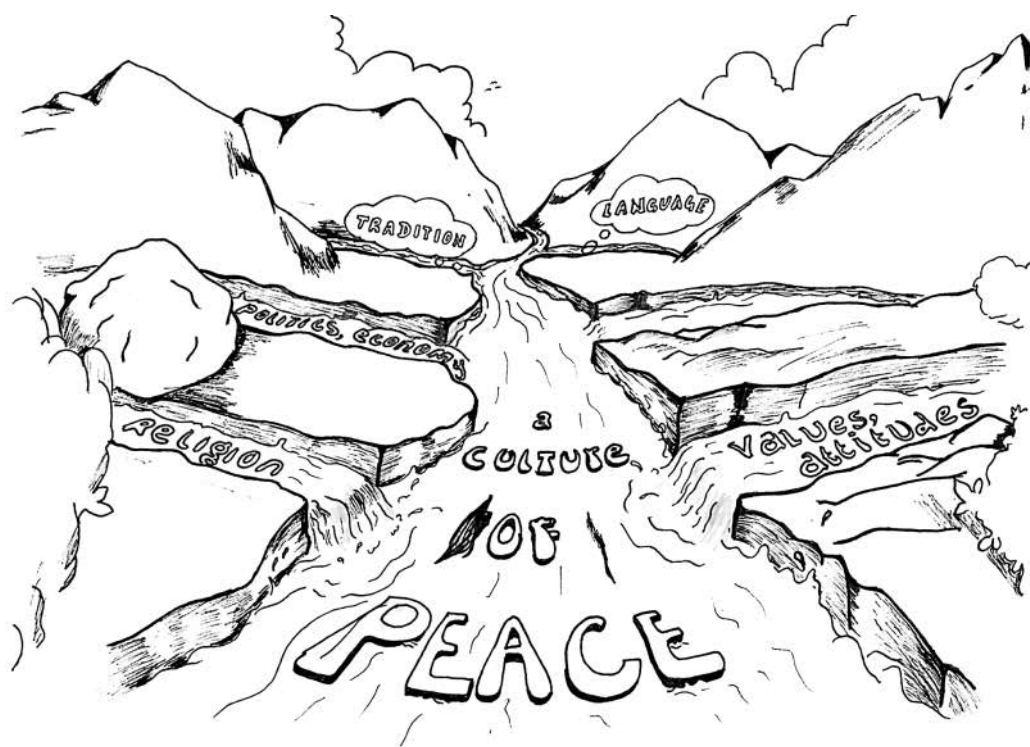


Peacebuilding & conflict transformation

A resource book



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A resource book

by Katharina Schilling

with drawings by Julius Nzang

Youth Department of the
Presbyterian Church in Cameroon

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Editors' foreword

When Katharina Schilling showed us the two compilations, resource book and methods book, she had painstakingly put together on the basis of her work experience and the challenges of working with many young people in Sierra Leone and Cameroon, we felt these tools should be made available to a larger public in Africa and beyond. An additional bonus is that the beautiful illustrations have been developed by her colleague Julius Nzang, a young Cameroonian journalist who participated in the facilitation of youth workshops.

In our work with Civil Peace Service Networks in several African countries, we have come to realise that working with youth on and in conflict is one of the most important tasks for building a better future. Katharina's colleagues and superiors in SLADEA (Sierra Leone Adult Education Association) and PCC (Presbyterian Church in Cameroon), as well as the many young people in the training sessions, have over the years supported and made this work possible and we can now all benefit from their insight and experience.

These books address peace issues and conflict transformation at the individual, group and community levels. Many of us work in situations of violent or latent conflict that throw whole regions or countries into war or warlike situations. The lines between the two levels of conflict are often blurred, for instance, as far as questions of identity, loyalty and trust are concerned. We believe that these books can help young people and their trainers better understand their own situation and learn to tolerate differences in approach, people, ethnic loyalties, religion and even values, as long as there is dialogue and interaction towards common goals. Analysing the context you live in, the conflicts in and around you, the interests and power plays helps you to become a stakeholder and not a victim in your own life.

These two books were finalised in Cameroon, a country experiencing a fragile peace. The analysis of the context by the CPS partners revealed a number of situations involving poor governance and showed numerous frustrations that could threaten this peace. Young people who are neglected and frustrated, undeveloped potential in terms of human and material resources, the status of women and young girls that is not respected, the electoral processes called into question, radicalism, fundamentalism and discrimination are so many problems in Cameroon society that could generate violent conflicts. These problems are also present in other countries the CPS works in.

This is why we also hope the books can help generate interaction between youth networks in different countries and regions, because every concept, every exercise, every definition has to be related to the concrete everyday realities people live in and made effective in different environments. Our suggestion is that you the readers and users improve and enrich the books and share that with others.

The future of Africa is not in the hands of the corrupt elites, the warlords, the dictators or the International Community and its “experts”; it is in the hands of the youth of Africa.

We believe that instead of being abused as child soldiers, rape victims and angry people with neither hope nor future, African youth can become a weapon of mass construction.

*Christiane Kayser
Flaubert Djabateng
CPS mobile team
Berlin/Bafoussam, December 2012*

Foreword

Dear user(s), this resource book is a deliberate attempt by the Youth Department of the Presbyterian Church in Cameroon to equip you with an additional tool for Peace-building.

Aware of the fact that there are many manuals on peace building, we hope that this resource book in your hands will facilitate your unequalled efforts in making our communities more harmonious and livable through your peace building program.

We live in a world that is broken, bruised and traumatized by the overwhelming force of conflict. Poverty, a by-product of conflict and war has deprived many people of their self-esteem.

In the midst of such brokenness, Jesus Christ says.... *“Blessed are those who work for peace.... God will call them his children”* (Matthew 5:9). We are by this exhortation called upon to sue for peace in our families and society.

Working for peace cannot be an isolated effort. This resource book is thus an attempt to make us partners in peace work. Henry Ford, an America automobile designer and manufacturer once said

Coming together is a beginning

Keeping together is progress

Working together is success

This resource book, made possible through the hard work of our peace staff Ms. Katharina Schilling will provide you with the principles of our common effort to build peace in our society. We pray that these efforts be crowned with the desired success.

Reverend Francis Ituka Mekumba

National Youth Secretary, PCC

Foreword

The post war programs implemented nation-wide by the Sierra Leone Adult Education Association focused on undoing the culture of violence that characterized every stratum of our conflict-torn society. The decade long civil conflict left Sierra Leoneans unusually violent in addition to the trauma they suffered. A non-violence culture needed to be deliberately cultivated if Sierra Leoneans were to live in peace again. The emerging post war factions included war victims, ex-fighters of various kinds and returning refugees and displaced persons. A training in nonviolent communication skills was a pre-requisite for peaceful resettlement among the various factions in their communities.

It was in response to the forgoing scenario that Ms Katharina Ingrid Schilling, working in the SLADEA Team, identified the dire need for a Handbook that will serve the twin purposes of a Training Manual and a Reference Book for practitioners working in post conflict situations.

Adult Educators cum Peace builders have found the SLADEA's Handbook for Mediation a compelling companion for both their own self-education as well as providing training on peaceful co-existence for over five hundred post war communities. Other Peacebuilding Partners, such as the Inter-Religious Council, the Council of Churches in Sierra Leone, the Young Women's Christian Association, the Methodist Church of Sierra Leone and others have used and positively commended the contents of this Handbook as suitable for peacebuilding programs aiming at promoting tolerance and peaceful co-existence.

Our Civil Peace partners in Liberia have found the Handbook a useful reference for their peace work even across the border, especially for the training of outreach officers entering new communities after the war.

Users of the Handbook have described the step-by-step approach used in presenting the topics as simply the best for beginners in the field of peacebuilding.

Students in the Peace and Conflict Studies Department of the University of Sierra Leone have frequented the Resource Centre at Adult Education House more than ever before, to share the reference copy.

The character transforming power of this book as experienced by users can best be proved by living the contents.

The resource book in your hand is a logical continuation and improved version of the Handbook described above. The author has skillfully added considerable value to the previous version by widening the topics, adding new and emerging insights, thoughts and theories to enrich an already resourceful Handbook.

This version is accompanied by the method book—a guide for practitioners, comprising a variety of methods and games to facilitate peacebuilding for a wider audience and usage.

Sheku Kawusu Mansaray
Executive Secretary
SLADEA

December 2012

Introduction

The history of humankind has been significantly shaped by both love and conflict that regulate human experiences in a cycle of compassion and bitterness. These competing values are present in any human community, in our homes, our work places, in groups or associations where people come together and in the society as a whole. Even though human beings were created by an act of love by the Almighty God, conflict and misunderstanding unfortunately hold sway in many human encounters where two or more persons engage continually. Socio economic pressures sometimes build up tensions within an individual and everywhere we find people distressed, oppressed and challenged by the realities of misunderstanding, conflict and peace building.

In our times, because of a gamut of reasons which includes but is not limited to socio-economic dynamics, political reasons, religion, ethnicity and cultural differences, **peace** has become a scarce commodity yet an urgent social need for our relationships at different levels in the society.

This Resource Book provides a cursory introspection for reflection on the dynamics of peace and measures that enhance peace building through proactive living. Although it draws its inspiration from the experiences of youths in the Christian Youth Fellowship of the Presbyterian Church in Cameroon the precepts contained therein are true for a wider public and goes beyond the realities of youth addressing complex social jigsaws in a practical simple manner that meet the needs of gender, culture and harmonious communal living. It is therefore hoped that the tools contained in this resource book will provide useful information for trainers in peace and conflict transformation as well as deep insights to anyone interested in developing a peace culture.

Why do we focus on peace? This question is apt at this time because corporate capital has suffocated the minds of the rich and powerful whose yearning for profit continues to widen the gap between those who own wealth from those who are “the wretched of the earth”. It is the mission of the Church to strive to repair the brokenness of the lives of the poor who are marginalized, helpless and frustrated with living. The Church with its moral authority cannot remain silent in the presence of gross social inequalities which in many instances are at the root of violence. Many poor people and other socially oppressed and marginalized persons live in pain and it is the responsibility of the Church to bring “life in all its fullness,” and to heal the pain that these people face daily. Competition is the order of today and only the strong and wealthy can cope with the fierce strategies put in place to win and in the

process our social connectedness as humans is compromised. Our lives are trapped by economic gains, power politics and class struggle for which the world groans desperately for liberation. True freedom is adequately captured in **peace** and it is thus in our collective interest to build peace, promote peace, sustain peace and ensure peace in our communities.

The future of the Church as well as that of the state is in the hands of the youths but unfortunately some of their minds are deformed and distorted by the market and the media that propagate competition with its subtle hostile implications in a bid to win. Many youth also fall prey to the political ambitions of overzealous politicians or become tutelage to greedy merchants who manipulate these young persons to perceive growth and survival in the parochial facets of their ambitions. Such deceptions lure youth into schemes and practices that injure their consciences and subject them into agents of violence to defend whatever interests they are manipulated to defend. This kind of orientation for youth puts communities constantly at the brink of violence and warfare.

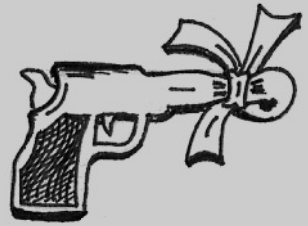
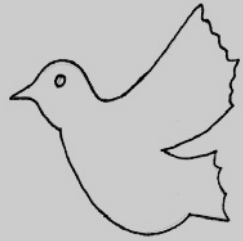
It is against this background that the Civil Peace Service of EED (now Bread for the World) in Germany and the Presbyterian Church in Cameroon agreed to a civil peace service collaboration which amongst other things anticipates enhancing social communication that appreciates tolerance, promotes community participation and team work as a service to humanity. This collaboration focuses on the youth in the PCC as a strategy to cultivate a preventive social culture against violence of all kinds. This resource book is a concrete outcome of our vision to promote peace in our society now and in the future.

Denis Kumbo
Development Secretary, PCC.



YOU CAN'T CHANGE THE PAST
BUT YOU CAN CHANGE THE FUTURE

I. PEACE



1. PEACE – What does peace mean?

One of the first reactions to the question “What is peace?” might be “the opposite of war”. This, in turn, leads to the question “What is war?” This leaves the impression that it is almost impossible to define peace without using the term ‘war’. But is it fair to describe peace as the opposite or absence of war? What about other factors like security or the role of justice? Is it possible to have circumstances that are both peaceful and unjust? Given that politicians, scientists and political philosophers have deliberated on these questions for centuries, it is impossible to address these questions in depth in this book¹.

The ideas presented in this chapter might offer some answers, but the most important objective is to provide ideas to trigger people’s thinking processes, so that they may exchange and discuss with others the various issues surrounding peace and find their own way to deal with them.

1.1 Origins of the term peace

Peace in classical Judaism was seen as a necessary precondition for the preservation of the existence of humanity and also a requirement for its development. This means that peace was defined with an explicit reference to the internal working structures of a society: source, creator, supporter, multiplier and protector of all that is good in heaven and earth. In the Old Testament, the term *Salom* is used to define the conformity between God and man, and the condition for peace is the total defeat of the enemies of Israel. Peace is given through the power of the divine ruler, from whom the granting of internal justice is also dependent². “He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war anymore,” Is 2.4. A radically opposite position is found in the New Testament with the call to love your enemy “You shall love your neighbour as yourself” Mt 22.39–40 or “But I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also; and from him who takes away your coat do not withhold even your shirt.” Lk 6.27–29. Peace in the New Testament is understood as a worthwhile aim to be achieved “Let us then pursue what makes for peace and for mutual upbuilding.” Rom 14.19 and furthermore there are implications that happiness comes from working for peaceful relationships: “Blessed are the peacemakers, for they shall be called sons of God.” Mt 5.9.

Peace and striving for peace are at the heart of all major religions, even if groups of followers abuse their religion for violence and war.

The Muslim greeting “As-Salaamu alaykum” translates to “Peace be upon you” — an indication of the fundamental desire for peace in Islam. The word Islam itself means “peace”. The task of the prophets that have been sent from God throughout the ages was to spread the message of love and friendship in every society. This includes that people must live their true nature, which is marked by compassion, tolerance, love and loyalty to each other because only then can societies be created where justice, well-being, security, peace and real brotherhood prevail. Peace in Islam is therefore an essential element for human development. The Koran commands to be kind to each other and to not act violently. The following order to establish peace might explain what this entails: “Whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind” (Al Mahida, CH 5: v. 33). This means that unlawful shedding of the blood of a single life is to be seen like killing the whole human race. Acting violently is therefore a sin, an act that violates peace. Peacemakers, according to the Koran, are agents of good and those who breach the peace are elements of sin (of which killing is one); peacemakers are people who advocate for a way of living together in society with peace and affection for each other.

At the beginning of the European Middle Ages (6th–15th century) and especially in modern times, an integrated understanding of peace has developed. Particularly under the influence of international law, peace was reduced to the relationships between societies, while the conditions for human development in the internal area of societies were ignored. During the development of the territorial state and the Absolutism period (16th–18th century), the conditions for human development played only a minor role. It wasn’t until the Enlightenment period (around 1756) and finally the French Revolution (1789–1795) that the political significance of the living conditions of the population was considered.

Concepts like prosperity (material distributive justice) and democracy (participatory distributive justice) were included, but the norm of peace was still reserved for relationships between societies. Peace as a norm began to overshadow the development of people’s existence after WWII (1939–1945) as increasing interdependence began to close the gap between states.

1.2 Conceptions, definitions, thoughts and models of peace

Anyone who is asked if they want peace would answer “yes”. This would be the answer of those who accept the need for coercive force (including violence) and those who take a totally non-violent stance, and the many others with views in between. But the ideas on what peace really is vary greatly. In this book we focus on

peace in life on earth, not on eternal peace after death. Peace is always linked to human interaction, people's interests, the struggle for power and recognition; simply striving for justice leads to conflict — all these issues are thus related to peace and peace making. (See also parts III on conflict and VIII on conflict transformation.)

Below is a list with a variety of thoughts and kinds of definitions about peace. Although this list is just a tiny selection, it highlights a variety of thoughts about the contents of peace.

- ▶ Peace is the absence of war.
- ▶ Peace is often defined in the negative as freedom from war. Peace, development and democracy form an interactive triangle. They are mutually reinforcing. Without democracy, fair distribution of economic progress and wealth is unlikely. Without sustainable development the disparities become marked and can be a cause for unrest, and without peace, developmental gains are quickly destroyed.
- ▶ Peace is not the absence of war. Peace is a virtue, an attitude, a tendency to good, trust and justice. (Spinoza 1632–1677).
- ▶ Peace means the absence of violence in all forms.
- ▶ Peace is a natural social condition, whereas war is not.
- ▶ Peace is a process, a many-sided and never-ending struggle to transform violence.
- ▶ Peace is often compared to health, in that it is more easily recognized by its absence.
- ▶ Peace is a prime force in human behaviour (pacifism).
- ▶ Peace describes the unfolding of conflict in a constructive way — it does not mean the total absence of conflict. Peace therefore exists where people interact non-violently and manage their conflict positively, with respectful attention to the legitimate needs and interest of all concerned. Peace can be considered as well-managed social conflict.
- ▶ Peace means a balanced, fair, just and calm state of affairs, where all concerned know and enjoy their due rights and protection.

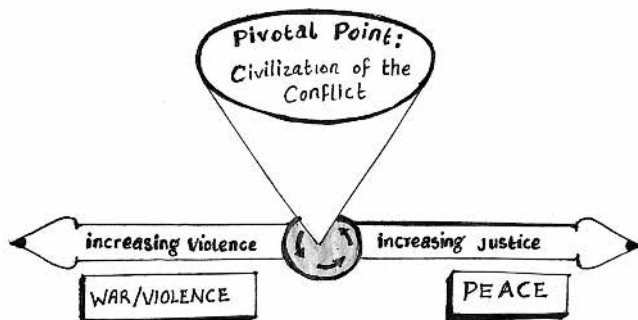
- Peace is an interweaving of relationships between individuals, groups and institutions that value diversity and foster the full development of human potential.
- Sustainable peace is characterized by the absence of physical and structural violence, the elimination of discrimination and self-sustainability.
- Preventing war over the long-term means replacing it with non-warlike conflict solution methods. When this has been achieved, there's peace. It is not identical with the avoidance of war over certain periods, but actually excludes its preparation based on the acceptance and readiness for war. Peace in this sense describes a process in the international system that is characterized by the non-violent discharging of the conflicts arising within it. In this sense, peace exists when conflicts in the international system are being resolved in a way that is overwhelmingly free from military force.
- Peace has generally been defined as the safety from fear and want and the absence of war or violence. Peace is sometimes structured in three stages. The first stage is *durable peace* (positive peace) marked by a high level of cooperation and understanding amongst parties based on shared values and goals; the second stage is *stable peace* which is higher in its degree of tension than the precedent and marked by limited cooperation and trust despite the relative national stability; the last stage is the *unstable peace* which comes as a result of unresolved differences leading to rising tensions. Here tension and mistrust run very high and the possibilities of resorting to a crisis are equally very high. It is sometimes characterized at intrastate level by sporadic violence and government repression of opposition. If situations persist in this direction, the peace may move to the level of a crisis marked by direct confrontations between opposing parties. Such a conflict may move from a crisis level to an open and fully-fledged war³.

