too many people sign up to work on one case study, make two small groups to work on that case study or some people can move to a different case study. If too few people sign up for a case study, they should join another group.
- b. For the first tool, ask groups to reflect on the material, social, and cultural dimensions of the conflict in their case study.
- c. For the second tool, ask each small group to list the unmet material, social, and cultural needs in their case study.
- d. For the third tool, ask each small group to do the following with markers, crayons, or colored pens and paper.
 - i. Draw a picture of a plant like the one above.
 - ii. Write on the paper a list of "expressions" of conflict. What types of violence and conflicts are evident in your community?
 - iii. Beside the roots on the picture, write down the unmet material, social, and cultural needs that feed the expressions of conflict.

This session was designed by Lisa Schirch

Mapping Conflict and Violence

Session

11

Objectives

- To understand why it is important to map conflict and violence in the process of designing peacebuilding interventions
- To practice mapping conflict and violence

Content

Peacebuilders determine the roles they can play in conflicts through analysis. Peacebuilders need a clear understanding of the nature and dynamics of any conflict before deciding what roles they want to play in any type of intervention. Because conflicts are dynamic, conflict analysis must be an on-going task. This session offers a variety of analytical tools to help peacebuilders gain a full picture of the actors, issues, and relationships involved in any conflict.

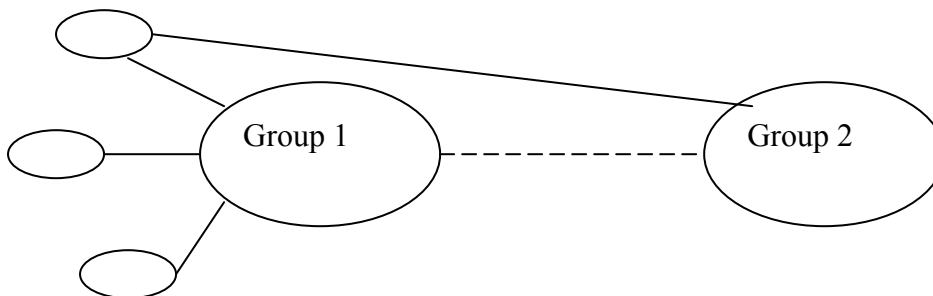
In many societies, people analyze conflict by telling stories about it. Sometimes one person's or group's story about the causes of conflict is widely accepted. Ideally, storytelling about conflict is done in ways that ensure that different stories about the causes of conflict are included, gathering people with diverse experiences and from different social groups to share their stories. The following mapping tools help people translate their stories of conflict into visual maps.

Mapping Conflict

Drawing a “map” of the people and relationships in conflict can be a helpful exercise to begin understanding conflict.

1. Identify the most important people or groups in a conflict by drawing large circles on a sheet of paper. Identify other people or groups involved in the conflict with smaller circles.
2. Draw a solid line between the people or groups on the map with good relationships.
3. Draw a jagged or dotted line between the people or groups on the map of relationships where there is conflict.

The map of conflict below provides an example of a conflict between two groups. Group 1 has a variety of supporters. Group 2 has a good relationship with one of these supporters.



Mapping Violence

Structural violence is a term that describes the deaths and disabilities that result from systems, institutions, or policies that meet some people’s human needs and human rights at the expense of others. In structural violence, people use direct or indirect violence sanctioned by a state or religious authority to discriminate against or hurt a group of people.

Secondary violence seeks to expose the violence and injustice of structural or “originating” violence and increase awareness and sympathy for the unmet needs of the victims of originating violence. There are three forms of secondary violence:

Self-Destruction: Depression, alcoholism, drug abuse, and suicide are all ways that some people cope with structural violence. Self-destruction is an effort to regain power and control. Rather than suffer destruction by others, people self-destruct as a form of self-determination.

Inter-Personal and Community Violence: At the interpersonal and community levels, some people respond to the sense of injustice brought about by structural violence and seek to regain a sense of power by releasing their anger on people in their families and communities. Family violence, sexual abuse and rape, gang violence, youth violence, and all forms of interpersonal crime are examples of secondary forms of violence.

Inter and Intra-State Violence: At the state and international levels, organized rebel and guerrilla movements seek to overthrow the existing state structure and replace it.

Violence is like a virus. When one person starts to use violence, others “catch” on and begin to use it too. Violence escalates as more and more people become caught up in the cycle of violence. The cycle of violence includes government policies that discriminate against some people and prevent them from gaining jobs, education, or good housing. It also includes soldiers fighting, men beating each other in the streets, men beating women in their homes, and women beating children or women drinking alcohol in excess to numb their pain. All forms of violence are related. The violence germ spreads rapidly, jumping from government or religious structures to communities and into homes.

See the Handout called the “Cycle of Violence Map” below for a visual image of this cycle of violence.



Activities

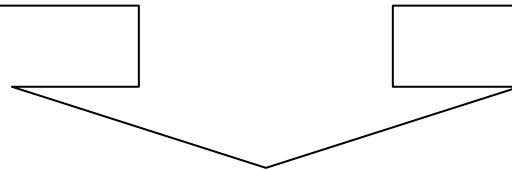
Analysis Practice in Small Groups

- a. Use the same small groups and case studies that were formed in the last session.
- b. Review the conflict mapping and violence mapping tools with the large group. Use examples from the region to explain the two tools. Then ask small groups to apply both tools to their case study.
- c. Ask each small group to share their analysis with the large group.

This session was designed by Thelma Ekiyor and Lisa Schirch

Handout: Cycle of Violence Map

Structural Violence
The disparities, disabilities, and deaths that result from systems, institutions, policies, or cultural beliefs that meet some people's human needs and human rights at the expense of others indicate *structural violence*. Structural violence deprives people of their basic needs – and creates a context where other types of secondary violence occur.



Self Destruction

- Alcohol abuse
- Drug abuse
- Suicide
- Depression
- Internalized Oppression

Interpersonal & Community Destruction

- Crime
- Interpersonal Violence
- Domestic Violence
- Rape

National and International Destruction

- Rebel movements
- Terrorism
- Civil wars
- Revolutions
- Coups
- International war

-Lisa Schirch 2002

Dynamics of Conflict and Violence

Session

12

Objectives

- To identify and understand common patterns of conflict and violence

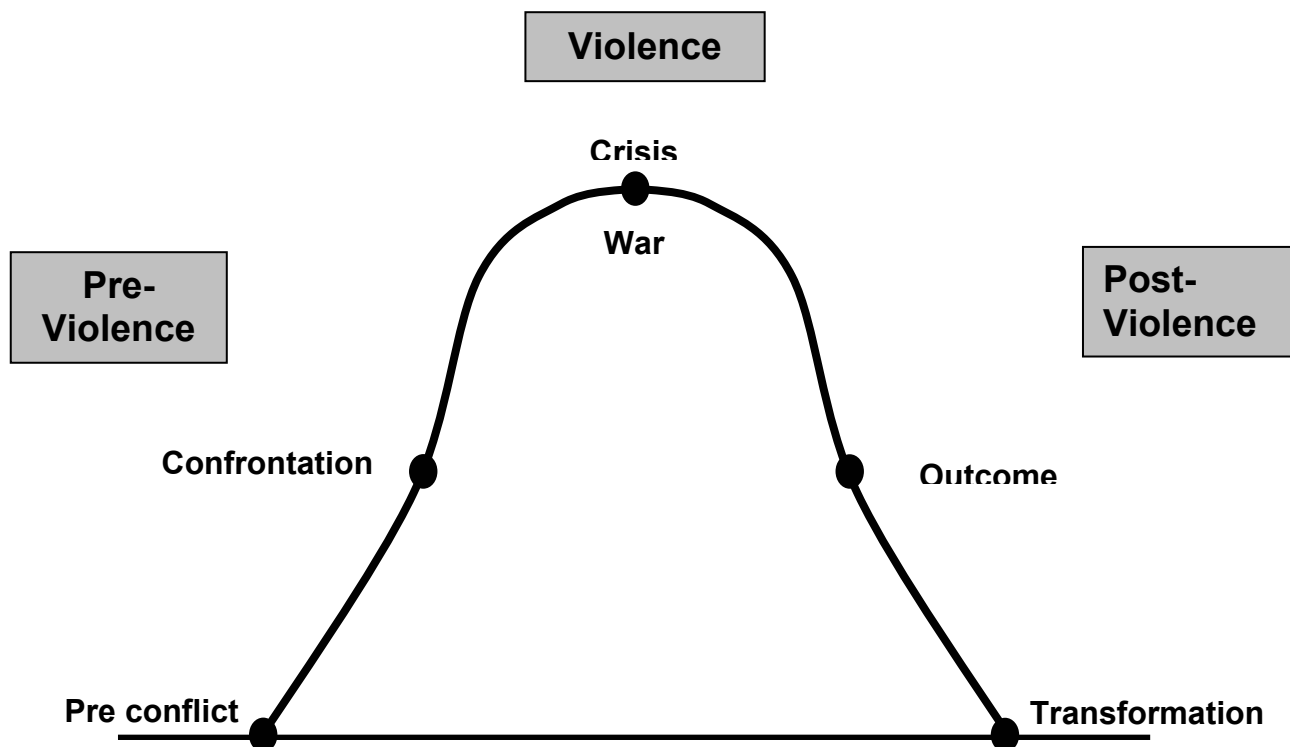
Content

Conflicts are not static- they change over time. As they evolve, they take on new characteristics. Conflicts move through different phases. This session explores how conflicts may escalate and transform into violent expressions over time.