1.3 Where does peace begin?

As the list above makes obvious, it is almost impossible to define peace without using the terms 'violence', 'conflict' and 'war'. The illustration of the continuum provides an impression of the relationship between these terms and peace and how they are connected to each other⁴.

The continuum is divided into two halves with the civilization of the conflict forming the focal point (pivot). Conflict, as a fundamental part of life, forms the (invisible) background of the continuum. The critical question is whether these

conflicts can be resolved by the use of violence or not. War and peace represent the two extremes. The decisive factor is the degree to which violence exists: If a great deal of violence is present, it's war. If non-violence is the main characteristic, it's peace. Actual and structural violence on the left-hand side are opposed by cooperation and integration on the right-hand side.



The point at which peace begins is contested. It implies the question “What does it actually mean when somebody says that there has been an end to violence?” Within the framework of this book, this question concerns the distinction between positive and negative peace, and direct, structural and cultural violence. Johan Galtung’s framework on these issues is the most widely used today; it also serves as a reference in this book⁵. He distinguishes, for example, between positive and negative peace as summarized below:

Negative peace

... refers to the absence of war, fear, direct violence and conflict at individual, national, regional and international levels. It requires institutional reforms to prevent acts of direct physical violence committed by individuals or groups. Negative perception of a former enemy or conflicting party is neutralized or shifted after a violent conflict is settled. In this scenario, there may be little or no hostility but the conflicting parties may be sceptical to engage in positive interactions that might lead to building trust. During the period of negative peace, there is no emphasis on dealing with the causes of violence or conflict. Rather, it is limited to addressing the manifestation of factors that led and lead to violence.

Positive peace

... refers to the absence of indirect and structural violence, the absence of unjust structures and unequal relationships; it refers to peace on different levels like behavioural, attitudes or structures. Positive peace is filled with positive contents such as the restoration of relationships, the constructive resolution of conflict and the creation of social systems that serve the needs of the whole population. Positive

peace encompasses all aspects of a good society that one might envisage for oneself: universal rights, economic well-being, ecological balance and other core values. It describes a situation where justice and fairness reign, it seeks to promote and improve the quality of life.

Positive peace is the concept that most peace and conflict researchers adopt to describe peace, in this sense peace provides for:

- ▶ **conditions** able to respond to underlying causes of conflict that can lead to violence,
- ▶ **possibilities** towards building bridges between conflicting parties (for example by common grounds in fighting non-human enemies like hunger, diseases or corruption),
- ▶ **initiatives** towards bridge building between victims and perpetrators,
- ▶ **structures** working towards co-operation and integration among groups or social institutions,
- ▶ **situations** where there are no winners and losers — all are considered winners,
- ▶ available **institutions** for the consolidation of peace like independent democratic institutions, peace research institutes or peace studies centres.

1.4 Creating a culture of peace

“There has never been a good war or a bad peace.”⁶

“A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other.”⁷

Based on the assumption that the ultimate aim of peace is a world in which the rich diversity lives together in an atmosphere marked by intercultural understanding, tolerance and solidarity; it doesn't matter if we talk about global peace or peace at the micro-level of a family or community. Peace is not a one-person-show; it is not something that once achieved will never fade away. It might be helpful to look at building and maintaining peace as a 'culture of peace'. A culture of peace is like a river that is fed from diverse streams — from every tradition, culture, language, religion, and political perspective. It consists of values, attitudes, behaviours and ways of life based on non-violence and respect for the fundamental rights and freedoms of every person⁸.



In a culture of peace, power grows not by force (e.g.: guns, inherited status) but from participation, dialogue and cooperation. It rejects violence in all of its forms, including war and the culture of war. In place of domination and exploitation by the strong over the weak, the culture of peace respects the rights of everyone, economic as well as political. It represents a caring society which protects the rights of those who are weak, such as children, the handicapped, the elderly and the socially disadvantaged.

In a culture of peace, people assume a global human identity that does not replace, but is built upon other identities such as gender, family, community, ethnic group or nationality. It rejects all hatred, xenophobia, racism and the designation of others as enemies. A culture of peace is a process that grows out of the beliefs and actions of the people themselves and develops differently in each country and region, depending upon its history, culture and traditions. It cannot be imposed from outside.

Building peace can be compared with building a house. Even when the construction of the house is finalized, it requires permanent maintenance; otherwise the house will collapse due to influences like weather conditions or daily use by the people living in it. The task of achieving peace and creating a culture of peace will also never be concluded once and for all because circumstances, people and their relationships are changing all the time.

1.5 Strategies for peace

Mahatma Gandhi said

“There is no way to peace. Peace is the way. ... Concentrate on the means and the purpose will take care of itself. (8.5.1937).”

His perception of peace represents a pragmatic understanding of peace. It means that the process towards achieving peace cannot culminate in a final state which, once it has been achieved, never fades away. Additionally, as far as Gandhi was concerned, it is the means (the non-violent actions) that are important rather than concentrating on the purpose (the search/fight for peace that might be reached sometime in the distant future).

The fundamental condition for all subsequent objectives in building peace is the absence of war. Therefore to prevent war is the first and foremost important task of peace politics. Furthermore, when developing strategies to achieve this aim of ‘peace’, we should begin by considering the causes of war. These causes can be identified across three levels: the individual, the societal and international level. For each of the three levels that are obviously interwoven, strategies to build peace can be developed. The following are important issues in peacebuilding strategies⁹:

Individual

Improving education is the most decisive factor as far as the individual level is concerned. “... since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed¹⁰”. This statement highlights the important role of education in building peace, for both men and women.

Besides acquiring formal general knowledge as provided in formal institutions like schools or universities, peace education includes, for example, repairing the ‘peace deficits’ of individuals such as prejudices and intolerance. Peace education also covers the provision of insights into people’s relationships and their conflict resolution mechanisms as well as how society and the international system work (political, economic, social systems; national and international laws).

Society

Although democracies do proxy wars between each other and even fight their wars on foreign soils, it seems that democratization in its varieties — in comparison to authoritarian regimes or dictatorships — tends to seek peaceful ways of settling conflicts. The classic argument is as follows: “When the citizens rather than kings are left to decide whether war should be entered into or not, the decision for war is far less likely. This is because it is the citizens who are affected and bear the suffering of war.¹¹”

Poverty and the unjust distribution of wealth are important causes of war. Therefore one strategy to achieve sustainable peace is to increase prosperity, as those who have more, have more to lose by war. One of the most important factors in increasing prosperity is free and fair trade. Trade also means exchange, which might lead to more understanding of differences (of people, structures, and cultures). This idea is buttressed by the undisputed fact that exchange coupled with close and fair trading relationships promote peace.

Several religions have and still prophesy that their divinity would produce eternal peace in the future. The most famous idea on how to reach peace come from the book of Isaiah 2:4 and is carved into a wall in Ralph Bunche Park opposite the UN Headquarters in New York: "... and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

International

The level of international systems is a central point for peace and conflict research. The fundamental problem associated with this level is that there is no such thing as a world state as a highest authority. No single institution therefore has the legitimate power to force nations to abide by the law in the way a national state is able to do with its citizens. Peace theory has always addressed and discussed problems related to this issue.

Two proposed solutions were:

- 1)** International law and especially international organizations were developed to have a direct influence on the interaction between political systems (e.g. the United Nations, Human Rights). Peace politics include developing these institutions further, to strengthen their security-giving influence on interaction and thereby eradicate the need for military force caused by the structure of the system.
- 2)** The concepts of international organizations explicitly target the elimination or restriction of violence. The idea behind this is to replace the use of force with diplomacy (compromise, negotiation and mediation) and even jurisdiction (e.g. International criminal courts).

Human rights have been laid down in a large number of human rights instruments since after WWII. Some examples of the most important human rights instruments are:

- ▶ Universal Declaration of Human Rights (UDHR)
- ▶ African Charter on Human and Peoples' Rights (Banjul Charter)
- ▶ International Covenant on Civil and Political Rights (ICCPR)
- ▶ First and Second Optional Protocols to the ICCPR
- ▶ International Covenant on Economic, Social and Cultural Rights

- ▶ International Convention on the Elimination of All Forms of Racial Discrimination
- ▶ Convention against Torture and other Cruel, Inhumane or Degrading Treatment
- ▶ Convention on the Prevention and Punishment of the Crime of Genocide
- ▶ Convention on the Rights of the Child
- ▶ Convention on the Elimination of All Forms of Discrimination against Women
- ▶ Convention relating to the Status of Refugees
- ▶ Protocol relating to the Status of Refugees

Charter of the United Nations

“We the peoples of the United Nations determined to save succeeding generations from the scourge of war ... and for these ends to practice tolerance and live together in peace with one another as good neighbours, and to unite our strength to maintain international peace and security...”¹².

“The purpose of the United Nations is: 1. To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace;”¹³.

Statute of the International Court of Justice

“The International Court of Justice established by the Charter of the United Nations as the principal judicial organ of the United Nations shall be constituted and shall function in accordance with the provisions of the present Statute.”¹⁴

“The Court shall be composed of a body of independent judges, elected regardless of their nationality from among persons of high moral character, who possess the qualifications required in their respective countries for appointment to the highest judicial offices, or are juris-consults of recognized competence in international law.”¹⁵

“Only states may be parties in cases before the court.”¹⁶

2. Peacebuilding

The term peacebuilding came into widespread use after the then United Nations Secretary-General, Boutros Boutros-Ghali — announced his Agenda for Peace in 1992¹⁷. Since then, peacebuilding has become a broadly used but often ill-defined term implying activities that go beyond crisis intervention, such as long-term development, building of governance structures and institutions or building the capacity of non-governmental organizations (including religious institutions) for peacemaking and peacebuilding. The United Nations distinguishes between several different kinds of intervention to bring about peace¹⁸. In addition to humanitarian aid or emergency assistance, designed to provide the immediate means of survival for populations at risk, the main categories of intervention are:

Peace-making ... implies interventions designed to end hostilities and bring about an agreement using diplomatic, political and military means as necessary. The focus lies in the diplomatic effort to end the violence between the conflicting parties, to move them towards nonviolent dialogue and eventually reach a peace agreement.

Peace-keeping ... means monitoring and enforcing an agreement — even by using force as necessary. Peacekeeping operations not only provide security, but also facilitate other non-military initiatives. It may include:

- a) assisting parties to transform from violent conflict to peace by separating the fighting parties and keeping them apart,
- b) verifying whether agreements are being kept,
- c) supervising agreed confidence-building activities,
- d) managing through third-party intervention (often, but not always done by military forces).

Peace-building ... are programs designed to address the causes of conflict, the grievances of the past and to promote long-term stability and justice. Often it is understood as the phase of the peace process that *takes place after peacemaking and peacekeeping*. On the other hand, peacebuilding is an umbrella concept that encompasses not only long-term transformative efforts, but also peacemaking and peacekeeping. In this view, peacebuilding includes early warning and response efforts, violence prevention, advocacy work, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements and the establishment of peace zones.

There is a great deal of human suffering related to violent conflicts, political instability or unjust policies and practices. While short-term humanitarian relief and crisis intervention are most important to reduce the immediate sufferings in violent conflicts, they are not enough in fragile states or post-conflict societies. There must be additional initiatives for post-conflict reconciliation, for the development of capacity for conflict transformation and for the building of sustainable peace. Meanwhile there is increasing awareness of the need to increase the capacities for nonviolent conflict transformation everywhere, even before open violence has occurred.

2.1 What is peacebuilding?

As you may expect, the term “peacebuilding” is not clearly defined and is used in a variety of areas¹⁹. It is most often used to describe work that has peace-enhancing outcomes, and it attaches great importance to how things happen. It involves a full range of approaches, processes and stages needed to transform towards more sustainable and peaceful relationships, just governance modes and fair structures. The list below might give a glimpse of the current state of understanding and discussion:

- ▶ Peacebuilding is the set of **initiatives** by diverse actors in government and civil society to address the root causes of violence and protect civilians before, during, and after violent conflict. Peacebuilders use communication, negotiation, and mediation instead of belligerence and violence to resolve conflicts. Effective peacebuilding is multi-faceted and adapted to each conflict environment. There is no one path to peace, but pathways are available in every conflict environment. Peacebuilders help belligerents find a path that will enable them to resolve their differences without bloodshed. The ultimate objective of peacebuilding is to reduce and eliminate the frequency and severity of violent conflict.
- ▶ Peacebuilding consists of a wide range of **activities** associated with capacity building, reconciliation and societal transformation. Peacebuilding is a long-term process that occurs after the violent conflict has slowed down or come to a halt. In a narrower sense, peacebuilding is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing the root causes and effects of conflict through reconciliation, institution building and political as well as economic transformation. This consists of a set of physical, social and structural initiatives that are often an integral part of post-conflict reconstruction and rehabilitation.

► Peacebuilding includes building legal and human rights institutions as well as fair and effective governance and dispute resolution processes and systems. To be effective, peacebuilding activities require careful preparation and participatory planning, coordination among various efforts, and sustained commitments by local partners and external institutions. According to Lederach, peacebuilding involves a **long-term commitment to a process** that includes investment, gathering of resources and materials, architecture and planning, coordination of resources and labour, laying solid foundations, construction of walls and roofs, finishing work and ongoing maintenance. He emphasizes that peacebuilding centrally involves the **transformation of relationships**.

► Peacebuilding is not primarily concerned with conflict behaviour but looks at the **underlying context and attitude** that give rise to violence, such as unequal access to employment, discrimination, unacknowledged and unforgiven responsibility for past crimes, prejudice, mistrust, fear or hostility between groups. It is therefore applicable work that can continue through all stages of a conflict. But it is likely to be stronger either in earlier stages before any open violence has occurred or in later stages following a settlement and a reduction in violent behaviour.

► Peacebuilding is a complex and lengthy process that requires the establishment of a climate of tolerance and respect for the truth. It encompasses a wide range of political, developmental, humanitarian and human rights **programs and mechanisms** (e.g.: reintegration of refugees, de-mining and removal of war debris, emergency relief, the repair of roads and infrastructure, economic and social rehabilitation).

► It is an overall **concept** that includes conflict transformation, restorative justice, trauma-healing, reconciliation, development and leadership — underlain by spirituality and religion. Peace-building is therefore included in concepts like:

- ▷ Re-integration of former combatants into civilian society
- ▷ Security sector reform
- ▷ Strengthening the rule of law
- ▷ Re-building of social institutions, strengthening participation of people in finding solutions for economic and social needs
- ▷ Improving the enforcement of human right
- ▷ Promoting conflict resolution and reconciliation techniques



2.2 Principles for peacebuilding

The central task of peacebuilding is to **create positive peace**, a social environment in which new disputes do not escalate into violence and war. Sustainable peace is characterized by self-sustainability, the absence of physical and structural violence and the elimination of discrimination. Moving towards this sort of environment goes beyond problem solving or conflict management. Peacebuilding initiatives try to fix the core problems that underlie the conflict and change the patterns of interaction of the involved parties. They aim to move a given population from a condition of extreme vulnerability and dependency to one of self-sufficiency and well-being. To achieve this, the main principles listed below should be taken into account²⁰.

Comprehensive

Comprehensive means having the ability to see the overall picture in order to effect change within it. Lasting peace can be achieved by addressing the multiple sources of conflict at various levels of society. This means identifying the needs of those involved, developing a vision of what should be worked towards, creating actions that might lead to achieving this goal, and constructing a plan that functions as a guide. To do this, one has to step back from the immediate day-to-day events and situate the actions within a broader vision and purpose.



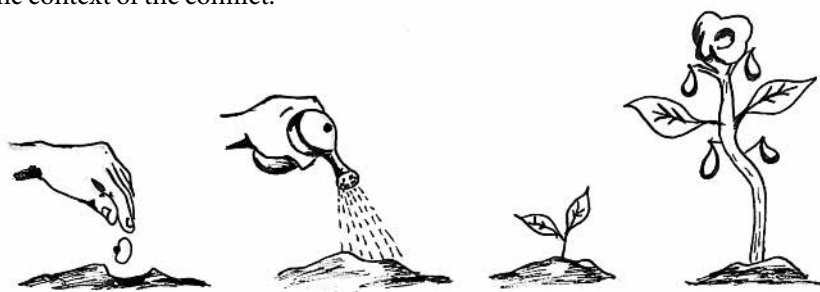
Interdependent

No one person, activity or level of society is able to design and deliver 'peace' on its own. Peacebuilding involves a variety of actors and roles, interconnected people, systems and activities. All things are linked and mutually affect one another. People are at the heart of peacebuilding, therefore peacebuilding is very closely connected to the nature and quality of relationships. It builds and supports the interdependent relationships necessary to affect and sustain the desired changes.



Sustainable

Peacebuilding is a long term prospect. Conflicts often span generations and flare up periodically into violent actions. To achieve sustainable peace, one therefore needs to pay attention to where the activities and energies are leading. This means not just thinking about and working on immediate and effective responses to issues and crises, but creating ongoing capacities within the context to transform recurring cycles of conflict and crisis. This means identifying and strengthening resources in the context of the conflict.



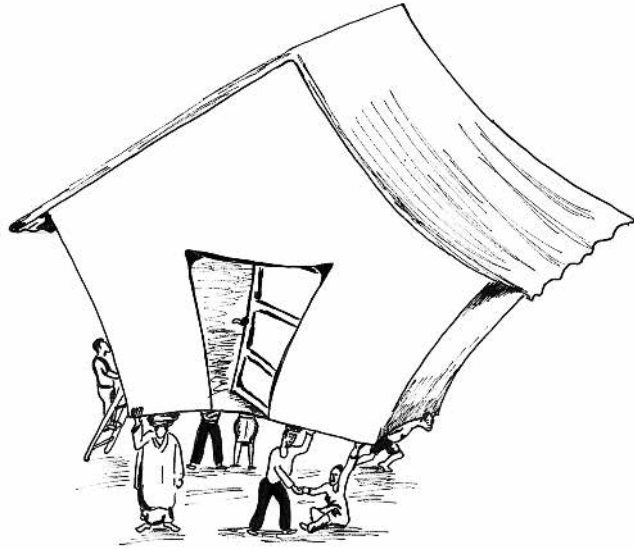
Strategic

Being strategic implies putting specific scheduled actions in place, responding proactively to emerging social situations and meeting immediate and specific concerns and needs. At the same time a larger and longer term change process must be reinforced. The design of peacebuilding actions should therefore be related to immediate needs and desired ideas for future changes (including the what, where and how of activities).



Infrastructure

Infrastructure is required to provide the necessary logistical mechanisms, social space and institutions that support the peacebuilding processes and effect the envisaged changes. Peacebuilding infrastructure can be compared to the foundations and pillars that hold up a house: while people and their relations are the foundations, the pillars symbolize the social spaces. Both need to transform from violence to increased respect and interdependence, increased involvement and the acceptance of individual responsibility for building peace.