Many conflicts begin between two people. At first, these two people argue over a particular issue, such as land, office space, or a goat in the marketplace. As conflict escalates, each person identifies other conflict issues and the number of problems increases. People often start to see each other as the problem. They may seek a third person's advice on handling the conflict or try to get other people on their side to support them. Each person may choose to punish their opponent in a cycle of vengeance in the pattern of an 'eye for an eye' or "2 lives for 1 life." In the worst cases, whole communities or organizations are split and polarized as each person is forced to "take a side" in the conflict.

This progression of conflict can be imagined to be like a mountain or a camel's back. Conflicts pass through a stage where tensions are growing, but not obvious. This is often called the "pre-crisis" stage. As more people and issues are involved in the conflict, the conflict climbs up the mountain or camel's back. The height of the crisis is the top of the hump. When people become exhausted from the conflict or a way is

found of addressing the problems that caused the conflict, the conflict de-escalates. The following diagram shows how conflicts increase over time, reach a height of destruction, and then decrease in intensity.



Pre-Violence: At the beginning, people recognize that there are differences among them. If these differences are perceived to be important, people may engage in conflict with each other. People may begin to be aware of the potential for confrontation. There may be tension in relationships between the parties and/or a desire to avoid contact with each other at this stage.

In the pre-crisis stage, women often know that conflict is brewing and can be “early warners” of violence. In order to be effective early warners of conflict, women need ways of informing others and of organizing themselves in order to respond to conflict before it erupts violently.

Violence: There are three stages to the height of violence.

Confrontation: At this stage the conflict has become more open, occasional fighting or low levels of violence may break out between the sides. Relationships between the sides may become very strained.

Crisis: This is the peak of the conflict, when the tension and/or violence are most intense. In a large-scale conflict this is a period of war, when people on

all sides are being killed. Normal communication between the sides decreases.

Outcome: Eventually the crisis will lead to an outcome (e.g. one side might defeat the other, or a ceasefire might be called in the case of a war). People might agree to go to the “peace table” and enter into peacebuilding processes that address unmet needs of all groups.

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

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



Activities

1. Role Play

- a. Ask for two participants to volunteer for a role-play. Ask them to dramatize a conflict between two women that begins in the marketplace, a shopping mall, a grocery store, or another context full of women. (They may choose an argument over a price for a chicken, the last pair of jeans in the store, or a dispute that occurs when a child overturns a basket of tomatoes.) The two volunteers may need some time to develop the role play. They should demonstrate to the rest of the group how a conflict can escalate into violence. The drama often proceeds with the two arguing over one issue, then a number of issues, then beginning to call each other names, then drawing a third person into the dispute, then trying to harm one another until there are two polarized groups in conflict. The drama often follows the outline given above in the "background reading" section. As observers of the drama, identify each stage of the escalation of the dispute. Write these stages on large paper in the front of the group. Give examples of other conflicts in your community that have escalated over time from small issues to large issues.

2. Small Group Analysis

- a. Draw a picture of the mountain or the camel's back diagram shown above in the "background reading" section. Take a few minutes to briefly talk with the group about how conflicts often escalate in this pattern.
- b. In small groups, identify a current conflict in your community and country. Ask the groups to discuss the stage of the current conflict on the diagram. Debrief in the large group.

This session was designed by Thelma Ekiyor and Lisa Schirch and was adapted from the *Responding to Conflict* training manual.

Women's Experience of Violence

Session

13

Objectives

- To share personal experiences and stories of violence
- To understand the types of violence experienced by women in times of peace and war

Content

Many women experience violence every day, even when there is no public war in their communities. Women face high levels of domestic violence within the privacy of their homes, experience exclusion from decision-making and leadership roles in their workplaces and religious institutions, and endure daily discrimination because of their sex and gender roles. In times of war, everyone suffers. Women suffer in unique ways that often impact their sexuality. This session explores the ways women suffer from violence in both private and public ways in times of war or so-called “peace.”

Women experience violence in “peace” times when there is no war or crisis, in times of war, and also in the “post-conflict” or post-war context. A belief in the superiority of men and masculine characteristics leads to the prevalence of violence against women. The preference for men and maleness is widely called “sexism” or “patriarchy.” Sexism is discrimination against women based on the idea that biological differences between men and women give men permission to meet their needs at the expense of women. It also leads to a hatred of women. Hatred of women can be seen in both times of peace and times of war.

Violence against Women in “Peace” Time

Women are in danger even in places that they assume are safe. Women are regularly beaten and raped in their homes by their partners. Others are raped and beaten by men in their own communities and cities. Women suffer short and long term physical, emotional and social consequences of violence in everyday life.

Structural violence also affects women. Between 80-90% of poor families are headed by women. Almost two-thirds of the world’s illiterate people are women. Until very recently, most development and relief aid projects benefited men and involved them in decision-making while having a negative impact on women, such as creating more work for them with fewer benefits. For example, structural adjustment programs instituted by the World Bank to increase development urge farmers to plant cash crops for export rather than food for their families. Since women do most agricultural work, and cash crops are usually labor intensive, women had more work to do. Yet at harvest time, instead of women bringing food home for their families, they brought home money that was often taken from them by their husbands who may or may not choose to use the money to support their families’ needs.

Violence against Women in Wartime

Women suffer an alarming amount of violence in wartime. Women experience threats of rape, domestic violence, trafficking (kidnapping and sexual slavery), sexual humiliation and mutilation in their own homes, in refugee camps, or as they flee violence. In times of war, propaganda sometimes encourages men to “prove” their masculinity on the battlefield. Men are encouraged to see violence as a way to become “real” men. This translates into men using more force and violence against women in their own homes and communities.

As many men leave home to fight, women are usually left in charge of finding food for their families. This puts an enormous strain on women given that wars create food shortages.

The International Criminal Court recently decided that rape, enforced prostitution, and other forms of sexual violence are war crimes. The use of rape as a tactic of war is increasing rather than decreasing. Those who commit rape during wars seem to have no set victims; young girls and even babies are raped, and older women are also raped. The sacredness of old age has been abandoned and young men are willing to rape women who helped to raise them when they were children.

In many places around the world, the police do not treat rape seriously when it is reported. In patriarchal societies, to complain about rape is to admit participating in taboo sexual relations. Some husbands leave their wives who have reported rapes. In some cases where the victim knows the perpetrator, the victim is afraid of exposing the crime because of fear of reprisal attacks on the victim’s family. Sometimes when rapes are reported, the victims are further violated. In some cases, the perpetrators are not held accountable for their actions because of a lack of proof or corroboration. Relatives of rape victims may advise the victim to forget the

incident and not cause more trouble as they may bring shame to their families. In some cultures, male relatives of a woman who has been raped may kill the woman to prevent further shame for their families. Women who are raped are often double or triple victims as they become punished for the crime that was committed against them.

WAR AND RAPE

Why is rape increasingly a part of waging war? Here are some explanations from current researchers:

- Boosts soldiers morale
- Feeds soldiers hatred of the enemy
- Gives men a sense of superiority and pride
- Keeps soldiers fighting to protect or avenge their female relatives from rape
- Rewards soldiers for fighting as a war booty or a prize for soldiers
- Gives men a sense of entitlement and power
- Is a form of torture to punish the enemy
- Is permitted in wartime because many other social rules are suspended
- Is a weapon of war used to spread political terror
- Can destabilize a society and break its resistance
- Is used to terrorize and humiliate women (gang rape)
- Is used to silence women
- May destroy the possibility of reproduction
- Makes women bear the children of their opponents
- Used as future stigma to prevent women from reintegrating into their families and communities

-Compiled by Thelma Ekiyor

Violence Against Women during the 1994 Rwandan Genocide

Rape, torture, and sexual mutilation were part of the genocidal strategy during the Rwandan war. A panel of experts concluded that nearly all females over the age of 12 who survived the genocide in Rwanda were raped. Rwandan communities discriminate against women who have been raped, particularly if they give birth to and keep children born out of rape. Women are blamed in these cases for collaborating with the “genocidaires” as if they are to blame for the rape because they did not resist enough. Women suffer violence during war by their enemies and after war by their own communities who reject and persecute them. The military strategy of dividing and conquering individuals, families, and communities through the strategy of rape is devastating.

Violence against Women in the Post-War Context

The experiences and traumas brought by war bring about changes in women. The post-war stage is a period where women need programs to help them recover. Women need a gender-sensitive process to seek justice for the crimes committed against them, particularly those crimes that were sexual in nature.

The post-war context unfortunately brings new forms of violence against women. Research on peacekeeping operations around the world has found that they have a particularly negative effect on women. In Sierra Leone, for example, women who had children with peacekeepers run the chance of having their children labeled for the rest of their lives. These children are often called “ECOMOG” babies after the ECOMOG peacekeepers in their country. In post-war reconstruction it is very important that these women and their children be made to feel a part of the new society being rebuilt. In post-war contexts, there is tension between men and women about whether or not women should return to their pre-war roles. The men want the women to return to their homes and to stop playing any leadership roles women may have attained during war. Those who became active during wars and violent conflicts believe they can play multiple roles in post-war societies and want to be more involved in the constructive rebuilding of their communities.



During the war in Serbia and Croatia, domestic violence increased 100 percent.

-From Alexandra Stigylmayer *Mass Rape: The War Against Women in Bosnia-Herzegovina*.