2.3 Peacebuilding dimensions

Peacebuilding measures involve all levels of society, target all aspects of the state structure and require a wide variety of agents for their implementation. While external agents can facilitate and support peacebuilding, it must be driven by internal forces; it cannot be imposed from outside. Peacebuilding aims at creating an environment conducive to self-sustaining and durable peace, and to prevent conflict from re-emerging. Therefore parties must replace the spiral of violence and destruction with a spiral of peace and development. The creation of such an environment has the following three central dimensions. Each of these dimensions relies on different strategies and techniques²¹.

The structural dimension

The structural dimension of peacebuilding focuses on the social, economic, political and cultural conditions that foster violent conflicts. These root causes are typically complex and can include unfair land distribution, environmental degradation or unequal political representation. If these social, economic, political and cultural foundations that should serve to satisfy the needs of the population are not addressed, there can be no lasting peace. Therefore the parties must analyze the structural causes of the conflict and initiate social structural change.

The relational dimension

The relational dimension centres on reconciliation, forgiveness, trust building and future vision. Its focus lies in reducing the negative effects of conflicts (violence, war) through repairing and transforming damaged relationships.

One of the essential requirements for this transformation is *effective communication*. Through dialogue on all levels, parties can increase their awareness of their own role in the conflict, develop a more accurate perception of their own and the other group's identity and may eventually understand each other better. If supportive communication systems are in place, relations between the parties can improve, trust can be built and any peace agreements reached will more likely be sustainable. A crucial component of such bridge-building dialogue is *future imaging*, whereby parties create a vision of the commonly shared future they are trying to build. Often the parties have more in common in terms of their visions of the future than they do about their shared and violent past. If they know where they would like to go, it will be easier to get there. In addition to looking towards the future, parties must deal with their painful past. Reconciliation means recognizing both a common future, and the past wrongdoing. Therefore, what has happened should be dealt with and possibly forgiven if the parties are to renew their relationship and build an interdependent future.

The personal dimension

The personal dimension focuses on desired changes at the individual level. If individuals are not able to undergo a healing process, there may be social, political, and economic repercussions. The social fabric that has been destroyed by conflicts must be repaired and trauma must be dealt with.

Building peace must pay attention to the psychological and emotional layers of the conflict. After an experience of violence, an individual is likely to feel vulnerable, helpless and out of control in an unpredictable context. If the psychological aspects of experienced violence and its consequence are ignored, victims are at risk for becoming perpetrators of future violence. Victim empowerment can help to break this cycle. Peacebuilding initiatives should therefore provide or support appropriate programs for different levels and areas of the society (e.g.: one-to-one counselling,

rebuilding community structures, performing rituals or ceremonies, constructing memorials to commemorate pain and suffering, building mental health infrastructure and establishing professional training).

2.4 Peacebuilding agents

The roles and possibilities of intervention are different for those in elite leadership positions, religious leaders or the masses and their local leaders at grassroots level. Peacebuilding measures should therefore integrate civil society in all efforts and include all levels of society to play their specific roles in building a lasting peace. While top-down approaches are important, peace must also be built up from the bottom²². We believe that the greatest resource for sustaining peace in the long term is rooted in the local people and their culture. This belief is buttressed by the following quotes, taken from the CPS position paper of AGEH and EED “Christian peace work stresses the necessity of taking a holistic approach. This involves changes to people and institutions at a personal and interpersonal level as well as at community and society level. Accordingly, we are required again and again to strike the correct balance and the right combination of internal efforts to improve social justice and efforts to resolve conflicts without resorting to violence.... The work of the AGEH and EED within the CPS is based on the firm belief that peace can only grow from within a society. Peace, justice and the preservation of creation are not a goal that can be attained independently of one another. For this reason, many of our partner organizations tend to view CPS projects as part of their comprehensive work relating to social and development policy rather than as isolated peace projects... Peace cannot come from outside but rather must grow from within. It is consciously not used as an intervention instrument for foreign policy or as compensation for military operations.”²³

- ▶ Various **internal actors** play an integral role in peacebuilding and reconstruction efforts. The government of the respective country is at the same time the object and the subject of peacebuilding. While peacebuilding aims to transform various government structures, the government typically oversees and engages itself in this reconstruction process.
- ▶ A variety of local specialists including lawyers, economists, scholars, educators and teachers contribute their expertise to help carry out peacebuilding projects. A society’s religious networks can play an important role in establishing social and moral norms.

- **External agents** can facilitate and support peacebuilding. International actors assist through economic development aid and financial support to humanitarian relief, but also in the restoration of institutions and structures. There are different actors with specific roles, in general:
 - ▷ International institutions are the largest donors.
 - ▷ Private foundations contribute mainly through project-based financing.
 - ▷ NGOs vary greatly in their range of activity. Often they carry out small-scale projects to support and strengthen initiatives at the grassroots level. At times they are engaged in political advocacy as well.
 - ▷ The business and academic community and various grassroots organizations work to further these peacebuilding efforts.

3. Peace education

Peace education finds its motivation in peace utopias and in the visions of people who have shown that hopes and dreams are not necessarily individualistic, but can be combined with political commitment. In this sense many individuals serve as important role models in peace education; for example the vision of Martin Luther King Jr. that he spelled out in his “*I have a dream*” speech²⁴, or Mahatma Gandhi’s concept of “*satyagraha*” (persisting, holding firm to the truth²⁵). The ideas and visions they described became meaningful because they took specific steps towards freedom from violence and justice for everybody. Peace education is one step, one part of the process towards more justice and peace in the world²⁶.

UNESCO is regarded as one of the most important organizations for peace education. The following quote on ‘Education for a Culture of Peace’ underlines UNESCO’s commitment to peace education “The development of a holistic approach, based on participatory methods and taking into account the various dimensions of education for a culture of peace (peace and non-violence, human rights, democracy, tolerance, international and intercultural understanding, cultural and linguistic diversity) is its main objective.”²⁷

Much is possible if there is the will to make a difference.

3.1 What is peace education?

Peace education is built mainly on two pillars:

- ▶ peace and conflict research (see chapter 4. Peace & Conflict Studies),
- ▶ recipient-oriented practice which involves teaching peace in the classroom and beyond.

The foundation for all peace education work is the belief in the learning and educational ability of people. It therefore focuses on acquiring capacities, skills, values and knowledge that contribute to the establishment of a global and sustainable culture of peace. Peace education concerns all the stages of the individual and social lives of human beings.

It is, of course, correct to believe that human beings are capable of learning and that mankind can live peacefully together. On the other hand it is also correct to say that we humans are responsible for violence and war, and that we could — if we wanted to and were capable of it — end and prevent them. No doubt these issues underlie the phrase from the preamble of the 1945 UNESCO constitution “Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.”

However, the transition from changing the attitudes of individuals to changing social and international power structures is a long, difficult and exhausting road. Still, peace education makes sense and is one way to prepare towards achieving a culture of peace on the premises that no one is violent by nature and people want to live in peace and harmony. But the limitations of peace education have to be taken into account to avoid illusions concerning the effectiveness of its measures. Peace education can neither solve basic social problems, or unjustly distributed material resources, nor balance out the neglect of education.

The starting point for all forms of peace education is to recognize the following facts:

- 1) the existence of various conflicts between people, societies and states,
- 2) the existence of power structures on all levels of societies, and
 - ▶ the prejudices and stereotypes used to maintain unjust power structures,
 - ▶ the use of power structures to manipulate and exploit individuals towards readiness for and contribution to the outbreak of violence.

This clearly shows that it is necessary to analyse and understand social power structures and the interests and needs of the various parties at all levels and to find nonviolent ways of transforming conflicts. For peace education in general it is not enough to concentrate solely on changes in individual attitudes, but it is necessary to include the social, economic and political environment. Education and upbringing that favours humanitarian values tend to lead the individual to reject violence, to search

for nonviolent means of expressing conflicts and to engage socially and politically. These values are based on mutual and fair relationships; they cannot be acquired by only lecturing, but must be made an integral part of daily life. Peace education is therefore oriented towards educating people to take more responsibility for their own actions, and also to show more scepticism towards authority.

Conflicts can be influenced and steps to peace and justice can be achieved, bearing in mind that HOW you work is as important as WHAT you do.

3.2 The principles of peace education work

Peace education does not take place in a social no-man's land, but is always concerned with openly expressed or hidden conflicts. Some argue that dealing with conflicts is the central objective of peace education. Peace education makes an attempt to visualize matters of conflict and provide potential for nonviolent confrontation. In this way, peace education can help to influence the course of conflicts positively and sometimes even provide solutions. In any case, peace education aims to contribute towards making conflicts less violent.

Peace education always exists in contrast to a reality devoid of peace. It deals with initiating social and political learning processes aimed at developing favourable social behaviour and the ability to participate in politics. Like every other pedagogic effort, peace education is oriented towards long-term processes and changes. It is therefore only a limitedly suitable means of crisis intervention in the sense of a 'pedagogical fire brigade'.

Peace Education is founded on the following principles:

Openness

Openness is the starting point for initiating any learning process. It means to be open, ready and able to evaluate oneself. It includes assessing personal contributions to interaction with others and being ready to change own behaviours. To be open also includes listening carefully to others and their contributions to interactions.

Correspondence

Correspondence in this context means that the aims, educational content and learning methods must be compatible with each another. If peace is both — the destination and the journey — then what we teach and how we teach it must not be separated when we make preparations to work with people.

Nonviolence

Nonviolence means that force may not be used or instigated during the educational process, whether in a concrete conflict situation or for the purpose of organizing the learning process.

Verifiability

Verifiability in peace education suggests that the measures taken must be oriented towards the needs and problems of the respective audiences. The learning content and methods should be connected with the relative state of research.

Independence

Peace education must retain its independence at all times. The aim of peace education must never be to communicate specific moral values or even political judgments, neither in crisis situations nor in the face of growing pressure relating to a problem. The aims and contents of peace education therefore have to be identified and spelled out clearly. Peace educators nonetheless have to be aware that there is a danger of exploitation against the background of party-political interests and ideological differences.

Partiality

Partiality in this context means that peace education must unquestionably advocate for the interests of the victims of violence and war. Bear in mind that those who perpetrate violence are often victims themselves, for instance child soldiers.

3.3 The core elements of peace education²⁸

Gandhi said:

‘we must BE the change we wish to SEE in the world.’

The basis of peace education is to have a critical approach to conflict and violence. This includes:

- ▶ Being aware of violence in all its historically and socially changing forms. Violence is understood here as the destructive dynamics of conflict.
- ▶ Learning a constructive approach to conflict at all levels.
- ▶ Taking a preventative approach to violence.
- ▶ Preventing the negative dynamics of conflict escalation.

The following is dedicated to the main tasks and aims of peace education, which can be structured into three core elements, all of which are closely related.

Communicating the capacity for peace

This means understanding interrelationships, classifying developments and developing independent analyses and strategies to confront violence (& war). Peace education is carried out by people and is therefore a matter of personal capacity that involves awareness and knowledge concerning:

- ▶ individual requirements for peace skills,
- ▶ the individual's potential and capabilities,
- ▶ the causes of force and war, and
- ▶ the social and international determining factors relating to these.

It is not possible to do responsible peace education work without these capacities. At the same time, acquiring these personal capacities is not sufficient, but further knowledge and skills must be attained.

Mastering the art of peace

The most difficult task of peace education is to provide palpable and easily understandable instructions for personal capacity building. It requires the development of self-awareness and civil courage to master the art of peace. The most important precondition is to know and understand oneself, one's personal potentials and abilities. This encompasses a variety of issues:

- ▶ The *skill of self-reflection* is an important item for mastering the art of peace. It includes gaining a wide-ranging and deep knowledge of oneself and a better understanding of one's own reactions. The ability for self-reflection is also necessary to recognize problem areas and obstacles as and when they occur. Another aim of honest self-reflection is to change one's own image of being a victim, and thereby gain self-respect as a political subject.
- ▶ The ability to identify and correct one's own *prejudices*. This means having a knowledge of the individual prejudices and understanding them as a pre-conceived opinion about something, someone or a group. This also covers being aware of how these prejudices developed and being open and ready to correct them.
- ▶ The *moral standards* required for personal action need to be valued higher than an opportunistic 'moving with the masses'. This might require learning how to put distance between oneself and the pressure to conform to the existing standards. Or it could require developing intolerance towards violence on a personal, social and cultural level.
- ▶ Becoming aware of one's personal *fears*. This covers not only the awareness of personal fears, but also finding ways to deal with them. This might include

the fear of the one's personal potential for violence and what it requires to develop alternatives.

- ▶ Acquiring *cooperative and social skills* means acquiring the ability to live and survive in a given social environment. This involves working in and with groups and being aware of the effects of one's own actions towards others and the surrounding environment.

- ▶ Acquiring the ability to *express one's own opinion*. Voicing one's own thoughts and ideas is not restricted to the space of family or friends, but extends to openly expressing one's opinion in the community, in the street and even to the authorities.

- ▶ Civil courage is inconceivable without taking *personal responsibility* for one's own actions, its effects and consequences towards oneself and others. It might be that the individual's actions have negative effects on other people and result in personal disadvantages. This has to be taken into account and consciously risked. This could also mean disobedience or refusing to delegate responsibility to the authorities. Civil courage should not be understood as rudeness, but as an expression of growing independence and the readiness to confront authority in a nonviolent manner.

Ability for peace activity

An inseparable part of peace education is to become active, to use the knowledge and skills acquired and transform them into nonviolent actions. Peace education has the task of encouraging the political commitment of citizens with the aim of positively influencing political decisions and development at community, state and international levels towards a more just society.

This being the case, peace activity in everyday life must try to give opportunities to as many people as possible and can therefore take various forms at the different levels of societies. The kind of intervention must be carefully selected to fit the context, level and content. This might range from passive acts of civil disobedience, like refusing to vote, to active methods, for instance public speeches, blockading, striking or refusal to pay taxes. It may involve gathering information on a specific issue or multiplying the peace education acquired amongst family, groups, associations or religious groups; it could mean organizing public prayer or peaceful demonstrations against an unjust system; it could be the identifying of unjust structures or prejudices at church, at school or in the workplace, or be demonstrated by opposing violent acts whoever the perpetrator.

3.4 Peace education challenges²⁹

Peace, lifestyle, conflict and war are closely related, especially in today's global world. Conflict is often about securing prosperity and the need for security on the one side; it is about the disadvantages and destructive events of applied violence on the other side. For sure it is possible to put a brief end to personal conflicts by applying violence. On an international level, invading countries militarily are clear demonstrations of violent actions (even if this perhaps appeases those occupied in the short-term). But these actions neither solve conflicts on the individual level nor lead to countries being managed more fairly or regions being stabilized. The recent examples of war and destruction in Afghanistan or Iraq serve as clear indicators of the fact that violence only creates more violence. The following two statements support this:

"... if a village is bombed to kill one terrorist, then you have killed one terrorist and created one hundred new ones."³⁰

"Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hatred and bitterness can never cure the disease of fear; only love can do that."³¹

For a long time, peace and conflict researchers have been pointing out that conflict can no longer be solved with force (military) in a modern world. Neither on the personal nor on the international levels, where war is without a doubt a particularly brutal form of collective acting out of violence. According to many advocates for peace, violence and war could be surmounted if this was desired.

Taking these thoughts into consideration, the question we — especially those living in the northern hemisphere — must ask ourselves, is about the price we are prepared to pay to satisfy our own needs for security and prosperity and maintain or improve our individual lifestyles.

Dealing with conflicts constructively is always a challenge, but may be the most important key to developing a culture of peace. At the beginning of such an approach there should be readiness to develop empathy with ourselves, our close and our distant neighbours.

Attitudes that work towards achieving peace

- ▶ Think positively — the aim is to develop positive mindsets in one's context.
- ▶ Be compassionate and do no harm — these are empathetic qualities like kindness and friendliness.

- ▶ Discover inner peace — this means finding ways to deal with one's own psychological conflicts.
- ▶ Learn to live together, against the polarization of human beings.
- ▶ Respect human dignity, based on human rights, duties and justice.
- ▶ Be your true self — this means acquiring the strength of character to be honest, direct in expressing one's needs, feelings and thoughts without letting others down.
- ▶ Develop critical thinking — this is an essential skill for creative problem solving.
- ▶ Resolve conflicts non-violently — this is an essential intellectual skill necessary for sustainable conflict transformation including areas like analysis, active listening, mediation, creative problem solving and alternative solution seeking.
- ▶ Care for the planet — take part in the global education for the masses.

4. Peace & conflict studies

Peace studies is an interdisciplinary effort aimed at the prevention, de-escalation and transformation of conflicts by peaceful means, thereby seeking 'victory' for all parties involved in the conflict³².

Peace and Conflict Studies is a social science field that identifies and analyses violent and nonviolent behaviours as well as structural mechanisms for social conflicts, with a view to understanding the processes that lead to more desirable human living conditions. It is therefore:

*... a pedagogical activity, through which educators transmit knowledge to students,
... a research activity, through which researchers create new knowledge about
sources of conflict.*

Peace and Conflict Studies can be classified as:

- ▶ Multidisciplinary — encompassing elements of politics and international relations, sociology, psychology, anthropology and economics.
- ▶ Multilevel — peace studies examine intrapersonal peace, peace between individuals, neighbours, ethnic groups, states and societies.
- ▶ Multicultural — true multiculturalism remains an aspiration, as most peace studies centers are still located in the West.

- ▶ Both analytic (using logical methods of thinking to understand) and normative (describing rules, settings or standards).
As a normative discipline, peace studies involves value judgments, such as “better” and “bad”.
- ▶ Both theoretical and applied.

4.1 Historical background

4.1.1 Peace as a pedagogical activity

- ▶ American student interest in peace studies first appeared in the form of campus clubs at U.S. colleges in the years immediately following the American Civil War (1861–1865). These were student-originated discussion groups, not formal courses included in college curricula.
- ▶ The First World War (1914–1918) was a turning point in Western attitudes to war. At the Paris Peace Conference in 1919, the then US President Woodrow Wilson proposed his famous *14 Points* for peacemaking, intended to ensure a peaceful future (these included breaking up European empires into nation states and the establishment of the League of Nations).
- ▶ After World War II (1945), the founding of the UN system provided a further stimulus for more rigorous approaches to peace and conflict studies to emerge. But it was not until the late 1960s in the United States that student concerns about the Vietnam War (1945–1975) forced universities to offer courses about peace, whether in a designated peace studies course or as a course within a traditional subject.
- ▶ As the Cold War ended in 1989, peace and conflict studies courses shifted their focus from subjects about complex international conflict to the areas of political violence, human security, democratization, human rights, social justice, welfare, development and producing sustainable forms of peace. The shift in interest from conflict management approaches focused on ‘negative peace’ towards conflict resolution and peacebuilding approaches which aim at ‘positive peace’ emerged rapidly around this time.
- ▶ The number of peace studies programs around the world grew rapidly during the 1980s, as students became more concerned about the prospects of nuclear war. A proliferation of international organizations, agencies and international NGOs began to make progress in research.