Activities

1. Personal Sharing on Violence against Women.

Every woman has an experience of violence. Some of us have experienced direct forms of violence where we have been raped, beaten, or harassed because we are women. Others have lived through wars. Some of us haven't been hurt directly by violence, but our mothers, sisters, daughters, friends or family members have suffered. Before analyzing violence, it is important to be in touch with the experiences of violence in the room. Create a safe space for sharing stories of violence. You may want to do this in the evening. Light candles, have cups of tea or another beverage available and sit in a circle so that everyone feels equal and included. You may want to pass around a “talking stick” or some symbolic object like a stone, a beaded ball, or a candle. When someone is holding this “talking stick” they know they have the attention of the whole group. In many groups it will be important to close this sharing time with a prayer and/or

a song. Ask one of the participants to lead these. Make sure to take a long break after this exercise. It is not a good idea to try to start another activity or session right after this type of sharing because people will need time to process their own sharing and the sharing of others.

2. Discuss forms of violence against women with worksheets.

- a. Divide the group into three small groups. Pass out the “Local Forms of Violence against Women” worksheet. Ask Group 1 to fill in the first column on violence during “peace”, group 2 the second column on violence during war, and group 3 the third column on violence in the post-war context. This will give the group the opportunity to reflect on what they know rather than simply absorb a list of new facts.
- b. Have a reporter from each group give a short presentation on the forms of physical, psychological, and structural violence women experience in each time period.
- c. In summarizing the discussion, pass out the “Global Forms of Violence against Women” worksheet. This worksheet is a compiled list of forms of violence against women from communities around the world. Ask whether women in the local region experience any of the other forms of violence listed in the chart or have anything new to add to this chart.

This session was designed by Thelma Ekiyor, Karimi Kinoti, and Lisa Schirch

Local Forms of Violence Against Women

	During “Normal” Life (No War)	During War or Crisis	During Post-War
Physical Forms of Violence Against Women			
Psychological Forms of Violence Against Women (Emotional abuse, Verbal abuse)			
Structural Forms of Violence			

Global Forms of Violence Against Women

	During “Normal” Life (No War)	During War or Crisis	During Post-War
Physical Forms of Violence Against Women	<ul style="list-style-type: none"> -Domestic Violence -Rape -Female Genital Mutilation -Female infanticide (killing girl babies) -Trafficking of women as sex slaves 	<ul style="list-style-type: none"> -Increased connection between masculinity and violence leads to Increased domestic violence and rape -Forced prostitution and sexual slavery 	<ul style="list-style-type: none"> -Increased domestic violence -Increased rape -Rape victims experience beatings or death by family members who want to return the family’s honor
Psychological Forms of Violence Against Women (Emotional abuse, Verbal abuse)	<ul style="list-style-type: none"> -Sexual harassment in the workplace, religious institution, or family -Sexist humor 	<ul style="list-style-type: none"> -Portrayal of women as victims degrades the worth of women 	<ul style="list-style-type: none"> -War rape victims experience social stigmatization, physical and mental trauma
Structural Forms of Violence	<ul style="list-style-type: none"> -Giving boys more education, food, and opportunities than girls -Giving girls more work than boys -Paying women less than men for the same work -Feminization of poverty (most poor people are women) -Prostitution and pornography -Limitations on female leadership 	<ul style="list-style-type: none"> -As men leave to fight, women are required to provide for all family needs during a time when food and resources are scarce due to war -Women and women’s issues are often left out of peace settlements 	<ul style="list-style-type: none"> -Few post-war reconstruction programs are aimed at addressing women’s physical and emotional needs resulting from war -80% of the world’s refugees are women -Women are often left out of peace processes where important decisions about the future are made -Truth and Reconciliation processes may not make a safe space for the private and sexual nature of the war crimes against women

Understanding Domestic Violence

Session

14

Objectives

- To identify the different ways women respond to domestic violence
- To explore why many women do not seek safety when they are victimized at home
- To understand why some men commit domestic violence
- To identify resources for women victims of domestic violence



This Adrinka symbol, the Fihankra, symbolizes safety in the home. For many women, the home is a dangerous place. Violence against women occurs in all countries across social, economic, religious and cultural groups. 1 of every 3 women has been physically assaulted (raped or beaten) by her husband or partner.

Content

Violence in the home and violence at the community or state level are intimately connected. Increases in public violence lead to increases in private or “domestic” violence against women in their homes. Understanding the dynamics of domestic violence is important for peacebuilders who work with women, as millions of women in every country around the world are victims of domestic violence. This session explores the causes of domestic violence as well as the psychological barriers to addressing it.

Definition of Violence against Women

"Violence against women is the threatened or actual use of physical force against a woman that either results in or has the potential to result in injury or death. This type of violence includes the physical, sexual, or psychological assault of women by partners, intimates, family members and acquaintances." (Centers for Disease Control, 1995)

Around the world, at least one in every three women has been beaten, coerced into sex or otherwise abused during her lifetime.

What level of violence against women is unacceptable?

Everyone has their own acceptable level of violence. For one person, to be hit once is too much; for another being slapped once a week is acceptable. Our personal "acceptable" level of violence is partly a result of our life experiences. Every person has their own acceptable threshold of violence. What is important to the peacebuilder is that all violence against women is wrong and often illegal. We should seek to bring about change wherever there is violence.

Why do men abuse women?

There are many theories about male violence against women. Men may engage in domestic violence because of following reasons:

1. Mental illness resulting from childhood trauma or abuse.
2. Alcoholism or drug addiction.
3. Unhealthy relationship between husband and wife.
4. Inability to handle angry feelings without violence.
5. Expression of frustration at unemployment or the humiliation of poverty.
6. Violence is modeled and taught to boys as a way of making them "men."
7. Women are thought of as property to be owned rather than partners in a marriage.

-Adapted from Domestic Violence Center, <http://www.dvc.org.nz/dvtheory.htm>

See the handout at the end of this session entitled "Understanding responses to Domestic Violence."

Activities

1. Personal Sharing

In pairs, ask people to share a specific story of a woman they know who has experienced domestic violence. Ask participants about what steps the woman took to ensure her own safety and how the community responded.

2. Large Group Discussion on Responses to Domestic Violence

- a. In the large group, facilitate a discussion about the different ways women respond to domestic violence. After some discussion, pass out the handout “Understanding Responses to Domestic Violence.” Point out that some responses are more “constructive” and others are “destructive.”
- b. In the large group, ask the following question: “What makes it difficult for women to seek safety in situations of domestic violence?” As the group shares, make a list identifying the obstacles women face in seeking safety.
- c. If the group does not list all the obstacles given in the “Understanding Responses to Domestic Violence” handout, bring them up. Review or discuss other aspects of the handout.

3. Discussion on Causes of Abuse

- a. Write out each theory of why men abuse women on a separate sheet of paper.
- b. In pairs or the large group (depending on group dynamics) ask why some men abuse women.
- c. As the group shares, put up the sheets of paper identifying the main theories in the front of the room.
- d. Review any theories that the group does not list.

4. Discussion on Responses to Abuse

- a. Ask the group to reflect and share on the resources available to victims of domestic violence in your community.
- b. In small groups, ask participants to brainstorm a list of other possible resources or responses that could be used to respond to domestic violence.

5. Role Play

- a. Ask for volunteers to act out the role play on domestic violence.
- b. Hand out the role play script to the volunteers.
- c. Have a group discussion on the role play:
 - i. What did Jade do right? What could she have done differently?
 - ii. Who were her allies?
 - iii. Where else could Jade have looked for support?

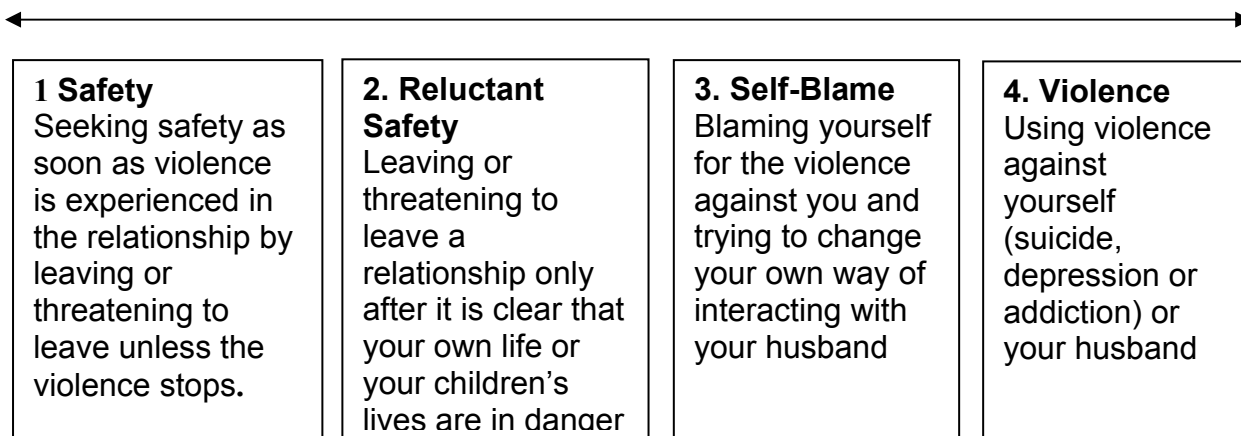
This session was designed by Thelma Ekiyor, Bijou Togoh, and Lisa Schirch.

Understanding Responses to Domestic Violence

What are women's choices when they experience domestic violence?

Constructive Responses

Destructive Responses



Why Do Women Stay in Domestic Violence?

Many women do not seek help or safety when they suffer from domestic violence. This list provides some of the reasons women do not seek assistance.