4.1.2 Peace as a research activity

- ▶ Although individual thinkers had long recognized the centrality of peace, it was not until the 1950s and 1960s that peace studies began to emerge as an academic discipline with its own research tools, a specialized set of concepts and forums for discussion such as journals and conferences.
- ▶ Beginning in 1959, with the founding of the Peace Research Institute Oslo – PRIO (associated with Johan Galtung), a number of research institutes began to appear.
- ▶ In 1964, the International Peace Research Association (IPRA) was formed. The IPRA holds a biennial conference. Research presented at its conferences and in its publications typically focuses on institutional and historical approaches.
- ▶ In 1973, the Peace Science Society was established — its website hosts the second edition of the ‘Correlates of War’, one of the most well known collections of data on international conflict. The society holds an annual conference, which is attended by scholars from all over the world, and publishes the journals *Journal of Conflict Resolution* and *Conflict Management and Peace Science*.
- ▶ In 2001, the Peace and Justice Studies Association (PJSA) was formed with members from around the world. The PJSA publishes a regular newsletter (*The Peace Chronicle*), and holds annual conferences on themes related to the organization’s mission ‘to create a just and peaceful world’ through research, scholarship, pedagogy, and activism.
- ▶ Agendas relating to positive peace in European academic contexts were already widely debated in the 1960s. By the mid-1990s peace studies curricula in the US had shifted from negative peace and the ending of violence, to positive peace and the conditions that eliminate the causes of violence. As a result the topics had broadened enormously. Already by 1994 the course offerings in peace studies included topics such as “north-south relations”; “development, debt and global poverty”; “the environment, population growth and resource scarcity” and “feminist perspectives on peace, militarism and political violence.”
- ▶ For some years, there has been debate about how realistic it is to use an approach that targets a win-win outcome for all the parties to a conflict. Especially in circumstances involving genocide, this question looms large and demands new approaches.

4.2 Peace and conflict studies today

- ▶ ... widely researched and taught in a large and growing number of institutions and locations. The number of universities offering peace and conflict courses is hard to estimate. Most importantly, programs and research agendas have now become common in institutions located in conflict, post-conflict and developing countries and regions.
- ▶ ... now well established within the social sciences: comprising many scholarly journals, college and university departments, peace research institutes, conferences, as well as outside recognition of the utility of peace and conflict studies as a method.
- ▶ ... open to new approaches like the more comprehensive approach of conflict transformation that embraces different processes and approaches that are needed to address conflict constructively.
- ▶ Finally, peace and conflict studies debates have generally confirmed, not undermined, a broad consensus (western and beyond) on the importance of human security, human rights, development, democracy, and the rule of law.

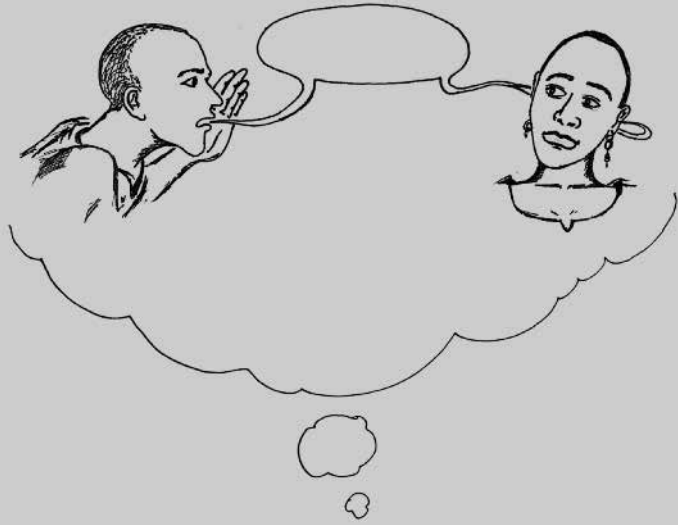
One of the fascinating developments is the military interest in peace and conflict studies, as the military is an institution usually committed to fighting³³. The following thoughts buttress the idea to encourage military personnel to undertake peace and conflict studies:

- ▶ respect but do not privilege military experience,
- ▶ teach the just war theory,
- ▶ encourage students to be aware of the tradition and techniques of nonviolence,
- ▶ encourage students to deconstruct and demythologize military virtue,
- ▶ recognize the importance of military virtue.



II.

COMMUNICATION



1. Communication – the basic tool for conflict transformation

Communication, peace and conflict are related, as illustrated at various points in this resource book. They are interconnected in terms of how to work at resolving and transforming conflict. Communication training involves practicing communication skills and imparting a basic humanistic attitude to enhance the ability to live peaceably together. This implies the need to understand what happens when individuals communicate, to be aware of the external and internal influences, and to know how these influences affect one's ability to send and receive information¹.

According to the Latin word *communicare*, communication means *sharing*. This includes sharing of knowledge, needs, feelings, values, thoughts, perceptions, ideas, opinions and interests... People communicate to achieve something, whether the 'something' is to develop a relationship, spread information or make informed decisions. Communication is *the tool* and if used effectively creates a bond between people, communities and nations. People rely on appropriate forms of communication to achieve their intended goals through articulation, analysis and interpretation of the concerns of the parties involved. The use of culturally appropriate means of communication is one of the most important keys to the transformation of conflict and the building of peace.



2. Facts about communication

2.1 It is impossible to NOT communicate

Whenever there is a face-to-face situation, information is being expressed and interpreted — even without words. Whatever we say with words or our bodies, however we behave, even if we look away or keep quiet, we express something to our communication partner(s).

2.2 All communication has aspects of content and relationship

In communicating, the sender always expresses his relation to the receiver². This can be unconscious or conscious. E.g.: a student asks the teacher: “Please explain, I didn’t understand.”

- ▶ the content in this message is the need for additional information
- ▶ the relationship between the communication partners might be expressed with the answer to the question: ‘what does the student (sender) think about the teacher?’

For example: ‘I think you can answer’, or ‘I trust you’ or
‘Let’s see if you can answer — are you really that clever?’

If the relation between sender and receiver is rational, the relational dimension is mostly unconscious and the content of the message is more important.

If the relation between sender and receiver is irrational, the relational dimension can easily become overwhelming. This means the sender is more concerned about telling the recipient (individual or group) how they are perceived than about the content of the message.

Showing the kind of relationship there is between communication partners is done through the use of words and how a message is sent and received. The action (including elements of verbal, para-verbal and nonverbal communication) shows the self-esteem of the sender but also the regard or respect the people who communicate have for each other. For instance:

- ▶ a proposal is not accepted (although there is an agreement on the content) as it comes from the ‘wrong’ person,
- ▶ students forgive the teacher for giving them a wrong answer (content) when they are in good relationship but will blame or reproach the teacher if the relationship is not satisfying.

2.3 Communication can be digital or analog

Digital in the context of communication means that the signs are precisely defined, the meaning is clear and the same for everyone (e.g.: language, letters, numbers or symbols)

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Analog in this context means that the signs and codes are not clearly defined and individuals interpret it differently (e.g.: body language/para-verbal: tone and way of expressing). Every nonverbal form of expression is a continuous channel of communication, but how one acts or reacts is seldom consciously realized.

The trainer smiles after a comment of a participant without verbally saying anything. The participant is confused: was the smile confirmation? appreciation? or contempt?

2.4 Communication is symmetric or complementary

Symmetric means there is an equal relationship which is mirrored in the way sender and receiver are communicating, e.g.: similar speaking time for each communication partner:

- ▷ friends discussing,
- ▷ colleagues exchanging ideas.

Complementary means that the behaviour of speaker and listener balance each other, it means that the individuals act differently, but both accept the differences, for instance: one speaks a lot, the other less. If the communication scheme corresponds to the existing relationship accepted by both, this balance might be expressed in how they act with each other. The communication partners depend on each other and generally accept the differences in their power relations. If one does not accept the difference the dialogue might escalate:

- ▷ a village chief with his subordinates,
- ▷ the boss of an agency and the ordinary workers,
- ▷ a teacher with her pupils.

2.5 Implicit and explicit messages

A message can be explicit or implicit.

Explicit means that the words or signs explain the content of the message with no other interpretation possible. The receiver understands the content of the phrase and in the case of a question knows exactly what is requested, for instance:

- ▷ “I am from Bafut.”
- ▷ Speaking the words “Mary, bring me a glass of water to drink.”

Implicit means that the message gives room for different interpretations and therefore the understanding is not absolutely clear. Somebody who consciously sends implicit messages can easily deny “I didn’t say..., I didn’t mean...” Keep in mind that nonverbal communication is often implicit. Possible implicit messages to the two explicit examples could sound like:

- ▷ just talk in the dialect spoken in the area of Bafut, assuming the receiver knows where this dialect is spoken and consequently knows where I come from.
- ▷ I say “Mary, there is no water”, assuming that Mary, the receiver, understands that I am asking for a glass of water to drink. But by not specifying my request it could also mean that I want water to take a bath, do the laundry, water the garden or wash my car...

2.6 Congruent and incongruent messages

Congruent means that all communication signals and signs point in the same direction; that they harmonize. The various types; verbal, nonverbal and para-verbal communication, are combined into a single message. The listener then receives a clear message as the meaning of the words spoken is reinforced by the tone of voice and accompanied with appropriate body language.

Incongruent can be described as “two souls in one heart” and is also called double-bind messages. It means that words and nonverbal signs or para-verbal communication don’t match. This behaviour confuses the listener as one does not know to

which of the messages to react. Incongruent messages are often sarcastic or ironic. Some examples:

- ▶ Context: “I love the way you cook” when all the food is burnt (sarcastic).
- ▶ Formulating/exaggeration: “I’m dying!” when one has a bit of a stomach ache (ironic, caricature, exaggerate).
- ▶ Body language: mimic and gestures expressing a positive relationship: “I like you”, combined with negative body language (turning away, closed posture).
- ▶ Para-verbal communication: “I’m very much looking forward to seeing you for dinner next week” by smiling but talking in a very cold manner and with an uncaring tone of voice.

Why send incongruent messages?

- ▶ The person is not clear in her/himself (did not sort out or prioritize the issue) but feels pressured to express something.
- ▶ The person consciously does not make her/his own standpoint clear and is therefore able to deny if approached.
- ▶ The person does or says something in such a way that the receiver understands it means the total opposite. In this case the speaker said the correct words and is therefore not responsible for problems that might follow. Sometimes this behaviour is not conscious, but sent nonverbally. One speaks out the words “*I’m delighted and hope you can come*” in a para- and non-verbal way that indicates “*Please stay away!*”.

The sender’s confusion:

It could mean something is pressuring me but I don’t want to talk about it now. When one is not clear in oneself the sender might expect from the listener either ‘please care for me’ or ‘leave me alone’.



The receiver is confused

as however one acts s/he could get negative feedback from the sender.

If s/he is caring, the reaction could be ‘My God I told you leave me alone!!’; if s/he is not caring, the reaction might be ‘I’m disappointed because I hoped you would feel for me and care.’

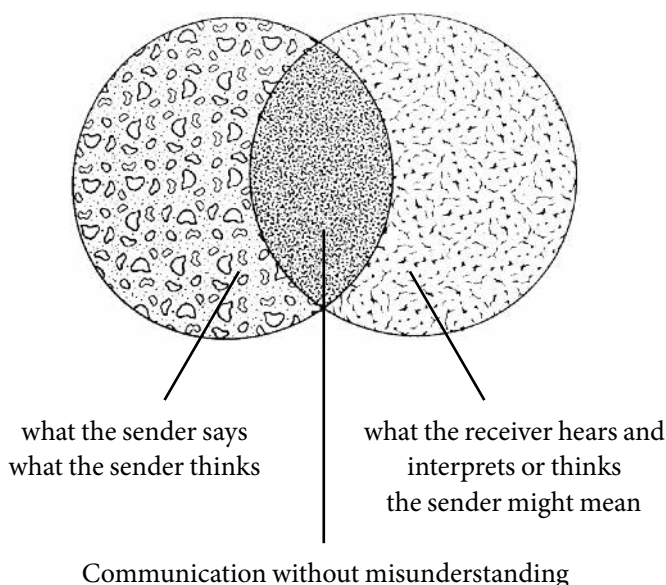
2.7 Our own fantasy

Sometimes one reacts not to how people really are, but to what one imagines them to be. This means people often behave in accordance with their fantasy, to what one thinks or imagines the other person's thoughts or feelings are:

"I will not call her, I'm sure it would annoy her."

"He looks tired; I should not tell him about my problems with my child right now."

How can this be dealt with? It is not advisable to suppress 'my' fantasy, but to realize that it is a part of me and that my fantasy about another person(s) can be correct or not. One can keep the imaginary thoughts for oneself and act accordingly; or one can share these private thoughts with the other person and check whether they are correct.



It's a matter of clear communication that helps us to correct our incorrect thoughts. If we do not share our thoughts (fantasy) they can easily develop into a self fulfilling prophecy:

- ▶ thoughts not expressed hamper communication (thick air) and may damage relations
- ▶ feelings not expressed can turn into poison for the soul (inside – intrapersonal).

Sharing with others what we feel and think — whether positive or negative — is the basis for an open & honest relationship. The only person who knows whether the receiver's fantasy is correct, is the sender. Thoughts like 'I know better (than you) what is wrong with you' or 'I know exactly what is happening with you' ... and acting accordingly (to this fantasy), can effectively damage communication.

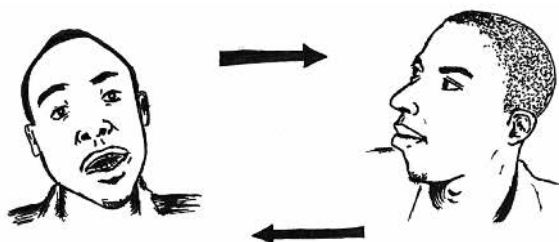
3. Types of communication

Communication is a transaction or an interaction between at least two individuals (communicator A: sender/speaker and communicator B: listener/receiver).

Communication takes a variety of forms:

- ▶ speaking – verbal and para-verbal communication
- ▶ body signals – non-verbal communication
- ▶ listening and interpreting messages.

Both people send and receive information simultaneously.



Sending information can take the form of non-verbal messages (body movement, for instance nodding your head or raising your eyebrows) and verbal expression (the words spoken accompanied with para-verbal signs which means how the words are spoken, the tone of voice and the volume).

Information is received through all the senses, by interpreting the verbal and non-verbal messages and responding accordingly by giving verbal or non-verbal feedback to the message received.

3.1 Verbal communication

Verbal communication is the process of sending and receiving a spoken message. It is not only the words and the content of the words spoken, but also the tone of voice, the audibility and the volume (sometimes called para-verbal communication) — as a whole, the vocal expression. Consider, therefore that often **it’s not what you say, it’s how you say it**. The following phrase supports this and goes further towards using communication as a tool for proper understanding and living together in peace:

“Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear.”
Ephesians 4:29

For facilitators, teachers, multipliers and public speakers ... who communicate to and with large groups of people or address large audiences, communication is the main and basic tool. Concerning verbal communication one should therefore try to make this tool most effective. Here are some aspects to keep in mind:

- ▶ Vocal energy is vital for engaging an audience.
- ▶ Audiences absorb a message 10 – 15 words behind the speaker’s delivery.
- ▶ A pause provides a powerful point in a presentation.
- ▶ Put emphasis on your vocal expression.
- ▶ Use simple language.
- ▶ Watch your grammar.
- ▶ Avoid jargon, slang, and acronyms.
- ▶ Remember that 40 percent of the success of communication is in the oral delivery.

3.2 Non-verbal communication

Non-verbal communication describes a range of signs and behaviour which we express with and through our body. Besides facial and bodily expressions (body movements or body language), non-verbal communication includes clothing or body painting and, in a wider sense, also pictures, drawings, the uncountable variety of signs and symbols or the manner in which a room is decorated. Written communication is either included as part of nonverbal or verbal communication, depending on the scientist or author. What always has to be taken into consideration is that the specific meaning of non-verbal communication depends on the respective cul-

tural context. In other words, nonverbal communication is culturally specific and not universal. In this book we concentrate on bodily expressions when referring to non-verbal communication that covers:

Body posture: Mirrors tension, tiredness, energy level, relaxation, confidence.

- ▶ Someone who is nearly falling asleep is not able to walk as light as a feather...
- ▶ An 'open' body posture is required to recognize and accept credibility, reconciliation or apology.

Body contact / proximity: Shows what is accepted as comfortable body distance between people, showing the degree of intimacy.

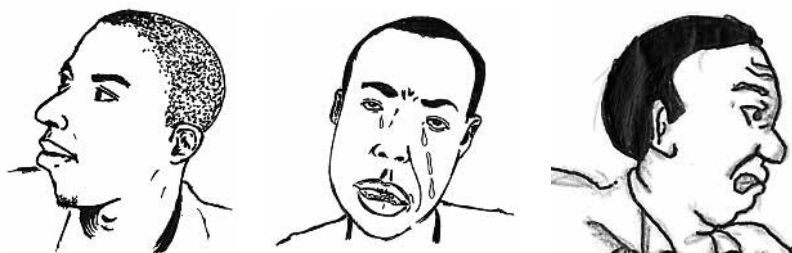
- ▶ Barrier signals (for instance folding your arms across your chest) allow you to maintain your distance.
- ▶ A stranger comes too close, resulting in feelings of discomfort or embarrassment.
- ▶ The ways of greeting and parting — shaking hands, kissing, hugs. Shaking hands is generally done as a ritual of politeness; in ancient times it was performed to hinder the opponent from hitting you.

Body movement: differs for the various movements one might perform.

- ▶ While in one culture nodding one's head up and down means "yes," it might mean "no" in another culture. This non-verbal message has entirely different meanings in two different cultures and is therefore interpreted differently within a particular cultural context.
- ▶ Rubbing hands together can mean excitement or a sign of optimism.
- ▶ Nail biting is a behaviour that often signifies anxiety.
- ▶ Scepticism might be nonverbally expressed by putting your hand over your mouth.

Gestures: Can stand by itself, complete or reinforce verbal communication.

- ▶ Movement of hand and arms while telling a story.
- ▶ Chin stroking might mean making a decision.
- ▶ Index finger pointing upward is often recognized as listening with interest.



Facial expressions: show emotions or attitudes.

- ▶ Smiling when happy, crying when sad, frowning when concentrating.

Eye signals: Means eye movements, length and direction of gaze.

- ▶ A child that is crying is not happy. The communication with the parent functions through the ears and eyes of the parents, who take action after they see and hear the child.
- ▶ People in a close relationship might be able to communicate with eye signals only.
- ▶ “If looks could kill...”

Appearance: Physical appearance conveys one's status, occupation, feeling, personality and culture. The way we dress, our hairstyle, make-up...

- ▶ Office codes – men have to wear ties in some offices; nurses, pupils, pastors, the army and the police wear uniforms.
- ▶ Groups have uniforms to show their unity and sense of belonging to the group.

Smell: Can attract or repel people.

- ▶ People use perfume to feel pleasant for themselves but also to attract others.
- ▶ A person who does not bathe for a long period may not attract others to come close.

Taste: “The best way to a person's heart is through their stomach”.

- ▶ Good food in a comfortable atmosphere will influence communication.

Body language in conflict

Non-verbal body language plays a central role in conflict de-escalation and constructively transforming conflicts. Whether consciously or unconsciously, people in conflict express their mutual attitudes using body language, and everyone conveys non-verbal signs of escalation or de-escalation at all times. Body language constitutes a direct expression of what is happening in a person, even if we claim something else in words. Misunderstandings and problems can easily result if feelings are 'wrongly' expressed or perceived (my fantasy).