Self-Blame

Most children grow up with the belief that “bad things happen to bad people.” When women are abused, many believe that they must have done something wrong to deserve the punishment. Women may blame themselves for causing the battering. Men and other women may contribute to this by suggesting that if the wife cleaned house better, cooked better or faster, kept away from other men, or kept the children quiet, for example, then she would not be beaten. In reality, there are no excuses for wife battering. All issues or problems between men and women can and must be addressed without violence.

Confusion between Violence and Love

Many parents discipline their children with violence through spanking and slapping. Parents often tell children “I am doing this because I love you and I want you to grow up with good behavior.” Children get the message that violent punishment is a form of love. Some women think that being battered is an expression of love or care for them.

Violence as Attention

Some women see the abuse from their partners as a form of attention. Some research suggests being ignored or neglected is experienced as a severe form of psychological violence. Rather than being ignored, some women prefer to have men act jealous

and violent against them because they think it is a way the man is paying attention to them.

Family Pride and Honor

A woman may disgrace her family if she reports domestic violence. Acknowledging that there are problems within a family is sometimes seen as bringing shame to the family. In order to protect the reputation of the woman's larger family network, she may choose to keep silent about domestic violence.

Women as Passive and Nurturing

Women are taught to be passive and nurturing. When women are in violent relationships, they may feel that they have to be quiet in response to abuse. Some women will feel responsible for taking care of the family relationships, so they will stay in a violent home and to show that they are a "good wife."

Violence and Isolation

The more problems such as violence, drug-abuse, and incest that a family experiences, the more likely the family will be isolated from their relatives and community. The more isolated a family is from other support networks, the more the problems will increase. If a woman is economically dependent on her husband and isolated, she may feel stuck in the situation.

Threat of Increased Violence

If a woman reports on domestic violence or seeks help from others, her spouse may seek revenge and threaten her with even more violence. She may keep quiet to protect herself and her children.

Coping Mechanisms

Women may try to forget about violence against them because to identify it may cause too much stress or pain. Women may also minimize the abuse and claim that it isn't affecting them emotionally or physically even if it is. Denying the reality or severity of abuse also occurs in some women.

Society's Lack of Resources and Responses

Many women are unable to identify and address violence against themselves because of a lack of resources, social support, legal remedies, employment opportunities or resources to support their children. If a woman believes that nothing will be done to address the violence if she reports it, then there is no reason for her to seek help.

Lack of Information about Options

Some women are unaware of programs such as domestic violence shelters in their communities.

-Adapted from University of Alaska, Anchorage, Training Materials on Domestic Violence.

Role Play on Domestic Violence

Set in a West African context

Four actors

- Jade
- Mama (Jade's mother)
- Sister (Jade's sister)
- King's wife

Introduction: Jade has been married for five years. When she first got married, she and her husband were very happy. They had three children. Two years ago her husband lost his job as a contractor for an oil company, he has been very depressed, and has started staying out late. He now drinks. Last year he started slapping Jade if she served his food late. Now he beats her for no just cause. Jade is now afraid, she avoids him because she does not know what will upset him. She needs advice on what to do.

Jade first of all goes to her mother, she tells her mother the whole story.

Mama: Jade, I'm sorry to hear this. Joseph is a nice man; it is this lack of work that is annoying him. You must support him.

Jade: Mama maybe I should come home for a while.

Mama: No, you can't. What will people think? That you cannot keep your home? You must bear things. It is your role as a woman to bear things and keep the family together.

Jade: But Mama, he does not talk to me, he acts as if he hates me. I don't know what will make him angry.

Mama: Just keep cooking his favourite dishes and try for another baby. Things will get better.

Jade: Okay Mama.

Jade is not satisfied. She decides to go to her sister for advice. Her sister is not married. Jade tells her sister the whole story

Sister: Leave him. You have been going through all this and no one knows. Look, you do not have to be married. Your children can stay with Mama.

Jade: Mama says I should stay; she will not take my children. I have no money. I have been giving Joseph the money from my shop sales.

Sister: Look Jade, you can come and stay with me, sell your goods from here. I will help.

Jade: I don't know. Can I live without him? Who will marry me with three kids?

Sister: Don't think about that now. Just leave. I'll help

Jade is still not sure. She has received two completely different pieces of advice. She decides to go the King's wife who is the head of the women in the community to ask for her advice.

King's wife: Jade I'm sorry to hear that. These men! But my dear, that is marriage. If things are good you enjoy, if things are bad you suffer. Bear with him, men don't come easy. Do you want to be another man's second or third wife? At least he married only you. You should be thankful for that.

Jade: But my sister said I should leave him that I can manage on my own.

King's wife: I'm sorry to say this Jade, but what did you expect your sister to say. She is not married, she is probably jealous that you have a man. Look, bear it and keep doing things he likes. He'll change.

Jade leaves and goes back to Joseph's house. One week later, Joseph comes home drunk and finds that his shirts are not washed. He picks up an iron pole and starts to beat Jade, she tried explaining that she has been busy with the children and cooking all day, he refuses to listen. She slumps on the ground. He panics and runs away, neighbours come to the scene. Jade is rushed to the clinic...She is DEAD on arrival. She died of a fatal blow to the skull.

She tells the King's wife the same story.

-Written by Thelma Ekiyor

Men, Masculinity, and Violence

Session

15

Objectives

- Identify the connection between men, masculinity, and violence.
- Understand the ways women encourage men to use violence to prove their masculinity.
- Develop strategies for transforming the relationship between masculinity and violence.

Content

Men are not any more “naturally violent” than women according to most research. Both women and men have the potential for great violence. Yet men commit most violence in the world at the international, national, community, and home environment. This session explores the relationship between men and violence.

Addressing the connection between masculinity and violence is essential to women’s agenda for building peace. Communities pressure men and women to conform to gender roles. Men are encouraged to act masculine and women are encouraged to act feminine. In many communities, men are asked to prove their masculinity through violence. Sometimes women pressure men to be violent to prove that they are “real men.” Mothers may ask their sons to fight wars. Young girls may find aggressive young men more attractive than men who do not fight.

Masculinity and Cattle-Rustling in Kenya

In many tribes in Kenya, men steal cattle from other ethnic groups or “cattle-rustle” as a way of proving their manhood. Cattle-rustling often leads to tribal warfare or ethnic clashes as men from one tribe may kill those of another tribe in pursuit of justice for stolen cattle. Mothers will tell their sons that they will not find women to marry unless they prove themselves to their community. A man who has killed other men in battle is allowed to adorn himself with special markings, bracelets or beads. These marks are considered prestigious and earn men both the affection of women and leadership roles in their community.

Male violence against women in the form of domestic violence is also directly tied to masculinity. Some men commit domestic violence against women as an expression of their frustration and shame at larger structures that humiliate and shame them. When some men feel powerlessness in the face of unemployment or an inability to earn social respect, they resort to violence against women to prove their manhood.

Masculinity and Domestic Violence in South Africa

During the anti-apartheid movement in South Africa, violence against women increased. Some theorists argued that men were being urged to fight apartheid to prove their masculinity and the tie between violence and manhood was being carried over into the home. After the South African elections, violence against women continued to increase at an alarming rate. Today, South Africa has one of the highest rates of rape and violence against women in the world. While South African men have won their political freedom, too many are still unable to find a job that pays a living wage. The structural violence of economic systems that have carried on since colonial days still leave black African men with far less opportunities for respect. Some South African men unfortunately find that the last battlefield left to prove their masculinity is in their homes and on their streets against the women in their own communities.

Masculinity and Violence

- Most men are socialized to be “masculine.” Most cultures connect masculinity to concepts of courage, competition, assertiveness, and ambition that are expressed through physical aggression and violence and repression of other emotions.
- Young boys are encouraged to repress empathy, to be tough, fearless, not to cry and to value winning or dominating over others.
- Males are permitted and encouraged to act aggressively in order to prove their manhood. Some fathers tell their sons that war will “bring out the man in you.” Many boys learn that war is respectable and that heroes are warriors, soldiers, and conquerors.
- In an attempt to act masculine and play the role society has defined for men, many men make “detached decisions” without concern for the human suffering they will bring to others.
- There is a strong correlation between military experience and political leadership. People tend to elect leaders that they believe will be able to make the decision to go to war. Since there are far more men than women in most militaries, women also find it difficult to get into positions of political leadership.
- Female leaders are questioned whether they “have what it takes” to use violence. Female leaders often have a “tough lady” image or in other words, they are “masculine” women.
- Male leaders who favor negotiation or diplomacy rather than war are called “wimps” or “girls,” challenging their manhood. Men may be socially sanctioned and criticized for working for peace.
- The language of war is masculine. The enemy is often referred to in feminine terms. Metaphors like “penetrating the enemy” are used to describe military strategies.

Activities

1. Connecting Masculinity and Violence

- a. In small groups, consider the following questions:
 - i. Are young boys in your community encouraged to act “tough?”
 - ii. Are males required to prove themselves using violence? Describe specific examples of boys using violence to earn the respect of being a man.
 - iii. What role do women in your community play in encouraging men to be violent?
- b. Ask small groups to report what they shared to the large group.

2. Connecting Masculinity and Peace

- a. In small groups discuss if there are some men who have the reputation of being very masculine but also of being gentle, non-violent, and working for peace. If you know of such men, describe them.
- b. In the large group, brainstorm ways that women can affirm men and boys as masculine without needing to prove themselves through violence. What are ways that women specifically can change the ways that men see themselves and their masculinity?
- c. How can women encourage other women to join them in connecting masculinity and peace?