Furthermore, symbolic actions play a particularly important role in ending conflicts, both in the private and the public spheres. Gestures of humility and reconciliation signal that the phase of confrontation has come to an end, and that a new phase in the relationship has begun.

4. Means of communication

Communication is a complex process that involves the whole human body – we use all our five senses for sending and receiving. A person does not purely talk verbally, but underlines his/her words at the same time through facial expressions, various gestures and body movements. Combining various appropriate means of communication increases the effectiveness of communication.



Hearing using ears to listen to sounds, voices, words.



Seeing using eyes to give and receive signs (e.g. a baby is unable to form words, but communicates by other signs that are understandable to the carer).



Touching using physical contact to either hurt, inflict pain or injure (beat, touch something very hot) or to effect positive feelings in others (a mother gently strokes her child).



Smelling using the nose to listen to smell/scent that can either attract or repel (someone who has an unpleasant odour might not invite others to come closer, while the scent of a good perfume or the aroma of a favourite meal attracts people closer.)



Tasting using the tongue to either attract or repel by taste: a nice dinner in a good atmosphere might influence people in a positive way.

Additional experiences show that communication is more effective when various means of communication are combined. For example:

Hear: You hear the statement ‘apricot tastes nice’, but you have never seen an apricot and never eaten one. How will you know what an apricot looks and tastes like and if this is a correct statement?

Hear & see: You hear the statement ‘apricot tastes nice’ and see the fruit, but you still don’t know the taste.

Hear & see & do: You hear the statement ‘apricot tastes nice’; you see the fruit and eat it. Now you can agree or disagree with the statement ‘apricot tastes nice’.

5. Steps in communication

The fundamental principle of communication is that there is a *sender* and a *receiver*. The sender transmits ‘something’ by putting this into signs — into a message. The receiver then interprets the ‘something’, the signs, the message that was sent. Note that the single steps mentioned below happen rapidly and mostly unconsciously in one’s mind.

Sender/Speaker



Decision: A person decides to transmit/send a message (idea, thoughts, statement...) to someone else (or a group of people).

Encoding: The person organizes the means for transmission. It means to find the correct verbal, para-verbal and nonverbal means for what one wants to send. This might be the kind of words in the most appropriate language, the tone of voice, the facial expression, body movement...

Transmission: The message is delivered through words, body language, tone of voice, facial expression and body movements (verbal, para-verbal and non-verbal).

Even when the words and/or signs to be conveyed are carefully selected, there is no assurance that the receiver will fully understand or interpret them as intended.

Receiver/Listener

Receiving: The message is received by the listener. The listener uses all their senses to receive the message: ears, eyes, touch, smell and taste. Something may distract the receiver (surrounding noise, personal thoughts or feelings, poor concentration, lack of interest, inability to listen...) and only parts of the message arrive.



Decoding: The message is decoded. The receiver assigns meaning to the words and signs received. The receiver interprets the message, based on her/his own physical, mental or emotional constitution, knowledge and background. The understanding of the message can be quite different from what was transmitted by the sender.

Reaction: After the receiver has decoded the message, some action is taken. The reaction can be verbal and/or nonverbal. Note that although one keeps quiet and does not move any part of the body, this silence is also feedback. However one reacts, even if the interpretation is incorrect, the receiver might proceed as though s/he has correctly understood. If the receiver doubts if s/he understood the message correctly, s/he may ask for clarification.

The sender only knows if the receiver has understood the message correctly through the receiver's reaction. In most cases, what is sent and received doesn't match totally (see own fantasy). But the communication partners seldom check (give feedback) whether mutual understanding took place or not. The sender's ability to transmit a clear message maximizes the chances for perfect understanding.

6. Levels of communication

Communication is a complex process, which can take place in many different ways and on different levels. We communicate in different styles, intensity and closeness with different people, in diverse circumstances or cultures. Depending on the amount of people involved in communication we might be limited in our speaking and listening ability (use of all the senses), the possibility of giving immediate feedback, the possibility of raising questions or asking for clarification.

Intrapersonal communication ... is the communication process which takes place within one person.

E.g.: *thinking, talking, singing to oneself*



Interpersonal communication ... describes the communication which takes place between 2 or 3 people. The expression of communication can be verbal and para-verbal (talk) and/or non-verbal (body movements). If the communication partners are present in the same place, they can observe each other's verbal and nonverbal signs. If the communication partners are not in the same place, they can still communicate directly with each other by writing to each other, talking on a phone or by using other technologies like the internet or radio. Keep in mind that these technologies provide an opportunity for direct communication, although there are restrictions to using and listening to verbal and non-verbal signs.

E.g.: *dialoguing together, storytelling, use of proverbs and music, talking on the phone, writing emails and letters*



Small group ... the communication that takes place between 4 to 12 people. Although direct communication is possible between all the members of the group when present in the same place, there are restrictions concerning talking time and limitations regarding listening to each other's nonverbal signs.

E.g. *discussion, singing for and with each other, storytelling, drama, use of proverbs and parables, internet exchanges*



Public speaking ... describes the process wherein one person is communicating to/with many people. Sender and receiver are present in the same place and verbal and nonverbal communication takes place. Although immediate reaction by the receivers may be a possibility, it is limited (number of receivers, speaking time). The sender might use technical aids (microphone) to ensure the listeners receive at least the verbal message.

E.g.: teacher lecturing in class, pastor preaching to congregation, group president informing group members, master of ceremonies talking to the audience



Mass communication ... describes the communication of one person addressing a large number of people. On this level, communication can only take place using technical aids such as TV, radio, the internet, newspaper, books or magazines... Sender and receiver do not have to be in the same place at the same time. Generally, the sender has no direct contact with the receivers. Depending on the kind of technology used, nonverbal signs cannot be observed by the receivers. Additionally, there is hardly any possibility of giving immediate feedback to the sender (by the receivers).

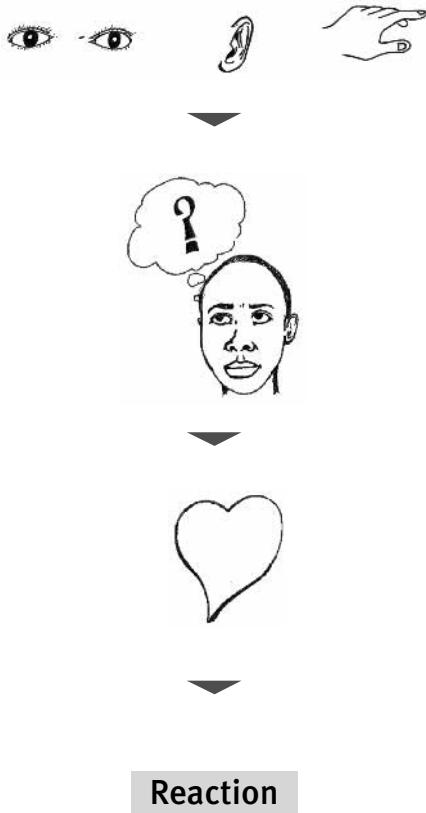
E.g.: a journalist publishing an article in the newspaper or on the internet, a president addressing the nation on TV or radio, a mobile phone company sending information to their customers by text message, an author writing a book, an organization spreading information nationwide via posters, an artist exhibiting paintings, a filmmaker showing a film...



7. Receiving and sending

7.1 The cycle of communication

When receiving a message, intrapersonal proceedings or steps are happening in a person before one reacts. In general we follow this scheme:



Observing means to perceive, hear, see or notice something through our senses.

Interpreting means attaching meaning to what has been observed, to what was perceived. There is always a chance of either fully understanding the message, obtaining the core information or misinterpreting what has been observed. It is important to be conscious that the interpretation can be correct or incorrect.

Feeling means answering to the observation and interpretation of the message with the emotions that emerge within the receiver. There is no question of whether a feeling is correct or not — a feeling is a fact.

Reacting means that feedback, an answer, any kind of reaction follows. One should consider that the reaction to a message is based on individual emotions.

Example: A wife tells her husband that she decided to start education classes. He reacts nonverbally by frowning.

What could this lead to in the receiver (wife)?

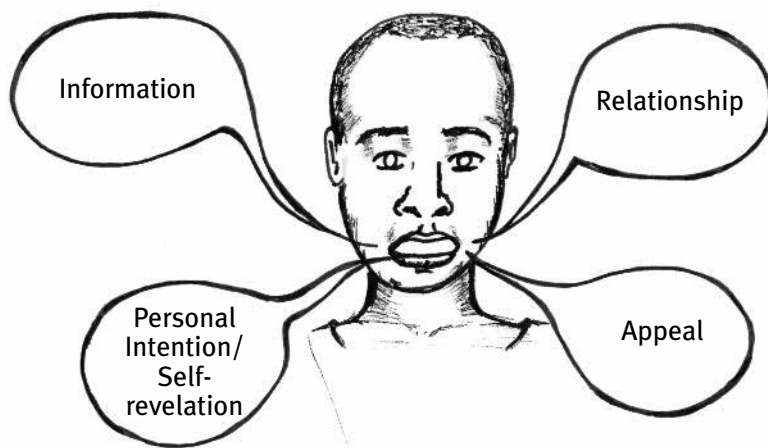
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|----------------|---|---|
| Observation | → | <i>I see you frowning.</i> |
| Interpretation | → | <i>I guess that you don't like what I want to do.</i> |
| Feeling | → | <i>I am disappointed and angry because I hoped to get your support.</i> |

These intrapersonal proceedings are important elements of our consciousness cycle. The more we know what is happening in us, the better we understand our own reactions. This inner clarity is an important precondition for interpersonal communication. Therefore, keep in mind that:

- ▷ how one reacts to a message is one's own, individual reaction, and
- ▷ when communicating there's always the possibility to re-check for correctness.

7.2 The four sides of a message

A communication package never arrives as it was sent! For instance, there can be unclear information on the sender's end or wrong interpretation on the receiving end. Generally, there are four main aspects, dimensions or levels included in each message, which are:



All four aspects must be properly recognized and taken into consideration when communicating. This is important to send clear and understandable messages (sender) as well as to interpret the message correctly (receiver). Communication can be complicated because the sender may stress one of the dimensions and the receiver in principle has the choice to which dimension of the message sent s/he is reacting.



The following examples might explain this:

Husband and wife are sitting at the dining table, the husband asks "What are these red things in the soup?"

The wife answers "You can eat somewhere else if you don't like the way I cook."

It could be that the husband only wanted information about the ingredients, while the wife 'listening with the relationship ear' hears the husband criticizing her way of cooking. She is reacting accordingly based on her own interpretations, thoughts and emotions.



There are many possibilities of interpretation; let's look at some, using the four dimensions in two examples:

	Husband – Sender	Wife – Receiver
<i>Information</i>	There is something red in the soup	There is something red in the soup
<i>Self-revelation/ Personal Intention</i>	I don't know what these red things are	I don't like that
<i>Relationship</i>	You know what these red things are	You are a bad cook
<i>Appeal</i>	Tell me what these red things are	Learn how to cook yourself! Just get out of my sight!!

Example: A father meets his daughter walking with a young guy and shouts at her: "What are you doing with this strange guy? Go home immediately!"

	Father – Sender	Daughter – Receiver
<i>Information</i>	I want you to go home immediately. I want to know who this young man is.	You tell me to go home now. You want to know who this guy is.
<i>Self-revelation/ Personal Intention</i>	I don't know who this young man is. I fear he is not good for you. I don't know if I can trust you, as you promised to take care of your siblings. Instead you hang around with strangers.	You are angry with me. You don't like me to meet anyone other than family members. You want me to be in the house all time.
<i>Relationship</i>	You agreed to stay in the house. You know who this young man is, but you did not tell me about him. Can I trust you?	You think I'm a bad girl you cannot trust anymore as I'm not doing what I'm supposed to do, but hanging around with my 'secret' boyfriend.
<i>Appeal</i>	Go back now and tell me later who this guy is and why you are not doing what you promised to do.	Don't go out with people I don't know. Go home and do what you promised to do.

Dimension of information/factual level

This aspect of a message focuses on the facts, the content of the information given. Every message contains some kind of information, which should be clear and easy to understand. When the sender is not clear what they are sending, the receiver has the choice to which of the four aspects of the message they react to.

Sender

- ▶ The level of information/content/facts.
- ▶ The actual words spoken and the logical dimension.

Receiver

- ▶ The information ⓘ is used to receive and understand the correct information/facts. The receiver observes, through all their senses, the words spoken, the content and logic of the message, the behaviour seen with the eyes...
- ▶ What I observe with my senses (hear, see, smell, taste and feel).

Dimension of personal intention/level of self-revelation

This aspect of a message focuses on the information the sender is giving out about her/himself when communicating. Communication therefore encompasses *intentional self-portrayal* & *unintentional self-disclosure*.

Sender

- ▶ Implicitly gives out information about her/himself, their state of well-being and emotions. This aspect focuses on how the sender looks at her/himself and how they would like to be seen by others (including appearance, tone of message, posture...).
- ▶ What am I telling you about myself (how I feel, what I think...).
- ▶ Why do I communicate with you, what is my reason for talking to or with you.

Receiver

- ▶ The personal intention ⓘ is used to understand the sender's emotions, state of wellbeing, thoughts, intentions...
- ▶ What does the message tell me about you?
- ▶ Who is this?
- ▶ What do I understand about how you feel, think...?
What is going on in you?

Example: The message “What a mess in this office, you useless thing!”

Sender reveals about himself

I admire cleanliness and don't like how this office looks.
I cannot find anything and have already had enough troubles today.
I am more than disappointed about your working habits...

Receiver hearing with the personal intention ¶

He must have had a bad meeting that made him frustrated and angry.
Otherwise he would not talk to me in this aggressive mood...

Relationship dimension

The relationship dimension implies the relationship between sender and receiver and how this affects their communication⁴. A message therefore reveals the sender's and receiver's feelings about each other. This aspect can be manifested in the tone of voice, the gestures and mimic, other body movements and nonverbal signals as well as in the way the message is worded.

Sender

- ▶ The personal uses various means to express the relationship with the receiver, what they think about the receiver, how they relate to each other, the kind of respect and acceptance given to each other.
- ▶ Which words are used and how the words are spoken (e.g.: tone of voice).
- ▶ Para-verbal and non-verbal language that accompany the verbal message.

Receiver

- ▶ The personal receiver listening with the relationship ¶ can imagine what kind of relation the sender is expressing, what the sender thinks and feels about the receiver.
- ▶ How are they talking to me? Who do they think I am?
- ▶ Why do they say this to me (kind of words, tone of voice, behaviour)?

Misunderstandings easily arise when listening primarily with the relationship ¶ because

- ▶ One easily hears a message that was not sent.
- ▶ In long lasting relationships people often think they know what the other wants to express, but often interpret it wrongly (fantasy).
- ▶ The communication partner is put in a box by interpreting the person's position, status, age, gender, dress style...

Additionally, a receiver whose self-confidence is low, will easily hear something negative in a harmless message that will reinforce and confirm their negative self-image. This person mainly listens with the relationship $\textcircled{9}$, misinterpreting a message negatively and constantly searching for or filtering out aspects against her/himself. Some examples:

spoken word	interpretation
I really like you.	You don't mean that, you just need something from me.
Can you do the filing today?	You mean I'm lazy and could have done this work earlier.
I don't like the activity.	You want to do the activity with another person...
Someone laughs at me.	They are laughing at me, mocking me.
Someone looks at me.	They are criticizing me, no one appreciates me.
You seem to have a lot of energy today.	I know that you think I am a boring person.

When the 'real' problem between the communicators is on the relationship-dimension, it is impossible to discuss the problem at another level only (e.g. information). As long as the receiver feels misunderstood, hurt, angry ... they can hardly open 'other ears' and look at the issue from another perspective (see example 'something red in the soup').

Appeal dimension

The appeal dimension is often unconscious and sometimes deliberate on the part of the sender. Usually, a message is not 'just sent' for no special reason and the sender does not only want their message to be understood.

The sender

wants to achieve something, like:

- ▶ make the receiver think differently,
- ▶ make the receiver do something,
- ▶ influence or change the behavior of the receiver,
- ▶ ask for empathy...



The receiver

- ▶ The personal listening with the appeal 🦻, the receiver asks him/herself questions such as:
 - ▶ What does the sender want?
 - ▶ What do they want me to do?
 - ▶ How can I satisfy the sender's need?
 - ▶ What will be the consequence of this message?

spoken words	interpretation/reaction
Is there any more tea?	I will immediately make one for you.
I am so lonely.	Please don't go!
Are you enjoying this session?	If you are bored we can do something different...

If the receiver is only listening with the appeal 🦻, they might be constantly thinking about how to fulfill the other's wishes. A waitress whose job is to take care of customers is an example of specialization to hear with the appeal 🦻. The waitress therefore searches for looks, gestures or words from the customers in order to comply with their wishes (other examples for professionally listening with the appeal 🦻: nurse-patient and mother-child).

8. Factors influencing the quality of communication

The factors below have been identified by many authors as important in influencing the quality of communication.

Time Interactions change over time, especially as people become acquainted with each other. The way people interact and what they talk about (content, topics) changes with time as they get to know each other.

Noise Noise refers to whatever disrupts communication. This may be actual noise from what is happening in the surroundings such as music, traffic or blaring horns that distract speaker and/or listener. Some authors include proceedings inside a person that hinder or distort the message to be noise as well. A person—speaker or listener—might be preoccupied with thoughts about what they need to get done or how to solve a problem. Both kinds of noise interrupt concentration and are part of the noise that disrupts effective communication.

Field of experience Individuals interpret messages on the basis of their own experience, moods, culture and background. These elements make up a person's field of experience. The more the fields of experience of people communicating with each other overlap, the lesser the misunderstanding in their communication.

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

The concepts of context and fields of experience emphasize how culture and perception affect the way we communicate, how we send and receive messages. These differences can cause miscommunication and possibly conflict. One must be aware that fields of experience and context change over time. Everyone accumulates knowledge and experience every day, and this affects the way we communicate and how we interact with each other. For example, if you have a negative encounter with a medical doctor, this will colour your next interaction with health staff.

8.1 Obstacles to non-verbal communication

Some obvious barriers to proper understanding regarding non-verbal communication are:

- ▶ Non-verbal communication is often **ambiguous** (vague, indefinite, confusing) and therefore prone to misunderstanding.
- ▶ Non-verbal signs often fail to achieve their intended goal because they are not clearly defined and too much **responsibility for decoding** their meaning is put on the receiver.
- ▶ Communication **symbols** such as gifts, facial expression, time, body movements and gestures need words to make their meanings clear. Symbols need words to make the connection between themselves and what they symbolize obvious. Gifts can never convey the depth of gratitude that words can name — sweets can never fully heal wounds!!
- ▶ Wordless behaviour can **alienate** a person from the people around them, because the receiver(s) will not know exactly what the sender wants to express. In this way, the sender creates a distance from the receiver(s). Over time, the distance between sender and receiver(s) will grow and misunderstandings will increase. Whenever a sender expects a listener to understand what they are not saying directly, the sender can expect disappointment.

8.2 Obstacles to verbal communication

The following issues may create awareness of what can hinder effective communication:

Readiness Whenever the listener is not ready to listen, the sender will experience a cold and uncaring situation. Every conversation is perceived differently by each person involved, which can easily lead to miscommunication.

E.g.: In a conversation one person is having trouble concentrating as he just received some sad news. This news turns into 'noise' inside this person, who is no longer ready or able to listen. The communication partner might interpret the behaviour as a sign of lack of interest. Although this is not intentional, the 'silent noise' disrupts the communication.

Vague speech Vague talking hinders real conversation, is not honest and does not enhance trust in a relationship (synonyms are unclear, imprecise, ambiguous, nebulous or elusive). One might talk in circles, repeat the same issue over and over, jump from one topic to another, or fail to make clear what s/he wants to say. This leaves the listener confused and unable to follow the conversation. If

the listener is expected to clearly understand something that has not been clearly expressed, the communication cannot be mutual.

Some possible reasons for the use of vagueness are to:

- ▶ deceive the listener,
- ▶ conceal part of the truth,
- ▶ manipulate the listener's opinion,
- ▶ use others for the speaker's gain,
- ▶ keep own motives and feelings secret,
- ▶ protect oneself,
- ▶ keep the listener at a distance...

Double message One might say 'yes' on the one hand and mean 'no' on the other. Usually one of the messages expresses what one really wants to transmit, even if the sender is not consciously aware of this. The other message just serves as a cover. Double messages frustrate the listener, confuse them and can elicit a great deal of conflict between people.

Possible reasons why a sender uses double messages are that they:

- ▶ are not sure about their own position on an issue,
- ▶ are trying not to hurt the listener,
- ▶ think they know what the listener wants to hear,
- ▶ want to confuse the listener,
- ▶ aim to provoke in a conflicting situation...

Additionally, when there is no agreement between verbal and non-verbal communication, when they don't merge and blend into a single message, effective communication cannot take place. Sometimes body language can differ from or even contradict the verbal messages sent.

Additional obstacles to communication from participants in several training sessions include: distance between people, different educational levels, overcrowding (no public address system), different languages, topography (hills prevent drum beats from being heard), poor orator (lack of speaking skills), poor perception of the audience, wrong manner of approach, lack of interest, poor sense of hearing, wrong interpretation, wrong context or wrong timing.

9. Effective communication

Some ideas on how to make communication more effective:

Be explicit & clear Speaking clearly and explicitly makes the whole message meaningful and makes it unnecessary for the receiver to speculate about what is said or wanted. It also enables the listener(s) to understand what the sender is expressing; it conveys honesty and openness, which in turn supports effective communication. Speaking clearly presupposes good self-knowledge: one must be clear to oneself to be clear to others. A process of self-reflection to clarify one's own feelings, honest expectations and inner message will enable the sender to say what they want to say and what they want other(s) to hear.

Concreteness The ability to speak in a manner that is straightforward and uncomplicated. This means applying a style of speaking that is open, honest and in line with inner beliefs and real emotions.

Convey I message Talking in the first person singular means accepting responsibility for what one says, being direct and unambiguous in one's expression; it means talking about one's own wishes, needs and interests, as well as acknowledging one's own feelings and opinions. Making statements in the first person singular also incorporates an authentic speaking style that expresses real emotions and avoids making generalizations.

Not "impersonal or you" message	"I" message instead
"We all know that..."	"I know that..." "I would like to know..."
"Everyone says that..."	"I worry about..."
"It's always the same..."	"I'm not sure if I understood you correctly when you..."

Respect The underlying attitude is all-important: if the speaker feels respect for others as well as for her/himself and expresses this respect in their tone of voice, the words used, the gestures and other body movements there is very little room for misunderstanding.

Set context and state the purpose of one's actions... Find the appropriate time and place for special conversations. In conflict situations it might be better to postpone a discussion to a time when feelings have cooled down.

State wishes rather than demands Expressing wishes leaves the other person free to meet the request. A demand is coercive, implying punishment and is usually less helpful.

10. Active listening

“Let every man be quick to hear, slow to speak, slow to anger...”

Jas, 1.19

Listening is not limited to hearing with the ears. Listening includes our whole body and mind as represented in the Chinese pictograph below. It means listening to the words a person says, the feelings behind or buried under the words, the messages encoded in the cues that surround the words, the body language while the person is speaking or is silent. When listening empathically, the listener involves the whole body and observes with all the senses — this means listening with the ears, eyes, mind, heart, sense of touch and imagination, this means listening to the voice, tone, demeanour, vocabulary, context, gestures, sounds and silence of the speaker⁵.

The aim of active listening is to fully and empathically understand what the speaker is experiencing. This involves not taking sides, remaining non-judgmental and non-evaluative and accepting the person. In this way, active listening becomes a means of achieving clear communication and creating an atmosphere of mutual understanding.

An active listener therefore:

- ▶ focuses on trying to understand what the speaker is expressing,
- ▶ gives the speaker time, space and the attention necessary to fully express their thoughts, needs, feelings and experiences,
- ▶ uses communication skills and techniques, and
- ▶ is aware of the feelings and emotions that arise within oneself (listener) because of the contact with the speaker, although the focus stays on the speaker.

EARS

We have two ears and one mouth. We should spend twice as much time listening as talking.

EYES

We have two eyes and should 'see' what we hear by paying attention to facial expressions and other non-verbal signs.



KING

We should treat the speaker royally, with respect and honor.

UNDIVIDED ATTENTION

We should give the person our full attention, putting aside all other distractions.

HEART

We should listen for emotions and 'feel' what the person is saying.

10.1 Skills for listening & questioning

Listening is the most important skill for anyone seeking effective dialogue in a conflict situation, leading a group or functioning as a third party. A brief summary:

- ▶ **Listening to the content** of the message by making an effort to hear precisely what is offered.
- ▶ **Listening to the feelings** of the speaker by perceiving the speaker's feelings through the way the message is delivered.
- ▶ **Responding to the feelings** of the speaker by demonstrating that the feelings expressed are recognized and understood.
- ▶ **Paying attention to the speaker's cues**, both verbal and non-verbal.
- ▶ **Identifying mixed and/or contradicting messages** the speaker may be expressing.
- ▶ **Reflecting back** what was heard by restating and/or summarizing what was understood.
- ▶ **Allowing the speaker to respond** and/or give feedback for further clarification.

Keep in mind:

- ▶ When overused, active listening can be irritating.
- ▶ It can be difficult to practice active listening in cross-cultural situations where perceptions and interpretations of content and underlying emotions in the conversation are too divergent.
- ▶ Be aware that both listener and speaker communicate verbally and non-verbally at all times.
- ▶ Don't be afraid of silence — maybe the speaker needs to reflect on what has been discussed so far.

Skillful communicators make use of active listening to enhance effective communication and use skills and techniques like restating, reframing, summarizing or asking open questions for comprehensive understanding. The following presents a sample of some useful communication skills:

Be interested

A listener shows interest in what is offered. This can be through maintaining eye contact, positioning the body, leaning forward, for instance, or uttering an occasional noncommittal word purely to show interest but neither express agreement nor disagreement.



Helpful neutral
phrases:

“I see”

“yes”

“I understand”

“H-m-m”

“go on”

“please continue”

10.1.1 Paraphrasing/Reflecting

Paraphrasing means acting like a mirror for the speaker – for verbal and nonverbal expressions!

Paraphrasing means...

... to repeat back in your own words what you understand someone else is saying

"I heard the word ... several times, what does it mean in this context?"



... listening to what is buried in the words and is often expressed through body language

"I saw you were nearly crying when you talked about..."

... a form of intense listening through which the listener shows her/his understanding of the speaker's point of view, perceptions and feelings. For instance, to a comment like 'I've had enough, I want him out of the project!' one could reflect back

"You feel very strongly about this?!"

Paraphrasing is a powerful communication tool because it can often:

- ▶ communicate interest and understanding to others,
- ▶ when well done, bring further, more reflective and clarifying responses from others and thereby move the conversation to deeper levels,
- ▶ calm down negative emotions in a conflict situation as it reassures the speaker that their ideas are worth listening to, they feel understood and have the chance to clarify if the listener has misunderstood,
- ▶ slow down heated debates between the parties in conflict and create a buffer between their statements,
- ▶ "water down" vicious or insulting statements so they are less explosive or provocative to the other party, while retaining the essential points that were made.

Some guidelines for paraphrasing include:

- ▶ Keep the focus on the speaker and not on you, the listener.
Do **not** say: "I know exactly how you feel. I've been in situations like that myself..." A listener may say "You feel that...", "The way you see it is..."
"In other words..."
- ▶ Do **not** compete with the speaker to show your understanding.
Say for example "If I understand you correctly, you're saying that..."

Don't say "You know something worse happened to my sister like that a couple of weeks ago. She...".

- ▶ A paraphrase should be shorter than the speaker's own statement.
Speaker: $(10 + 6) - (8 + 2) \div 3 = 2$ paraphrase: $6 \div 3 = 2$
- ▶ A paraphrase mirrors the meaning of the speaker's words, but does not merely repeat their exact words. For example, the speaker might say "I was terribly angry and deeply disappointed when I found out that my colleagues spoke to the general manager behind my back. Why didn't they discuss it with me first, and give me a chance to sort things out with them?" An effective paraphrase would be "You were quite hurt that they didn't come directly to you to resolve things".
- ▶ A paraphrase does not judge or evaluate. It only describes empathetically what the listener observed and understood.
Don't say "That doesn't sound like a very constructive attitude to me...".
Use phrases such as: "So your understanding is that...",
"The way you see it then...",
"You were very unhappy when he...",
"I see you're looking pleased about...",
"If I understand you correctly, your perspective is that...",
"It sounds like what you are saying is...?"
- ▶ Check if you are correct with feedback-phrases like "Is that correct?"
"Did I get it?"

An example of a conversation between two colleagues in an organization, where John serves as speaker and Malin as listener, using the skill of paraphrasing:

- John: It is impossible to work with him in our department.
He dominates conversations and gets very upset if he doesn't get his way. I cannot work with him any more!
- Malin: So you're very frustrated with his responses in your group discussions, and at this point you've given up on working with him.
- John: No, that's not what I mean. I'm not saying I can't do anything with him. We can still do some activities together. I would, for example, be open to developing the fair-play project with him. But I can't work on the level of executive with this man, I just can't stand the ongoing fights any more.

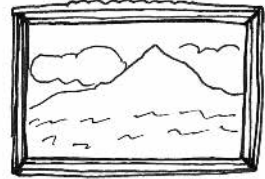
Malin: If I understand you correctly, you say that you're prepared to work with him on some specific projects, but it's during the executive meetings you've become really discouraged about his attitude.

John: Yes, I just don't think I can take it anymore.

Malin: Hmm. Well, that gives us clarity about your point of view.

10.1.2 Reframing

Reframing can be described as changing the outlines, limits or edges. Using this skill can make room for different perceptions and interpretations of issues and behaviour. By listening actively and using the skill of reframing the listener validates the speaker's experience and also opens the door for alternative interpretations of contents, issues or behaviour.



This can be very supportive in conflict situations, when parties find themselves in a vicious circle and are stuck in communication patterns that further escalate the conflict. It might be that they are not listening to the other side any longer or are even accusing the other party. Reframing gives a chance to break out of this destructive frame (if possible by a 3rd party, a neutral person)⁶.



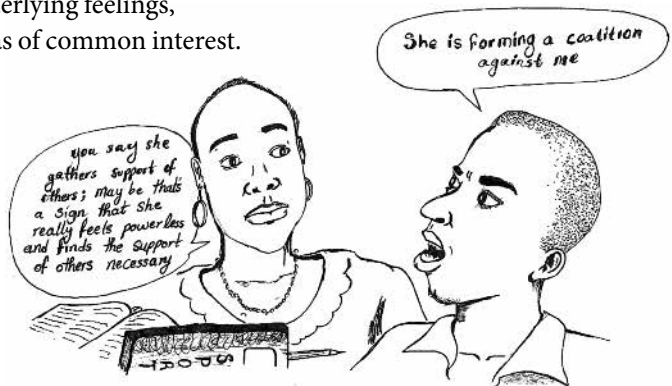
Keep in mind to always re-check if your interpretation is correct e.g.:

"Are you saying that...", "It seems to me that you are...."

Reframing covers:

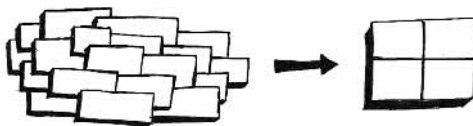
- ▶ neutralizing attacks by using less emotional words,
- ▶ moving a speaker from general to more specific comments,
- ▶ identifying underlying feelings,
- ▶ identifying areas of common interest.

An example
how reframing
could sound:



10.1.3 Summarizing

A summary is similar to a condensed paraphrase; it is the summing up of the original story. The summary includes the key points and some of the contents or comments that the speaker has made over the course of the talk.



The original story is restated in the listener's own words by reviewing the contents and feelings expressed, reflecting and interpreting the overall message. Summarizing can either bring the discussion into focus and/or can serve as a springboard for further discussions. For instance, a mediator (listener) can use summarizing to review all the key points that have been made by one party, before listening to the other party.

Helpful phrases include:

"It seems that...", *"It sounds like..."*

"Did I get you right by saying that...?", *"... is that right?"*

"If I understand you correctly, it seems that you ... and this makes you feel...?"

"As I understood, I hear you say..."

"On the whole, I think you mean...?"

Summary example

In an hour-long meeting between police and community representatives, many accusations have been raised, but also many issues and information from all sides were shared. Ms. Mo, an outsider and present to help find a solution, made the following summary of issues:

"It seems that most of the concerns are about police and community relations. The community representatives state that police protection is completely inadequate and that the attitude of some police personnel towards community members is not constructive. The police say that they have doubled the number of patrols in the community and they try their best to improve their relationship with the community. But they think that they do not get the support of community leaders needed to earn the trust of community members."

Ms. Mo watched the faces of the parties carefully as she spoke to make sure that people felt comfortable with her summary. Observing several nods of approval, she proceeded. "It sounds as if one of the things that both sides agree on is that there is a need for improved relationships between the police and the community." When heads nodded again, she continued,

“Would you find it useful to talk about this and take some ideas from both groups about what could be done to address this problem?”

In this way Ms. Mo used summary to focus the group’s attention on a particular issue, and moved skilfully from her summary to invite the group to offer ideas for resolving the problem.

10.2 Questioning techniques

The second most important skill for anyone practicing active listening or functioning as a third party in a conflict situation is that of being able to ask questions. There are two main different types of questions: closed and open.

Closed questions elicit either a ‘yes’ or ‘no’ response or request specific information, e.g.: “Did it rain yesterday?”, “Did you work last week?”, “Do you like me?”, “Are you angry?”, “Are you sad?”, “Did you close at 6pm?”, “What time did you arrive in the office today?”

Open questions open the way to gathering information, exploring ideas and opinions. Formulate the question in a way that it cannot be answered by ‘yes’ or ‘no’. The words used should express empathic interest to support, encourage and reassure the speaker to open up and feel safe e.g.:

- ▶ “What happened?”
- ▶ “How does it work?”
- ▶ “How can we solve this problem?”
- ▶ “That sounds as though it was very good to start like.... Can you tell me more about?”
- ▶ “What happened after that...?”

Use *who*, *what*, *when*, *where* and *how* questions, but be careful or avoid *why* and *why-not* questions as they tend to call for reasons and justification of actions, rather than information.

There are different types of questions and techniques that are useful for delving deeper into a topic. If used appropriately the dialogue develops like peeling away the layers of an onion with the goal being to move towards the onion’s centre. In this way, the listener receives more information, moves closer to the reasons behind something or gains as much understanding as possible. The kinds of techniques used most are described in the following section.

Clarifying

Clarifying means to use the kind of questions that **elicit additional information**, clarify issues, explore more sides of a problem/situation or develop further discussions along a certain line. To access more and detailed information that relates to what is being discussed, one has to raise specific questions concerning the issue. If phrases like the ones below are woven around the specific question, they might help to open it up.

- ▶ “Please tell me more about...”,
- ▶ “... how did it happen?”,
- ▶ “Can you tell me more about that?”
- ▶ “Can you explain further?”,
- ▶ “You have mentioned ... a few times. What exactly do you have in mind, when using this word?”

Clarifying can also **focus on specific information**, single out the problem or main points (about people, situation, actions, locations...)

- ▶ “Who exactly was at the meeting?”,
- ▶ “What precisely did you agree regarding the management of the centre?”,
- ▶ “Where exactly did the accident occur?”,
- ▶ “... but how, who, when, where...?”

Clarifying also means checking whether what was heard and interpreted by the listener is correct. Phrases like the ones below might be helpful to elicit feedback (agreement, amendment or correction) from the speaker.

- ▶ “I’m not sure if ... is what you mean”,
- ▶ “... what I think you’re saying is ..., is that correct?”,
- ▶ “Do you mean...?”, “Are you saying that...?”
- ▶ “It seems to me that... “

Challenging questions

Confronting the speaker with discrepancies in their story must be handled very carefully to avoid making them feel accused of lying. Therefore, reflect on observation, focus on concrete situations, feelings, words or behaviour and avoid generalities. The following gives an illustration of this:

“I saw you smiling and at the same time your hand was trembling when you talked about... It seems to me that it is very hard for you to talk about this situation. Would you like to tell me more about what it means to you?”

Discrepancies or contradictory information can be challenged just by re-stating what has been said by the speaker

- ▶ “You mention you want to change your coco farm into a flower garden

and at the same time you say that you want to sell your land and hope to move out as soon as possible.”

- ▶ “You talked about the pains you’ve had since the accident with your new car, while you told me last week that you never owned a vehicle”.

Leading questions

This type of question helps to move in a particular direction. It is an honest manipulation to bring the discussion back on track or to move away from a problem, towards a solution.

- ▶ “Wouldn’t it be good to have another think about how to solve this special issue now?”
- ▶ “Is the way you reacted right now similar to what you described when you are in a stressful situation?”
- ▶ “Could we try to discuss...?”

Leading can also mean to confront & challenge the speaker with discrepancies while reporting.