This session was designed by Lisa Schirch.

SKILLS AND PROCESSES FOR WOMEN IN PEACEBUILDING

Pacebuilding requires many different skills. This chapter gives women a “toolbox” for working with conflict.

Session 16 Personal Reflection and Conflict Styles helps participants identify a range of possible responses to conflict and violence and reflect on their own style of responding to conflict.

Session 17 Women and Communication Skills helps women identify and practice constructive listening and speaking skills.

Session 18 Women and Dialogue Skills provides an opportunity for women to practice dialogue on a controversial issue.

Session 19 Women and Negotiation Skills introduces women to the processes and skills needed to participate in negotiation.

Session 20 Women and Mediation Skills gives women an opportunity to experience the process of mediation and practice playing the role of mediator.

Basic Facilitation Questions for Beginners:

1. What skills do you use in your own life to build peace within your family and community?
2. What is the role of listening to others in peacebuilding? How do you know when someone is really listening to you?
3. What skills do you use to help others who are in conflict? What process do you use to help others talk to each other about their conflict?

Personal Reflections and Conflict Styles

Session

16

Objectives

- To understand the range of different styles of responding to conflict
- To reflect on the advantages and disadvantages of each style

Content

People, groups, and organisations respond to conflict in different ways. The manner of response depends largely on the people involved and the conflict situation. Taking time to reflect and identify your own style of responding to conflict is an important skill.

There are generalizations about how men and women each react to conflict. Women are often thought to respond to conflict either passively, through expressing sadness and crying, or through “nagging.” Men, on the other hand, are thought to handle conflict more “rationally” by thinking through conflict rather than crying. In reality, men often express just as much emotion, but it may be anger instead of sadness. Of course these stereotypes do not hold true for all men or all women. There is great diversity in the ways both women and men respond to conflict. It is unclear whether any conflict style can realistically be allotted to either men or women. Most conflict handling styles are exhibited in both men and women. It is more helpful for each individual to reflect on their own individual preferences for handling conflict and challenge themselves to determine whether or not these styles are productive in all situations.

There are three broad categories of styles for responding to conflict.

Competing or Forcing: People who adopt this style in conflict try to force others to accept their views. They tend to ignore the needs or feelings of others. They may believe conflicts can only be settled by “winning or losing” and so they want to “win at all costs.” People who use this style have a high concern for personal goals and low concern for relationships.

Collaborating or Problem solving: People who use this style confront openly and fairly. They see conflict as a chance for better understanding. They identify the wishes of both sides and are not satisfied until both parties in conflict can work towards a mutually beneficial solution. They have a high concern for both their goals and their relationships with others. People show respect for each other and for their differences. They work together to look for ways to resolve the conflict and restore relationships.

Avoiding or Compromising: People who adopt this style in conflicts withdraw from the situation because they believe it is hopeless. They stay away from situations that could lead to conflict. They are quick to accommodate others and ignore their own needs because they believe addressing their own needs might destroy the relationship. These people have a high concern for relationships, and are willing to give up personal goals. Some people who adopt this style are prepared to give up some goals if others are willing to give up some too. They believe that they can not get everything they want out of the conflict so it is better to “give a little, and get a little.” Compromisers push for some goals but try not to jeopardize relationships; they try to let others get some of their goals satisfied.

There are advantages and disadvantages to using each of these conflict styles. The chart below details these advantages and disadvantages.

Conflict Styles	Advantages	Disadvantages
Competing	Can be applied in situations where the other party is more powerful and is not willing to shift ground (e.g. quest for independence by African countries from colonial masters. Women's movements confronting males dominated societies for the right to vote).	One of the forms of confrontation is violent confrontation and this in most cases leads to more violence.
Collaborating	Parties show respect for each other. They work together for mutually beneficial outcomes. This approach creates room for "win - win outcome".	This approach is usually painstaking and often very tedious for those involved. It requires dedication to the process and patience, which many parties in conflict do not have.
Avoiding	It can be used in cases where there is no existing relationship between the parties or the chance of a future relationship.	It cannot work in close relationships. It only delays the inevitable. Parties will come back to conflict issues sometime in the future if it is ignored and "swept under the carpet".

There are three possible outcomes to using these styles:

Lose – Lose: This is when both sides in the conflict do not get their needs satisfied. Most often the conflict continues or resurfaces.

Win – Lose: This is when one side in the conflict has their needs satisfied or met at the expense of the other side.

Win – Win: This is when both sides in the conflict work together with an aim to satisfying their respective needs.

For example, when someone with a competing style is in conflict with someone with an avoiding style, the competitor is likely to "win" and the avoider is likely to "lose" in the conflict. When two people with collaborative styles are in conflict, there is more likely to be a "win-win" solution.

Activities

1. Consider a conflict and how you might react

- a. Ask the group to consider how they would react to one of these situations or another that you think might be more culturally appropriate for the

group: “What would you do if your husbands came home past midnight every night?” or “What would you do if your father shouted at you ‘THE FOOD IS NOT DELICIOUS, YOUR SISTER COOKS BETTER!’” or “what would you do if you knew you deserved a promotion at work but your male colleague got it instead?”

- b. Allow as many responses as possible. Write responses on flip chart paper and paste on wall.
- c. Review the 3 general styles of handling conflict and ask the group to compare the list of their responses to the different responses with the 3 conflict styles.
- d. What are the advantages and disadvantages of each conflict style and which styles are more likely to lead to the following outcomes: “lose – lose”, “win – lose”, and “win – win”? Use the chart in the content section above to aid in debriefing the group’s discussion.

This session was designed by Thelma Ekiyor and Lisa Schirch.

Women and Communication Skills

Session

17

Objectives

- To learn how to listen actively so as to empower others to speak and defuse anger
- To learn how to speak in a way that others will be able to listen without raising their defenses

Content

Effective communication is essential to building peace. Sometimes women speak destructively to each other and are unable to listen to people with different experiences or viewpoints. The skills in this session help women improve their communication skills.

Women communicate with their family members, friends, neighbors, and work colleagues everyday. The ways women listen and speak to each other affects their relationships with each other. Communication involves sending and receiving messages. The diagram below shows this process.

People send messages or “speak” both verbally through the tone of our voice and the words that we choose, and nonverbally through the ways we hold our bodies, the direction of our eyes and the expressions on our face. People receive messages or “listen” both verbally and nonverbally. Research shows that people communicate much more through nonverbal ways than through words. This means we must pay special attention to the messages we send to others through our facial expressions, body posture, and eye movements.

A speaker communicates both verbally, with words, and nonverbally, with eye contact, body movements, and facial expressions.



A listener communicates that he or she has heard the speaker's message both through paraphrasing and asking questions with words, and nonverbally, with eye contact, body movements, and facial expressions.

Active Listening

Listening is a skill. Few people listen well. Active listening is a way of helping people feel they are heard when they are speaking. When people feel heard, they are less likely to repeat themselves, yell or shout, or be very angry.

Active listening includes the following skills:

- Paraphrasing or summarizing the emotion and content of the speaker's message to you.
- Asking people to say more about their experiences or feelings in a way that shows interest
- Affirming a person when you agree with what they are saying

Paraphrasing

Paraphrasing is a way of acknowledging that you hear what someone said and checking to make sure you and others understand the message by giving them a short summary of what they have said. When people feel heard, they are less likely to feel angry.

Paraphrase someone's message by:

- Reflecting the emotion of their message. "You are feeling angry..."
- Reflecting the content of their message or their concerns. Try to "reframe" their positions into needs. For example: "You feel angry that your family has abandoned you in a time when you need them the most."
- A paraphrase contains no hint of judgment or evaluation. It only communicates that you understand the other person's perception. For example: "If I understand

you correctly, your perspective is that women should stay in the home and not be allowed to go into town by themselves."

Here are some specific examples of the difference between active listening responses using paraphrasing to show understanding. They are contrasted with responses known as "defensive listening" that will likely escalate conflict. Defensive listening does not demonstrate to the other person that you understand what they have said or that you care about them.

1. A daughter says to her mother "Mama you never have time for me! You are always working and doing things for other people!"

Paraphrased Reply: "It sounds like you are really frustrated that I am so busy and that you are missing me. When do you miss me the most? When do you really wish I was around to be with you the most? Let's try to find a way to spend more time together. (This example reflects the daughter's emotion and asks her to identify her needs.)"

Defensive Reply: "But I am working so that I can make money to send you to school, buy your clothes and your food!"

2. A husband says to his wife, "The house is always dirty, the children are disrespectful to me, and my clothes are not properly ironed. What is wrong with you!"

Paraphrased Reply: "My husband, I hear that you are frustrated with me. We both work long days. Let's sit down and talk about how we can work together to get everything done around the house."

Defensive Reply: "I have been working since 6:00am this morning!! I am exhausted and you are asking me to do more work!!"

3. On a public bus, someone reaches over and says to you, "You are not dressed properly!"

Constructive Response to deescalate the conflict: "I'm sorry I've offended you. In my family (or country) my clothing is acceptable. I didn't mean to upset you."

Destructive response that may escalate the conflict: "I didn't ask your opinion of my clothes! Mind your own business!" (Depending on the situation, this may endanger a woman if she is alone in a public bus.)

Diplomatic Speaking

Speaking is also a skill, particularly when the message we want to send communicates conflict or tension. Learning how to speak diplomatically helps people say difficult things in a way that others can hear them. When people need to communicate a message about conflict or differences among people, they need skills to enable them to give this message in a way that will not make other people close their ears or become defensive. When you are upset at others, assertive speaking identifies your own needs without offending others.