10.3 Don’ts of listening

Although some people are natural communicators, it generally takes a lot of practice to be an effective active listener who knows how to respond to difficult situations and to cultural differences. Some things one should keep in mind **NOT TO DO** as listener are:

- ▶ rush the speaker
- ▶ argue about whether what is said is correct, true...
- ▶ interrupt the speaker
- ▶ pass judgment
- ▶ give advice unless requested
- ▶ jump to the conclusion because nothing new is said or the topic is too complex
- ▶ let the speaker’s emotions affect you (the listener) too much
- ▶ sympathize, but do show empathy
- ▶ identify or compare your own experiences with what the speaker expresses
- ▶ ignore what the speaker is offering
- ▶ be dishonest – pretend to have understood when you have not
- ▶ lose the interaction, be bored, be occupied with your own thoughts...
- ▶ be sarcastic

Questioning techniques / Interrogative clauses

	Kind of question	open	closed
1	Alternative	<i>Is there an alternative you prefer?</i>	Do you prefer alternative A or B?
2	Boomerang	<i>In what way are my stated costs too high?</i>	Do you really think my costs are too high?
3	Objection	<i>What is the real reason you are behaving like this?</i>	Is there any objection to this behaviour?
4	Counter-question	<i>What is your suggestion?</i>	You suggest alternative A?
5	Information	<i>What do you value most? What is most pressuring you?</i>	Which is the most pressuring problem: A or B?
6	Isolation	<i>What are the most important/significant problems?</i>	Is this your most important/significant problem?
7	Contact	<i>How was your journey to Bamenda?</i>	Did you have a nice journey?
8	Contrast	<i>When it's like that for youths, what would it be like for the aged?</i>	When it's is like that for the youth, will it be the same for the aged?
9	Control	<i>What can we record as an interim result?</i>	Can we record this as an interim result?
10	Provocation	<i>Why do you have such an opposing/negative opinion?</i>	You do really want to claim that...?
11	Rhetoric	<i>What would be the true background to this?</i>	I guess we discuss as I proposed?
12	Suggestive/Leading	<i>Which of the alternatives do we want to tackle...?</i>	Isn't it like I said?
13	Differentiating	<i>Where do you see the main differences?</i>	Can't we just differentiate between A and B?
14	Forwarding	<i>Which are your additional wishes?</i>	Can every party state one wish?
15	Suggestion	<i>What do you think about the suggestion...?</i>	Isn't this a good suggestion?
16	Summarizing	<i>How would you describe our interim result?</i>	Can you give me a brief summary of the interim result?

11. Creating dialogue

Dialogue is an open and frank conversation, a very free flow of information for which all the people taking part take responsibility and try to understand each other. The difference between **debate** – **discussion** – **dialogue** is best explained by putting their main purposes on a continuum (discussion is in between the two extremes).

Debate	Discussion	Dialogue
To sharpen the mind by challenging and being challenged	Sharing thoughts in order to understand each other's point of view and foster inclusive solutions	
Based on competition	Based on thinking together	
Trying to convince others	Trying to understand others	
Closed minds	Open minds	
Talking	Listening and talking	
Statements	Open questions	
Firm opinions	Probing	
Looking for my best solution	Looking for the best solution for all	

12. Communication and conflict

There is no doubt that communication plays a key role in all conflict transformation processes; consequently, imparting communicative skills is central to peace education and is therefore handled extensively in this book.

In conflicts, communication is disrupted or heavily affected. Furthermore, especially during emotionally heated quarrels, we let down our masks, and our self-control is limited. The deepest feelings become visible, we show hidden parts of ours and let the others see our vulnerable sides as well. If both parties are interested in finding a solution and not in taking unfair advantage for their own gain, the vulnerability and openness can result in the growth of a relationship. Mutual understanding can develop and respect for each other might be fostered.

Obviously, before even thinking of dialogue between the parties in conflict, the fundamental requirement for transformation has to be present: the readiness of every party. This includes everybody's willingness to add another viewpoint to their own perception and attempt to understand the other party's issues. If this will is there, communication is *the* prerequisite for making the opposing sides realize their own and the other's position and find a common view of the problem. In this process there is no room for threats, blame or assertions — these factors need to be replaced by cooperative patterns of explanation and understanding. Useful and supporting factors in the process of conflict transformation are the following⁷:

Time: address the problem immediately; do not wait for negative feelings to build up. Address the problem as soon as it occurs, or as soon as the chance arises. (Address the opponent(s) directly and make eye contact. Keep in mind: If I want to express something, I talk to the person concerned directly. I do not address a whole group if I refer to a specific individual.)

Rules: the development and application of agreed communication rules can provide aid for structured dialogue between the parties. Non-structured communication can easily lead to uncontrolled escalation. Applying the agreed rules makes space and ways for the parties to come into contact with one another again.

Take responsibility for yourself: Use the first person singular when talking. This shows your true colours and clarifies what you actually want. Being open as 'I' also encourages others to be open. The other advantage is that the opponent has a much better chance of getting to know and understand me the more I talk about myself, my emotions, problems and desires in a conflict.

Respect: Based on mutual respect and empathetic understanding it is possible to find a common view of the problem and solve the conflict on a win-win basis. Helpful questions might be: What is the central concern of the conflict? How am I responsible for the causes, how is my opponent responsible? Is it possible to establish a common view of the problem?

Talk and listen: this means presenting one's own needs without ignoring the needs of others. To achieve this

- Listen to one another with empathy, do not interrupt. Allow your opponent to finish what they are saying and listen attentively without interrupting. Pay special attention to the feelings, needs and interests expressed by the other party. Try to interpret them, respond to them and ask for feedback.

- ▶ Be honest with yourself to prevent frustration and resignation. Identify and be aware of your needs, feelings, wants and the effect of the behaviour of others on yourself.
- ▶ Keep to the subject and stick to the problem for which you want to find a solution. Do not allow your opponent to jump from one subject to another.
- ▶ Support others in their attempt to express themselves clearly and unambiguously, without analyzing and devaluing anyone.
- ▶ Do not accuse or try to hurt the opponent. Mutual accusations do not serve to clear up or solve a problem, but intensify the deadlock⁸.

Third parties: a third party's aim is to guide the conflicting parties in solving their conflicts to the satisfaction of all. In so doing, they act as a catalyst. They ensure that the rules are upheld and try to contribute positively to transforming the conflict without taking sides.

Environment: having the dialogue in neutral surroundings (change the frame) helps to ensure that no party has a 'home advantage'.

13. De-escalation

Constructive and creative conflict transformation includes consciously using communication skills which are helpful for de-escalation, which make room for a constructive process and are focused on finding a common solution⁹. The list below deals with practical behaviours, attitudes and communication skills for individuals, useful to calming down heated discussions in conflicts and identifying blockages in communication. At the same time, the list includes aspects which can easily make conflict situations escalate — these issues should be avoided!

Helpful – de-escalating effect	Less helpful – escalating effect
Consciously saying hello and goodbye	Not saying hello, not saying goodbye
Maintain eye/visual contact	Lack of eye contact, no visual contact
An attentive, open body posture	An inattentive, closed or turned away body posture
Keep to the agreed rules	Ignore rules

Helpful – de-escalating effect	Less helpful – escalating effect
Express and talk about yourself clearly in the first person singular ‘I’	Talk in the first person plural “we” (do not take responsibility for yourself)
Identify and avoid offensive or belittling ‘you’ expressions, that might hurt or provoke	Consciously use expressions that insult, hurt or provoke the other party
Keep to the point, keep to the subject, do not stray	Use double-bind messages, talk vaguely, miss the point, skirt around
Express feelings instead of acting them out	Act out feelings (e.g. shouting when angry)
Do not tell others how to behave	Judge the behaviour of others and tell them how to act ‘correctly’
Describe problematic behaviour/errors (of yourself and others)	Criticize the behaviour of others
State arguments and give reasons	Justify yourself, try to convince even on the basis of false statements (e.g. by taking single words out of context)
Try to grasp what the other party is saying and acknowledge their needs by paying empathic attention	Make accusations, try to persuade, don’t show interest in the other
Find approval, request consent	Put things off, don’t care for consent
Allow the other party to have his say and let the other one finish speaking without interruption	Butt in, interrupt the others words
Summarize to reflect understanding	Don’t reflect or paraphrase the other
Take opposing arguments seriously	Only see your own side/point of things
Enquire by raising questions	Make wrong assertion
Avoid emotive words, but make and show affection clearly	Use emotive words, with the aim to harm
Draw attention to your own vulnerability	Be non-approachable
Separating the personal and the factual issues/divide person and issue	Personal attacks
Humour	Humourlessness, being embittered
Having time	Having no time

Generally there are two main opposing approaches towards a dialogue in a conflict situation:

Search for a common solution/focus on common ground

A person focusing on common ground will show this with all the available verbal and nonverbal means. Their aim is to find a suitable solution to the problem for everybody involved.

- ▶ Exchange views.
- ▶ Open to give and take.
- ▶ Constructive.
- ▶ More listening.
- ▶ Give others a chance to speak.
- ▶ Flexible and open for the process and content.
- ▶ Open to shift position.

Search for my best solution/focus on pro-contra

Someone whose only aim is to win or to be right is likely to approach their opponent with this in mind. All verbal and nonverbal means are used towards this aim, the focus lies on pro and contra – on me against the other.

- ▶ Win argument.
- ▶ Stuck in position (inflexible and hardened).
- ▶ Focus on own perspective.
- ▶ No listening.
- ▶ Take advantage of the potholes (or weakness) of others.
- ▶ Aggression.
- ▶ No agreement.
- ▶ Closed and persuasive.
- ▶ Unfair tactics.
- ▶ Use of words that trigger negative emotions, e.g.:
 - ▷ Giving orders (“Stop that now!”).
 - ▷ Threatening (“If you don’t do that now, I will...”).
 - ▷ Accusing (“You’re always so loud and aggressive.”).
 - ▷ Judgmental (“You provoke me all the time.”
“You can’t behave like that.”).
 - ▷ Interrogating (“Where were you for so many hours?”).

Additionally, people actively involved in conflicts often overreact and might be less tolerant than in normal life situations. The following are just a few ideas for de-escalation when dealing with “difficult” personalities in heated debates:

- ▶ aggressive: listen carefully, avoid arguing, be formal, use the person’s name, and be clear with your responses
- ▶ undermining: focus on the issues and don’t acknowledge sarcasm, don’t overreact
- ▶ unresponsive: ask open-ended questions, be silent and wait for a response, be patient and positive
- ▶ egoistic: make sure you know the facts, agree when possible, ask questions and listen, disagree only when you know you are right

III.

CONFLICT



1. Conflict – a fact of life

*Symbol for danger and
opportunity,*



*like the Chinese word for
conflict: crisis*

No one escapes conflict

*As long as there is interaction
conflict is part and parcel of human society*

Conflict can take place anywhere

In conflicts we are confronted and we confront back

There is no immunity from conflict

*Conflict is both the force that can
tear relationships apart and the force that
binds them together.*

Conflict¹ is part of reality, as old as mankind and a general phenomenon that exists at all levels of human relationships and every level of society. Conflict is therefore something natural, common to all relationships and cultures. Conflicts will always exist; they are an inherent part of social life — both in times of peace and times of war.

The existence of conflict is often classified as problematic or even a threat to peace. This perception is based on the idea that there can be only one winner at the expense of a loser; this also implies the thought that only one side has the access to the 'truth' and possesses the 'right'. Additionally, conflict is often driven by a sense of hurt and grievance, as something that disrupts peace and harmony, as something that might destroy relationships or create hostilities; it even seems that conflict promotes violence. Surely, conflict bears a risk of escalation and it can certainly tear down and destroy. The consistent danger of escalation is the part of conflicts where the real problem lies. Even more so as most people place emphasis on power play to find a solution, which makes a conflict increasingly difficult to control. If the threshold to violence is crossed and the conflict escalates further to a level where it spins out of control, it results in destruction and suffering. Having reached this state of conflict, it is difficult or impossible to continue relations for any length of time. From this point of view, conflict is at best uncomfortable, at worst highly destruc-

tive. Conflicts therefore tend to be perceived as a negative phenomenon and logically one tries to avoid, stay away from, neglect or forget about them.

But conflict is not just an evil or negative thing as many have long painted it; conflict has a dual capacity. Conflict handled constructively is an opportunity for adjustment and constructive change, as it might help people realize their interests, values or aspirations, and reaffirm their identity. Conflicts in this light can reveal areas for growth and work, aiding progress and maturity; they are an opportunity for intimacy with other people, a way of understanding each other and a tool for building relationships. These significant positive outcomes can bring about social change and empower previously disempowered groups. Conflict can therefore be the driving force for positive individual and societal change or transformation. At its best, conflict can offer stability and thereby lead to sustainable peace and cooperation, and serve as a unifying force.

It is often mentioned that a relationship without conflict stagnates and a society without conflict would not evolve. Conflict should therefore be viewed as a creative and healthy process in society that can bring new opportunities and positive changes.

To sum up, conflict indicates that something in a relationship cannot continue as it was. Conflicts reveal issues that concern those involved in them, and it would therefore be senseless trying to prevent conflicts. Depending on how the issues are dealt with, the conflict will develop into something destructive or constructive. The following extract summarizes what has been written so far from a scientific perspective:

“Conflict in a narrow ‘objective’ sense is understood in peace and conflict research as meaning (...) an incompatibly different position about a particular issue or over a particular thing, that is, the object of the conflict. This can be a real object — like an apple being fought over by two children who both want to have it for themselves. But it can also be an abstract issue such as the legislation surrounding the subject of abortion. Looking at it like this, conflict is part and parcel of social life and something that is completely ‘natural.’ Actually, it is neither positive nor negative. Social conflicts become manifest (obvious) because of the conflict behaviour of at least one of the parties involved in the conflict. And it is from the conflict behaviour of all parties involved that the way in which the conflict is resolved is determined, whereby a distinction has to be made between peaceful and violent means.”²⁹

2. Social conflict

2.1 What is typical about a conflict?

In everyday life, conflict is frequently compared to a dispute or a problem, opposing interests, the struggle for power and/or the use of violence. Based on this, conflicts are viewed as battles to be won. In this light, conflicts are perceived as something that produces a dynamic which makes peaceful, constructive and non-violent settlement difficult or impossible.

Studies verify that the majority of people in conflict situations double their efforts and hold strictly to their principles in order to gain personal advantages — even when failures occur. This kind of behaviour is often accompanied by a continuously shrinking perspective. According to Friedrich Glasl, conflicts can disrupt our ability to perceive and think. They can damage our attitude so extensively, that it is no longer possible to see things as they are — personally and in the surrounding world. ‘It is as if our eyes become increasingly clouded over; our view of ourselves and our opponents, and the problems and events becomes narrower, distorted and wholly one-sided.’

The following highlights some typical actions and behaviours of parties in conflicts:

Communication is closed and insincere; often an increase of conscious misinformation and growing secretiveness; pressure and threats replace open debate.

Perception hardening of differences in interests, opinions and values; the factors that draw apart are perceived more clearly than those that may bring together; intentions and gestures for reconciliation are seen by the opposed as hostile and one-sided.

Attitude trust decreases and distrust grows; open and secret hostilities increase, readiness for support or advice declines; readiness to expose (and take advantage of) the opponent increases. The use of violence is an example of the impact that attitude can have on the behaviour of the conflicting parties. Despite the fact that there might not be a difference in actions by the parties involved, the opponent or enemy is seen as the one who is inhuman, cruel or even barbaric.

Basic Tasks the task at hand is no longer seen as a joint one, which could best be dealt with by everyone contributing according to their specific ability and capacity. To avoid the danger of being exploited or misused, the parties all try

to be independent. The opposing parties do not share or divide tasks, but everything is done individually so that no one relies on the other side.

Additionally, there is a cultural component in any conflict whether it plays a central role or influences relationships. Culture shapes attitudes, perceptions, and behaviours — the way things are done. Although culture does not cause conflict, it affects the way one names, frames, blames or attempts to deal with conflicts. Generally one only becomes aware of one's own culture and its effects when meeting or being confronted with culture(s) that differ from one's own.

Bear in mind that at the bottom of conflicts lie the various differences between people. But, it is not the differences that make a conflict become constructive or destructive, it is the way one responds to them.

2.2 Defining social conflict

A conflict is different from a problem, disagreement, dispute or violence. The following will clarify the content and understanding of conflict as it is used throughout this book.

A **problem**³...

- ▶ ... refers to a situation, condition, or issue that is yet to be resolved.
- ▶ ... is an obstacle to achieving a particular goal, objective or purpose.
- ▶ ... exists when an individual becomes aware of a significant difference between what actually is and what is desired between one or more individual.

Examples

- ▶ Martin can't finish his work in time; he has a problem with his workload.
- ▶ Cyprian can't fix a broken chair; he has a problem with furniture.
- ▶ Rosa can't decide which of the two events of her friends that are happening at the same time she prefers to attend; she has a problem deciding or prioritizing her time.

A problem turns into a conflict when a disruption on the relational level takes place and negative emotions arise. For instance, the last example could turn into a conflict when one of the friends does not accept Rosa's decision and is angry or disappointed with her.

We do not use the word conflict when there is simply a **disagreement**. This can be described as a state of prolonged dispute or debate; usually concerning a matter of opinion between people.

Examples

- ▶ Two people disagree on how to structure a program.
- ▶ Seller and customer disagree on the price for goods.
- ▶ Parents disagree on which name should be given to the child.
- ▶ A pastor and an imam debate the issue of which religion is the best one...

But a disagreement can easily develop into a conflict, when one party's action is restricted.

Conflict is generally described as a situation characterized by a struggle, fight, serious disagreement or controversy involving two or more parties.

The peace researcher Ulrike C. Wasmuth defines conflict as:

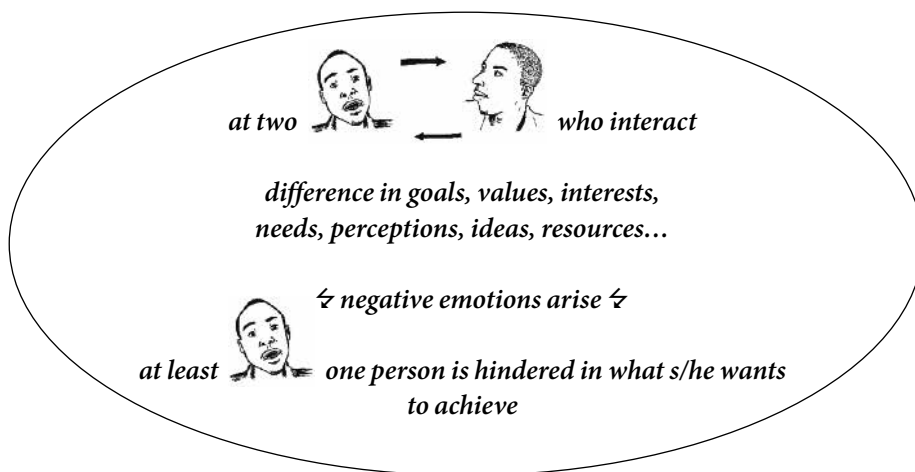
- ▶ a *social condition*,
- ▶ in which at least *two parties* (individuals, groups or states) are involved,
- ▶ who pursue different, incompatible *aims* in relation to the originating point, or who pursue the same aim, but one which can only be achieved by a single party, and/or
- ▶ who attempt to use different, incompatible *means* in relation to the originating point, in order to achieve a specific aim⁴.

An academic version of conflict is: "conflict is a struggle between two or more tendencies of action that are either contrary or in the same direction but mutually exclusive."⁵ This definition is based on the idea that the parties in the conflict are not part of the problem themselves. However, human beings are active participants in their conflicts, capable of taking responsibility and creating a better situation.

Friedrich Glasl defines social conflict more specifically as:

- ▶ an interaction
- ▶ between agents (individuals, groups or organizations)
- ▶ where at least one agent perceives incompatibilities between her/his thinking, ideas, perceptions and/or feelings and/or will, and
- ▶ at least one agent feels restricted by the other's action⁶.