Diplomatic speaking includes the following skills:

- Use “I” or “We” language. Speak for yourself rather than pointing fingers or blaming others. Sentences that begin with “I” or “We” and go on to share the impact of another person’s actions on your own feelings and goals. The first sentence below is a diplomatic way of expressing frustration. The second one would make almost anyone feel defensive and would shut down communication.

Diplomatic: *“I feel upset when you are late for our meeting because it means that I am not able to get home in time to cook supper for my family.”*

Accusatory: *“You are always late!”*

- Share your goals as preferences. It is important to be able to tell other people what you would like to do, what you would like them to do or what you would like to do. When you state your goals in terms of preferences rather than demands, you allow a conversation and exchange to occur. The first sentence below describes a diplomatic way of sharing preference. The next sentence shares the same goal, but states it as a demand.

Diplomatic: *“I would prefer if we would together on this project and both put our names on the finished project.”*

Accusatory: *“I will not let you take credit for my work- I demand that my name be put on the final project!”*

Activities

1. Identifying “Bad” and “Good” listening skills through drama

- a. In the large group, ask participants to get into pairs. Ask one person to talk about what they did this morning while the other person dramatizes what BAD listening skills look like. Ask participants to nonverbally communicate

boredom and disrespect for the other person. (Some will turn their backs; others will close their eyes or give a blank look.)

- b. Next, ask participants to show how they would communicate interest and enthusiasm in the workshop.
- c. In the large group, ask participants to make observations about what it felt like to be talking while someone wasn't listening. Then ask what it felt like to have someone practice good listening.
- d. Ask the group to list the characteristics of good and bad listening. Make two separate lists at the front of the room. Point out the important role of nonverbal behavior in the listening process.

2. Identifying the Communication Process

- a. In the large group, use a brainstorming activity to discuss this question: "what is communication?" Make a list of the elements of communication with the group. At the end, draw the diagram of "speaker" and "listener" and discuss it with the group.

3. Practice Paraphrasing

- a. Consider the concept of paraphrasing and active listening. Review the concept of paraphrasing and give examples in front of the group.
- b. In pairs, ask people to take turns learning and practicing the art of paraphrasing. One person in the pair should talk for 5 minutes about the most challenging experience they had in the last week. Ask the second person in the pair to paraphrase and use active listening skills.
- c. After 5 minutes, give the pairs a chance to debrief. In which pairs did the speakers feel heard? What worked well and what did not work? After debriefing, the pairs should switch roles and repeat the process.

4. Practicing Diplomatic Speaking

- a. Consider the concept of diplomatic speaking. Ask the group to discuss these questions: How do you give a message that expresses your opinions or differences to someone you are in conflict with? How do you speak in ways that are easy for others to hear us?
- b. Using the content material above, give examples of diplomatic speaking and undiplomatic speaking.
- c. In pairs, take turns practicing the art of diplomatic speaking. One person in the pair to talk for 5 minutes about the most frustrating aspect of the training or workshop. They should pretend to be talking to the workshop organizers. Ask the second person in the pair to pretend to be the workshop organizer and practice active listening skills. After 5 minutes, give the pairs a chance to debrief.

- d. Debrief: Ask the speakers how it felt to express themselves by talking about their feelings and needs while considering how their message might be heard by the workshop organizer.

This session was designed by Lisa Schirch.

Women and Dialogue Skills

Session

18

Objectives

- To enable participants to distinguish between dialogue and debate
- To help participants evaluate the idea of women's dialogues across the lines of conflict in their community.
- To give participants an experience of dialogue on a controversial issue

Content

Dialogue is a way of listening and talking about difficult issues and expressing differences. The process of dialogue is less formal and structured than mediation. Women are using dialogue processes around the world to reach across lines of conflict and build bridges between groups of women. This session explores how women can facilitate dialogue to contribute to peacebuilding.

Dialogue is a way of talking that encourages deep listening and honest but respectful speaking. Dialogue is different than the ways we may be used to talking about conflict with people from different backgrounds. Unlike negotiation or mediation, dialogue is not aimed at reaching an immediate solution to a problem. Instead, dialogue is used when there are misunderstandings between groups and different experiences. Dialogue is a way of starting to build relationships and understanding between groups. It can lead to mediation and negotiation.

Dialogue between groups in conflict can be done with or without a facilitator. Facilitating dialogue between groups is similar to mediation. However, dialogue is much more informal than mediation. It is also less threatening because there is no pressure to come up with a solution to problems. Dialogue simply creates the space to begin to talk about problems in a place where everyone is committed to listening to each other and trying to understand different points of view.

The chart below describes some of the differences between “dialogue” and “debate.” Politicians and media shows dramatize debates where each side of an argument tries to prove they are right and the other side is wrong. Debate is unlikely to lead to real understanding or an appreciation of the differences that led to a given conflict. Dialogue is more likely to lead to mutual understanding.

Women use dialogue to build relationships with women from opposing sides of a conflict in many communities around the world. These dialogue projects often lead to cross-community alliances. Women from different ethnic or religious groups can agree to meet each other and dialogue about the issues in conflict. Dialogue projects succeed more often when women have a comfortable place to sit, something to drink and eat, and if possible, when they can bring their children to play together. This type of setting allows women to see the full humanity of women from opposing groups. Each of the case studies below gives examples of how women began to dialogue across the lines of conflict.

Israeli-Palestinian Women’s Dialogue

Over the last two decades, women’s groups in Israel and Palestine have reached out to each other to begin a dialogue about their differences and to work creatively to find projects that they could do together to help build peace. Groups such as The Jerusalem Link, Bat Shalom, and The Jerusalem Center for Women organize regular dialogues between women.

Christian-Muslim Dialogue in Nigeria

In September 2002, Christian and Muslim women in Kaduna, Nigeria came together for a training in women in peacebuilding. While the women had a common desire to learn more about peacebuilding, the training itself became an opportunity for the women to dialogue with each other about the rising tide of violence between Christians and Muslims. The women issued a joint statement about religious violence in their state and have continued to work together to promote peace.

Rehumanization Dialogue Process between Muslim, Sikh and Hindu women in Kashmir

In the mountainous region of Kashmir, a strip of land claimed by both Pakistan and India, Muslim, Sikh, and Hindu women find their lives torn apart by violence. While the women hold different political perspectives and have had different experiences in the conflict,

they understand that their future is tied together. They began to build peace in the region by using dialogue to appreciate their different experiences and views. After building relationships and networks with each other, they moved on to engage in joint activities to improve their lives, including trauma counseling, peace education, socio-economic empowerment, trust-building and reconciliation, and sustained dialogue with all the stakeholders in the conflict.

Indo-Fijian and Indigenous Fijian Women's Dialogue

In the 1990s, the South Pacific island of Fiji experienced waves of violence as the two major ethnic groups struggled to define democracy and human rights in a post-colonial context. After the British left, the Indo-Fijians and the Indigenous Fijians were both left with a sense of injustice about how to share resources and political power. The two ethnic groups are also divided religiously, as Indigenous Fijians widely practice Christianity and Indo-Fijians practice Islam or Hinduism. Women across the islands of Fiji engage in sustained dialogue to prevent violence from reoccurring in their communities.

Assessing the purpose and risks of dialogue is an important step in peacebuilding. It may be dangerous in some situations for women to meet across the lines of conflict. They may be called traitors or rejected from their communities.

Dialogue projects should eventually lead to structural changes. In conflicts where women belong to groups with very different amounts of power, a first task of dialogue is to come to a mutual understanding about the power differences. Issues of power and privilege need to be understood before the group can move forward together to brainstorm options for structural change that might end the violence.

Activities

1. Women and Dialogue

- a. Ask participants if there have been any dialogues among women in their communities or countries across the lines of conflict. Ask them to describe those dialogues.
- b. Ask participants to distinguish dialogue from debate or other forms of communication. Pass out the handout on "Dialogue and Debate" and review with participants.

2. Practicing Dialogue

- a. In the large group, name difficult or controversial issues that need a dialogue among women, particularly women involved in peacebuilding. The issues should be controversial among the women present. For example, there has been a lively debate about whether or not to use the term “feminist” in women’s peacebuilding projects.
- b. Ask two participants to volunteer as facilitators to help keep the dialogue constructive and to avoid letting the discussion slip into a debate. Let the facilitators give the ground rules and describe the process of dialogue to the group. Then let the dialogue begin so the group can practice dialogue skills.
- c. At the end, reflect on the process. How was this conversation different from other discussions on difficult subjects?

3. Planning for a Dialogue in your community

In small groups, ask participants to imagine how dialogue could be used in their communities to address issues of conflict and violence. Discuss these questions:

- i. What would be the risks of a women’s dialogue across the lines of conflict?
- ii. What would be the benefits or possible opportunities?
- iii. Who is in a position to begin such a dialogue?

This session was designed by Lisa Schirch.

Dialogue	Debate
<p><u>Goals:</u></p> <p>Increased understanding and deeper analysis</p> <p>Maintain relationship while confronting real differences</p> <p><u>Tactics:</u></p> <p>Active listening to the experience of others</p> <p>Suspend all value judgments to understand things from another point of view</p> <p>Trust in the sincerity and goodwill of others</p> <p>Come to learn and teach</p> <p>Find common ground</p> <p>Speak from your own experience</p>	<p><u>Goals:</u></p> <p>Win the argument</p> <p><u>Tactics:</u></p> <p>Critique other opinions</p> <p>Assert your experience and opinions as Truth</p> <p>Come only to teach others</p> <p>Polarize discussion</p>

Schirch 1999

Women and Negotiation Skills

Session

19

Objectives

- To identify different styles of negotiation
- To explore some principles of negotiation
- To improve women's negotiation skills

Content

Everyone negotiates. We are constantly negotiating in all of our human interactions. Women need to negotiate in many places: with their families, at their work places, in the marketplace, and on behalf of their communities. Sometimes women participate in formal peace talks where they negotiate on behalf of their communities and in particular, other women in their communities or nations. Session 27 explores how women can create a formal negotiating agenda for peace talks. Negotiating is a skill and an art: it is possible to become a better negotiator. This session helps women identify different negotiation strategies and improve their skills as a negotiator.

There are several key principles to negotiation. Each of the principles builds on the earlier principles described here:

Principle 1: Win-Lose or Win-Win?

Most people approach negotiations with a belief that in order for us to “win” or get what we want from the negotiation, the other side needs to “lose.” This “win-lose” attitude makes people feel like they are against the other person and their needs. Instead it is important to view negotiation as an opportunity to solve a shared problem. The first

principle of negotiation is that people need to work together to solve their shared problem and create a “win-win” solution that satisfies everyone.

Principle 2: Positions versus Interests and Needs

When deciding how to negotiate, many people believe that the best negotiation style is to decide what you want, take a “position,” and then push and coerce other people to give you what you want. If people in a negotiation stick to discussing their positions rather than their interests or needs, it will be difficult for them to find creative solutions that allow each of them to be satisfied.

Focusing on your basic needs and interests is a better negotiating strategy. Needs and interests can be satisfied in many ways. Creative problem-solving can be used to satisfy each person or group’s interests or needs in a negotiation.

Principle 3: Three types of Negotiation

Soft Negotiation: Some people have a very difficult time negotiating because they do not like conflict. For people who tend to avoid conflict or seek only to accommodate and please others, negotiation is difficult. People who are accommodating are often willing to give up their own interests and needs in order to satisfy other people. In other words, they are willing to lose to allow other people to win a negotiation. This type of negotiation style puts a large focus on maintaining relationships at the expense of solving problems. Because women are often given the task of maintaining family and community relationships, some women have developed a “soft negotiation” style. They willingly sacrifice their own interests and needs in order to please others and maintain relationships.

Positional Negotiation: In positional negotiation, people see each other as the enemy. They make no effort to understand or care about the interests and needs of other people. They may use coercive negotiating tactics such as threats, abusive language, or power-plays to show that they will not accept anything other than their “position” in the negotiation.

Interest-Based Negotiation: In interest or need-based negotiation, people see each other as partners in an effort to solve a mutual problem. They share their own needs and interests while also listening to the needs and concerns of others. They recognize that their needs and interests are interdependent and that it will be difficult for them to meet their own needs and interests without examining the needs and interests of others. People engage in creating problem-solving to brainstorm how all human needs can be satisfied. People build relationships with each other and seek to cooperate rather than compete with each other. This type of negotiation searches for a “win-win” outcome acceptable to all the people in the conflict.

The chart below illustrates these three different negotiation styles.

Soft Negotiation	Positional Negotiation	Interest-based Negotiation
<ul style="list-style-type: none"> • Soft on the people and the problem • Seeks “I lose, you win” solutions • Makes offers and yields to pressure 	<ul style="list-style-type: none"> • Hard on the people and the problem • Seeks “I win, you lose” solutions • Makes threats and pressures others 	<ul style="list-style-type: none"> • Soft on the people and hard on the problem • Seeks win-win solutions • Explores interests and focuses on principles

-Adapted from Roger Fisher, William Ury, and Bruce Patton

Principle #4: Best Alternative to a Negotiated Agreement or “BATNA”

Negotiation is only one way to try to solve problems. There are many different ways of trying to address problems. Using violence or war, political pressure, law or legal methods, and negotiation are some of the most popular methods.

Before beginning a negotiation, it is important to know the alternatives to addressing a conflict. If the negotiation fails to address the problems, what will happen? What next steps will each group take? Understanding the “best alternative to a negotiated agreement” or “BATNA” allows people to make decisions about what they will accept during a negotiation. If for example, a woman negotiating in a market place over the price of tomatoes knows that she can find the same variety of tomatoes in another store or stall for a lower price, she knows when she should stop trying to negotiate at one place and move on to another. She knows her alternatives.

If a rebel group negotiating at a peace conference knows that they have more weapons and larger numbers of people on their side than the government forces, they may be more likely to want to continue fighting than to make a political settlement. In this case, their “BATNA” is continued fighting.

People may decide to negotiate for the following reasons:

- They have experienced great losses during war
- They have tried using war or violence and it has not been able to solve their problems
- They may realize that they can only solve the problem through negotiation because they recognize the interdependence between groups

In these situations, people realize that it would be better for them to negotiate rather than to keep on fighting. People decide to negotiate for a wide variety of reasons. Most importantly, people negotiate because they believe they can get what they want and

need by negotiating with others. People may decide to negotiate before, after, or during their other efforts to address a problem or conflict. Ideally, people try to negotiate first, as negotiation is the most effective and sustainable way of addressing the underlying causes of conflict.

Principle #5: Separate the people from the problem

Make an effort to remain in relationship with the person you are negotiating with so that you work together on solving the problem rather than attack each other. Try not to see the identity of the other person as the problem and remember that each human being is unique and has a different set of experiences in life. In many violent conflicts, people come to see each other as the problem. For example, in Israel-Palestine, people from one side see the other side as “the problem” rather than seeing their mutual problem of developing a way of sharing the land that satisfies everyone’s interests and needs.

Principle #6: Use creativity and innovation to find a solution

Negotiating requires creating a new path through the forest of conflict. There may not seem to be solutions at the beginning of a negotiation. Brainstorming is a process of thinking creatively to develop a list of ways a problem may be solved. Brainstorming helps people to “think outside of the box” that may limit their ability to see a solution. While doing brainstorming, no judging or critiquing of solutions is allowed. Sometimes a solution developed during a brainstorming session seems impossible at first, but can be adapted and combined with other options to create a win-win solution. For example, the countries of France and Spain were in conflict over a river on their borders. Rather than fight a war over the river, or decide that one country owned it, they developed a win-win solution. They developed a creative idea of alternating years that they could use the resources of the river.

Principle #7: Find objective ways of making decisions

Many negotiations can borrow from others who have faced similar conflicts. Where there are laws, rules, or standards, negotiators can use these as standards for deciding what is fair. For example, if two people in a marketplace are negotiating over the price of a chicken, they may use or refer to the price of chickens listed in the newspapers to assist them in finding an agreeable solution.

Negotiation Role Play: Child-Care Worker

You are an experienced child care worker. You are preparing to move to a new city and are looking for work. You want to find a safe place to live and a good job so that you can send money home to your parents in the rural areas. In order to afford a place to live in a safe section of the city, you need to make at least 50,000 a month in your local currency. You have just finished an interview with a mother who needs child care for her two young daughters. You know she is desperate for your help. But you can tell she doesn't want to pay you 50,000. You need to find a job and a place to live as soon as possible, so you feel pressured and anxious about making sure that this woman will agree to pay you 50,000 a month. Begin your negotiations with her with the aim of getting 50,000 a month.

Negotiation Role Play: Working Mother

You are a mother of two young daughters. You had been taking care of your mother-in-law, who lived in an apartment in your basement. She died a few weeks ago, so now you are finally able to go back to work. You have just been offered a job in the city. It does not pay very well, only 50,000 a month, but you are eager to get the experience in hopes that you can make more money in the future. You have just finished an interview with a young woman who has experience taking care of young children. You want to hire her, but you know she wants more money than you are able to pay. In fact, you believe that she will try to get 50,000 a month from you- and that is as much as you will be making at your own job! You need the young woman to help you take care of your young daughters while you are at work, but you want to make sure that at the end of the month you can keep some of the money from your hard work. Begin your negotiations with her with the aim of paying her 25,000 a month.

Negotiating on Interests Rather than Positions: A Case Study

Both women may push each other to accept a certain position on what the wages should be for the childcare work. This form of positional negotiation does not reveal the underlying needs of both of the women. An "interest-based negotiation" will have each woman sit down and share their financial interests and needs. The woman looking for a childcare worker may describe her interest in finding a childcare worker that she can afford while putting her other children through school. The woman looking for a job in this area may describe her need for a wage that allows her to rent an apartment that is safe and sanitary. Together the two women may discover through the negotiation that there are other ways to address both of their needs. The working mother may offer to let the childcare worker live in a room in her basement in exchange for some of her wages. If the two women stuck to arguing about their positions in regards to the level of wages and did not talk to each other about their interests, they may never discover this creative solution that satisfied both of their interests.

Activities

1. Reviewing 7 principles of negotiation

In the large group, go over the seven principles of negotiation. Be sure to include as many examples from the local region as possible so that participants can relate the principles to their own conflicts.

2. Experiencing negotiation

- a. Make copies and pass out one of the roles from the “Negotiation Role Play.” Each participant in the role play will receive one role to play: EITHER the “childcare worker” or the “working mother.”
- b. Give participants about 20 minutes to negotiate to find an agreement.
- c. Debrief: What were the positions of each person? What were their interests? What solutions did you find? Did anyone negotiate based on interests rather than positions?
- d. If no one develops a creative win-win solution, begin the role play over again, this time encouraging everyone to use interest-based negotiation.
- e. Debrief again, using the box called “Negotiating on Interests Rather than Positions: A Case Study” as an aid.

This session was designed by Lisa Schirch and draws on the work of the Harvard Negotiation Project and their book *Getting to Yes: Negotiating without Giving In*.

Women and Mediation Skills

Session

20

Objectives

- To understand the concept of mediation
- To learn the steps of mediation
- To practice the skills of mediation

Content

Mediation is a process for handling conflict with the help of an impartial facilitator who leads a process where people have control of addressing their own needs. This session introduces women to the process of mediation and to the wide variety of places where they may be able to use the skills of mediation in their own lives.

Mediation is not a new idea; it is very old way of handling conflict. Mediation is not a Western idea, it is a practice handed down to us from our ancestors from all different faiths and ethnicities. While mediation is now practiced and advocated widely in the industrialized countries, traditional and Indigenous societies around the world developed the principles of mediation.

Where is mediation useful?

Mediation is a process useful in many different contexts.

- Community leaders use mediation to help members address community problems

- School administrators use mediation to help teachers and parents make curriculum decisions
- Students use “peer mediation” to help fellow students resolve their conflicts without violence
- Parents mediate conflicts among their children and spouses
- Businesses and organizations use mediation to resolve workplace disputes
- Religious leaders use mediation to mediate between members in their churches, mosques, or temples

What is a mediator?

A mediator is more of a facilitator than a judge. Mediators guide people through a process where they can express their needs and share their experiences, listen to others, and develop solutions that everyone can live with. Mediators need a wide variety of skills. These include the skills of good communication, dialogue, and negotiation discussed in the last few sessions. The skills for guiding people through the mediation process include:

- Active listening
- Paraphrasing
- Identifying positions and interests
- Reframing or “laundering” unhelpful language
- Identifying common ground between the groups in questions
- Asking questions
- Making sure there is an atmosphere of respect.
- Keeping the good of the larger community in mind and guiding the people or groups in conflict toward a solution that reflects the community values of democracy and human rights.

In traditional societies, elders and chiefs play the roles of mediators. While mediation is used as an addition to the court system in the West, in many communities, mediation by elders and chiefs are the main form of justice. Elders, chiefs, tribal or religious leaders have the responsibility of safeguarding law and order in many communities around the world. The goals of mediation in these traditional societies may include identifying victims and offenders and making the outcome of a mediation public so that people can see that law and order are being enforced. They may go further to ensure that the outcome reflects a solution that will be good for the community at large.

A mediation process may end in an agreement where an offender pays or gives something to the victim. This process needs to be public so that community members have a sense that there is some sense of justice and predictability in their community.

What are the steps of mediation?

The process of mediation is not an exact recipe to be followed. Mediation is an art and a science. When traditional elders, chiefs, or religious leaders use mediation between members of their community, they do not follow each of these steps in an exact order. When a mediator in a courtroom leads people through a mediation process, they too do not follow each step exactly. The mediation process looks different in different contexts. Yet, each step is included in some way.

Introduction

- Make people feel comfortable according to local culture or custom. Greet people and help them find an appropriate place to sit
- Give people a sense of how the process will proceed
- Establish ground rules or open with a prayer or ritual that gives people guidelines for acceptable behavior. In some faith-based settings, opening with a prayer calls the presence of God into the room and will help people speak respectfully to each other.

Storytelling/Sharing Experiences and Identifying Needs

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

Problem-solving, Healing, and Brainstorming Options for Resolution

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

- Use this process to address each issue until they all have been addressed.

Making Final Agreements

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

Women’s Roles as Mediators

Many women have experience playing a mediating role in their families. Some women may persuade people in conflict to ease their positions, or may even use themselves as some sort of guarantor for that change. For example, a mother might mediate between her children and make sure that each child behaves respectfully to the others.

In communities that restrict women’s leadership to the home, women are not encouraged to play mediating roles in the larger community. In many traditional communities, male leaders take the fore in these conflicts and mediate in what are termed “more serious matters”. Yet many women are still involved in working toward the peaceful resolution of conflicts in their communities. Sometimes women will hold “kitchen table mediations” between neighbors or people with a conflict in their community. Kitchen table mediations allow women to play a leadership role in their homes and still appear to be acting within their prescribed gender roles. Kitchen table mediations can be very effective precisely because they are held in the kitchen- which is an emotionally and physically safe place to meet over the comfort of a cup of tea or coffee and the smell of food cooking.

Women also need to play public mediating roles, as called for in Security Council Resolution 1325.

Activities

1. In the large group, define the word “mediation.” Describe the mediator’s role and the stages of mediation.
2. In pairs, ask participants to share experiences where they have been a mediator. Ask them to share what happened, what skills they used, and what happened in the mediation.

3. Mediation Role Play

- a. Using the case study provided, divide the group into Bobonis, Ilehas, and mediators.
- b. Let each group prepare for their role by reading the briefing page below.
- c. Role play the mediation. The mediators should set up the mediation as they would like to. They can decide if they want to meet individually with each side first, or if they want to bring them together. They should decide how they will divide up the roles of a mediator so that they each get a chance to practice and observe. They should decide how they want to set up the space for the mediation and invite the parties to come to it.
- d. Debrief the mediation with the large group. What happened? What did the mediators do well? What were their challenges?

This session was designed by Thelma Ekiyor and Lisa Schirch and draws on the *Mediation and Facilitation Training Manual* published by Mennonite Conciliation Service.

Mediation Role Play Boboni

The Bobonis are Christians and also crop farmers. They live in the same Local Government Area (LGA) as their Ileha neighbors, who are Muslims. The Ilehas outnumber the Bobonis in the State. The Bobonis have always tried to be friendly with the Ilehas, as they are trading partners. The Boboni own most of the businesses in the LGA and have also invested in neighboring LGAs. The Boboni are also very educated and have many professionals in their community. It is well known that the Ilehas resent the Bobonis for being more prosperous through their farming.

A few months ago, as the farmers reached their farms surrounding the river, they saw that cattle had destroyed the harvest. They decided that the best thing to do was to barricade the way to the river until the harvest was over so as not to incur more losses. The Ileha herdsmen tried to access the river and saw that the river had been barricaded. They met with Boboni elders who agreed that the barricade be removed on the condition that the cattle do not destroy any more farms. The Ileha agreed to this. The Ileha youths felt the Bobonis could not be trusted.

Last month, as Bobonis got to church, they found cattle dung on the church premises. They immediately knew that it was Ileha cattle and could not believe that the Ilehas could defile their place of worship in this manner. After a meeting of the Bobonis, it was agreed that the incident at the church was retaliation for barricading the river. The Bobonis felt the best way to get back at the Ilehas was to hit at their own place of worship, so a mosque was burned.

Since that time, both communities have been embroiled in violence. The LGA chairman has intervened and said both sides should settle the matter amicably or the military would be brought in. The Bobonis believe that as the wealthier minority, their losses will be greater, and want the violence to end but not without compensation on the destroyed farmlands. Many Bobonis want peace and just want to go back to their wealthy lifestyle. Some Bobonis believe that they can afford to buy sophisticated weapons and destroy the Ilehas once and for all.

The team that has been selected to represent the community at any interventions is a mixture of those who want peace and those who want to fight.

-Written by Thelma Ekiyor

Mediation Role Play

Ileha

The Ilehas are cattlerearers and are Muslim. They move around the country a lot and finally decided to settle at their current location because of the river and the convenience it offers to water the herds.

The Ilehas share a Local Government Authority (LGA) with the Bobonis, their neighbors who are Christian. They have made several attempts in the past to get closer to their neighbors but all attempts met dead ends. A while ago, a young man from Ileha tried to marry a woman in Boboni. He was treated badly. The Ilehas feel the Bobonis have a superiority complex because they asked the man to convert to Christianity or he would not be allowed to marry the woman. The marriage never took place. It was after this incident that the Ileha, as a people, decided not to try intermarrying with the Boboni. Furthermore, Bobonis are always trying to convert Ilehas to Christianity and have succeeded in converting a few people. This really angers Ilehas as they never try to convert Bobonis to Islam.

A few months ago, as herdsman were leading cattle to the river, they saw that the Bobonis had barricaded the river. This act was unbelievable and unacceptable as the river was important to both communities. This further proves the arrogance of the Bobonis. But being peace-loving people, the Ilehas visited Boboni elders and reported the incident; the elders said Ileha cattle had destroyed the Boboni harvest on the farms. This was news to the Ilehas, but they promised to control the cattle more in the future.

To the Ileha's surprise, Bobonis attacked the Ilehas and burned down a mosque, claiming that Ileha people put cow dung in their church. This act could not have been carried out by any Ileha person and the Ileha believe that the Bobonis were just looking for an excuse to burn down the mosque. Ilehas have come to the conclusion that the burning of the mosque is another way of Bobonis attacking Islam.

Ilehas have taken to arms and waged war against the Boboni. During the war, both sides had casualties. The Local Government Chairman has intervened in the conflict and has asked both sides to find an amicable resolution to the conflict. Many Ilehas feel the war should continue and that if Ilehas persevere, they would win the war as they outnumber the Bobonis. A few Ilehas want to make peace and continue the cattle trade, which has diminished since the conflict, but want the Bobonis to build another mosque and publicly beg Allah for forgiveness.

Some Ileha Christian converts have nominated themselves to be part of any intervention that takes place. The team representing Ileha is a mixture of those who want peace and those who want to fight.

-Written by Thelma Ekiyor