Throughout this book, we consider the following four basic criteria to define a social conflict:

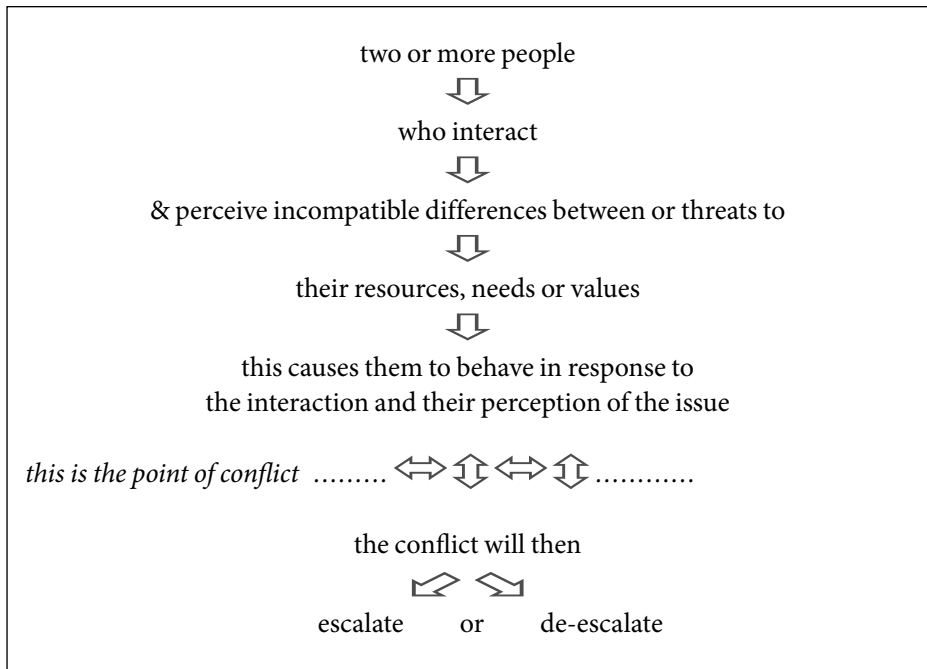


Violence is not the same as conflict, although violence is very often an expression of conflict or a way of carrying out conflict. Violence in conflict exists:

- ▶ ... as an **instrument of repression** by a more powerful party wishing to force their interests on others (e.g. parents threaten to beat a child if it does not comply with their interest, beating of student by the teacher, husband beating his wife if he does not like her behaviour, termination of a contract if a worker criticizes working conditions, use of military force against people demonstrating peacefully for their rights),
- ▶ ... as an **instrument for the articulation of interests** by the weaker of the conflict parties, especially when the less powerful has no other way to deal with the conflict (e.g. students destroying official houses, small child beating a bigger one, rebel movements),
- ▶ ... when parties **fail to find other means** to resolve a conflict (shout at or beat each other),
- ▶ ... as **reproach** towards the other party in order to legitimize one's own position (blaming the opponent, accusing or criticizing the other with strange issues, digging out old and often forgotten issues from the past to belittle the other one by any means possible).

2.3 Typical conflict behaviours

The common pattern for conflict is to **broaden** – suck in new issues, **widen** – suck in new actors, and **intensify** – suck in new victims⁷.



The dynamic of conflicts generally changes the manner in which conflicting parties act. In the following there are some typical behaviours (that generally aim at increasing the pressure on the opponent) which push a conflict towards escalation:

- ▶ making a personal attack on the other party,
- ▶ viewing the negotiation as competition,
- ▶ maintaining a fixed standpoint,
- ▶ limiting the options to 'either – or',
- ▶ trying to break the will of the other party,
- ▶ putting the opponent under pressure and denying any alternatives.

Generally, the longer the conflict exists, the more communication between the opponents fails. The factors which push the people involved apart are perceived more clearly than those that bind them together. The more the conflict escalates, the more distrust grows and finding a solution is often no longer seen as a joint responsibility. Having reached this level, the conflict becomes more dangerous because:

- ▶ the conflict can easily spiral out of control,
- ▶ fewer and fewer alternatives for action are available,
- ▶ emphasis lies on the defeat of the opponent and no longer on the search for common solutions,
- ▶ the conflict becomes personal (no distinction between people and issues),
- ▶ emotions take the upper hand,
- ▶ violence is increasingly viewed as a potential action and is therefore used,
- ▶ destruction becomes the main objective of action.

3. Levels of conflicts

As stated before, conflicts exist in all social arenas and in all societies. They occur at various levels such as psychological or internal, family and community, national and international. The methods and instruments that are appropriate to deal with them depend on the level, kind and stage of the conflict. One therefore needs to be aware of these aspects. The most common categories for conflict levels are as follows:

Intra-personal conflicts

These are conflicts *within a person*. They might be internal dilemmas or psychological conflicts within an individual or the decision-making conflicts of one person. Although intrapersonal conflicts may influence social conflicts, they are not the subject of conflict transformation work, but of psychological work.

Inter-personal conflicts

These are conflicts *between individuals* or small groups of people. Interpersonal conflicts are the largest learning field in conflict transformation as they occur frequently inside families, among friends, between young and old, ethnic groups, small villages or communities.... Conflicts on this level are of most concern for this book as they can be dealt with by everyone who acquires and masters conflict transformation skills.

Intra-group conflicts

These are conflicts *within small groups* (team, organization, family) or larger groups (religious community, within elites in a country). In this kind of conflicts group dynamics add to the normal dynamics of inter-personal conflicts. To deal with this kind of conflicts, one has to have the capacity to manage groups besides mastering

conflict transformation skills as inter group dynamics can affect the way conflicts develop enormously.

Inter-group conflicts

These are conflicts *between groups*, such as organizations, ethnic or identity groups. In general, the conflicts on this level are bigger in size (people and parties actively involved) than inter-personal conflicts. One has to have knowledge about group dynamics and the capacity to manage groups besides mastering conflict transformation skills, as the dynamics and relations in groups are mostly part of the conflict itself and affect the progress of the conflicts. Often there is a need for more than one facilitator, negotiator or mediator to deal with the conflict.

Inter-national, inter-state conflicts

These are conflicts occurring *on national or interstate level*. Dealing with this kind of conflict requires professional mediators with a wide range of expertise and diplomatic capacity. We therefore do not deal with these conflicts in this book, but sometimes use examples from this level to explain a theoretical issue⁸.

4. Sources of conflict

Conflicts do not occur out of nothing. They emanate from the pursuit of incompatible interests and goals. Additionally, conflicts tend to have various causes, whose importance may shift in the course of the conflict history. What one can see and hear is the verbal or physical fight of the opponents about issues like land distribution, injustice or allocation of resources, fight for positions ... the **visible conflict**. But what has generated the issues, what triggers the arguments is mostly not obvious. These are the individual sources, the root causes, the **invisible reasons** that give rise to conflicts.

Causes of conflict can be visualized and explained with the model of a volcano, where only about 1/10th of the body appears above the earth. After years of silence a volcano can suddenly erupt — spilling fire, smoke and hot lava with great force. It often seems that conflicts break out suddenly and even actors actively involved may not be conscious about their own root-causes that give rise to the conflict. It is necessary to identify the root causes — the underlying reasons leading to the explosion — to transform a conflict and to find a mutual and sustainable agreement.



The two levels of the volcano model are also described as the **tangible and psychosocial levels**. All conflicts take place on both levels simultaneously.

The **psychosocial level** determines the size and manner in which the actors in the conflict act on the tangible level. In other words, the **tangible level** is what one can observe, what is immediately accessible — the actions, behaviour, facts and formulated topics. The issues on the psychosocial level, for instance fears, insecurities, wishes, feelings, taboos and so on cannot be seen immediately. They often remain unspoken and hidden. But they are always present on an extensive basis and need to be revealed for a long lasting solution⁹.

The longer a conflict exists and the more it escalates, the psychosocial level gains in importance and sometimes even predominates. Therefore, recognizing and understanding the dynamics of the psychosocial level represents an important step towards understanding a conflict comprehensively. Being conscious of both levels, recognizing their reciprocal influence and developing the ability to consider them separately is important for any type of conflict transformation (e.g. negotiation, mediation).

4.1 Conditions and issues influencing conflict

The following list consists of a variety of issues influencing conflicts, and how these issues are understood in this book¹⁰. It is not an exhaustive list, but should make the reader aware of the diverse layers a conflict has. The terms are given not according to their importance in conflicts but in alphabetical order:

Attitude

Attitude means the way an individual is dealing with oneself and others, based on what and how one thinks about human dignity, appreciation of others, empathy, justice and fairness.

Human dignity how one thinks about his own worth as an individual and that of others. This includes the individual's history and particularly the background of others.

Appreciation of others how one values and tolerates the various aspects of others, their cultures, beliefs, concepts and values. It also includes if and how a person is open to learn from other cultures.

Empathy how one is willing and able to imagine the feelings and viewpoints of others with the aim of understanding.

Justice & fairness how one values genuinely fair principles and democratic processes on different levels of society and is ready to involve oneself for a just world.

Culture

Culture is something we are born into, it is not something we have at birth. We learn the particular practices, actions, values, norms and standards that are accepted in the society we live in from our parents, family, elders, teachers, religious leader and the media. Culture is not static; it changes over the course of time through internal and external influences. Culture must be recognized in conflicts because it shapes how we think about and perceive the things happening around us, how we act and how we relate to others.

There are various definitions of culture. The following five statements support the idea of culture as something we learn and acquire unconsciously, just due to the fact that we grow up and live in a society with its particular culture.

At the same time, the definitions explain that culture is continuously changing due to various internal and external influences.

a) Fons Trompenaar¹¹

Culture is an integrated system of learned behaviour patterns that are characteristic of the members of any given society. Culture is manifested and shows itself at different levels:

- ▶ Artefacts and products like food, architecture, buildings, language, music, clothing, literature, climate, noise, body contact.
- ▶ Norms and values that guide society. Norms explain what is right and wrong, the rules and code of conduct; values define what is good or bad.
- ▶ Implicit assumptions are understood as the basic beliefs and ideas guiding people's behaviour although they are unaware of them (like a fish unaware of the water it is in).

b) Terpstra and David¹²

Culture is a learned, shared, interrelated set of symbols whose meanings provide a set of orientations for members of a society. These orientations taken together provide solutions to problems that all societies must solve if they are to remain viable.

c) Geert Hofstede¹³

Culture is the collective mental programming of individuals in a society as a result of common background, education and life experiences. Culture is more often a source of conflict than of synergy. Cultural differences are a nuisance at best and often a disaster.

e.) John P. Lederach¹⁴

"I understand culture to be rooted in the shared knowledge and schemes created and used by a set of people for perceiving, interpreting, expressing, and responding to social realities around them. I therefore assume that understanding the connection of social conflict and culture is not merely a question of sensitivity or of awareness, but a far more profound adventure of discovering and digging in the archeology of accumulated shared knowledge common to a set of people."

Ethics and values¹⁵

Ethics is the **analysis of concepts** such as right, wrong, obligation, responsibility, ought, should, duty. Ethics examines morality; it reveals what 'right and wrong', 'good and bad' actually mean when applied to human decisions, actions and behaviour. Ethics investigates what one can do compared to what one ought to do. Ethics analyses the arguments and reasoning behind the process (acting, behaving, thinking etc).

Ethics is a system of **moral principles**, by which human actions may be judged good or bad, right or wrong. Ethical judgments make a distinction between what is and what ought to be, between what one can do and what one should do. Core **ethical values** affirm human dignity and allow humans to serve a common good. They define our **rights and responsibilities** in a democratic society and meet the standard test 'would you want to be treated this way?'

Values are principles, ideals or things we are for or against. We express our values in the way we think and act. We attribute so much worth to values that they give purpose to our lives. Values play an important role in our decision making, they justify our positions and direct and guide our actions. Values are the foundations of cultural norms, laws, ethics or principles. The parties in a conflict may understand any compromise about their most cherished values as a threat to their basic human needs and their sense of identity. This is why value (and moral) conflicts tend to be long lasting. Some ethical values:

Respect: self-respect, personal integrity, for the dignity of others, for the community, for the rule of law, for legitimate authority, for private and public property

Honesty: trustworthiness, dependability, ethical behaviour, maintaining confidentiality and impartiality towards relationship between people/groups

Responsibility: accountability, open mindedness, constructive criticism, carry out lawful instructions, obligations to public welfare

Concern: care, compassion, loyalty, tolerance, consideration, cooperation, sharing decision-making

Justice: fairness, equal rights, negotiation, law and systems of governance

Dedication: active and informed participation, interdependence, civic mindedness

Gender

gender roles, gender perspectives and gender responsibilities are essential for dealing with social relationships and approaching conflicts. Gender roles differ in different societies. They are not static, but change over time in response to internal and external events.

Often these influences are conflicts (violent conflicts and wars) forcing individuals to take over the role of the other gender e.g. women become breadwinner when men are away at war. Analyzing conflicts from a gender perspective means looking into the different interests, roles, responsibilities and power of the different gender groups (male & female) and the kind of support they may need.

Identity

Conflicts can be caused by feelings of threatened identity¹⁶. Conflicts over identity arise when individuals or group members feel their sense of self is threatened or their legitimacy and respect are denied. Because identity is integral to one's self-esteem and how one interprets the rest of the world, any threat to identity is likely to produce a strong response.

'Who am I? — this question might have several responses: I am a mother, a sister, a Christian, a student, a worker, a peace maker, a Cameroonian, a Bakweri, a dancer and so on. This shows clearly that every person has several identities. These identities are influenced by relationships with others and the dominant culture¹⁷.

Identity conflicts often emerge out of a history of domination and perceived injustice. Where there is a severe imbalance of power, the more powerful group may exploit or abuse the less powerful group. Minority groups may be denied effective political participation or lack opportunities for cultural expression. If the identity of the minority group is denied or simply unrecognized by the majority, the oppressed groups may recognize these power hierarchies as unjust and rebel against them.

Nationalism as an ideology affirms the existence of people or nations whose members share a common history and destiny — the identity. Nationalist sen-

timents might lead individuals to see their own group or nation as superior (or inferior) to other groups. Challenges to one's nation are often regarded as a threat to one's very existence — to one's identity. In this light nationalism can act as a cause of identity conflict.

Issues of injustice

An individual's sense of justice is connected to the norms and entitlements for decent and fair human treatment. If there is a perceived discrepancy between what a person wants or obtains and what they believe they are entitled to, they may believe they are being treated unfairly or deprived of the benefits they deserve. People who believe they are treated unfairly generally try to challenge those who treat them unjustly. A sense of injustice often motivates aggression and can lead to violence as the only way to address the injustice suffered and to ensure the satisfaction of fundamental needs. Unrealistic expectations concerning the individual's entitlement of rights might promote the likelihood of conflict. A dispute begins when one actor makes a demand on another who rejects it. People's assumptions that they are entitled to certain rights can also result in self-centeredness. Therefore, if parties do not balance their rights claims against the rights of others, their conflict is likely to become intractable.

Moral

Individuals and groups have fundamental assumptions about moral beliefs or the best way to live that might differ radically from the moral beliefs held by another person or group. Different people or groups have different standards of rightness and goodness and give fundamentally different answers to serious moral questions. Elementary moral or religious and personal values tend to be quite stable and people are often unwilling to negotiate or compromise on them. Struggles over moral beliefs (and values) often involve demands for status and power.

Perception

Perception (point of view) is formed through socialization and education, when values, preferences and norms are internalized. Each person has an individual perception of her/his reality that is dependent on age, education and cultural heritage. Perception involves the ways of selecting details from the surrounding social and physical reality, and the way of interpreting these details in accordance with one's own experiences and values.

Individuals shape their needs, hopes and aspirations according to their own perceptions. This forms the personal actions and interactions with others, the surrounding environment and with nature¹⁸.

Perception is never static. For instance, if the perceptions of all the participant are exchanged during a single group process like a seminar, new insights may be

acquired by everyone. If dialogue and mutual understanding take place, it might change the perceptions of one's own reality. This can result in the acceptance and modification of perceptions that over time become part of the collective knowledge and perception of the group.

Resources

'Who gets what and how much?' Among the resources to be distributed are **tangible** ones such as money, land or better jobs, and **intangible** ones such as position, power, knowledge or social status. If there are enough resources available, everyone simply takes what one needs. But, when not enough of a given resource is available to satisfy everyone's needs or wants a conflict may arise. In this situation the more the one side obtains, the less there is for the other side. Depending on the importance or the value of the resource, a conflict can become very intractable.

Prejudice¹⁹ – stereotype – discrimination – ...isms

All of these are issues in conflicts as they assign characteristics to people or groups of people—usually negative ones—without sufficient proof. They can be conscious or unconscious; often they are very strong, prevent openness and influence relationships.

Prejudice an opinion formed in advance about something, someone or a group without good reason or sufficient knowledge or experience.

Examples

- ▶ Girls who wear short skirts want to try to attract men.
- ▶ Walking like this clearly indicates he is an introvert.

Stereotype a generalized image created when prejudice towards a particular group is so simplified that one sees all group members as possessing certain qualities (in conflict they are usually negative ones). Other words used to express a stereotype are: received idea, cliché, formula, or categorization.

Examples

- ▶ The Bamileke are money loving people.
- ▶ Muslims like fighting.
- ▶ Children roaming around the cities are all thieves.

Discrimination mostly describes negative behaviour resulting from prejudice and stereotypes against a particular group or groups.

Examples

- ▶ In our society we don't allow women to vote.
- ▶ Only those taller than 1.80m can be part of the team.
- ▶ Families with only two children are not entitled to a house.

...isms for instance racism, tribalism, sexism, fundamentalism ... They might be passed down from generation to generation and be perpetuated in politics or even in deeper aspects of the culture that legitimise them.

4.2 Power

Conflicts often centre on the search for more power or the fear of losing power. People in conflict may assume that they do not have enough power to establish a balance of power or to bring about change or peace. Power has many positive and negative meanings; power can be used for constructive and destructive purposes²⁰. Often the word 'power' is mixed up with 'force' or mistakenly used as 'violence'. Therefore one has to distinguish between the negative power that destroys and the positive power that builds up. Some examples:

Negative power Destructive physical power, destructive military power, the power of propaganda which manipulates individuals' thoughts — in this light, power is negative as it is directed *against the well-being of people*.

Positive power The power of the truth, love, justice, solidarity, skill — in this light, power is positive as it is directed *towards building people up*.

Power does not exist in a vacuum; it is present in relationships (parent to child, government to citizen, citizen to government, manager to worker, citizen to fellow citizen). It is the way one communicates and reacts that might show 'power'. There are various possibilities for executing power, for example:

- ▶ A parent can choose to either listen to a child or not.
- ▶ A government can choose to react to ideas of the citizens or not.
- ▶ Sharing information and linking people by means of mobile phones or internet. In this way, ordinary people gain access to information that was previously beyond their reach and organizations can speak to millions of others about their concerns. The more people around the world have access to the internet, their collective power for joint action increases immensely.

Sources of power

There are various sources of power such as money, relationships, tradition, information, authority, legitimacy, experience, competence, structures, charisma or systems. Some examples and categories of power sources include:

Positional power is based upon position or roles occupied in society. It can be passed from one individual to another in areas where a person moves in and out of the position, e.g.: minister, moderator, bishop, head of a department or teacher. Members of a social class may give one person power over others by putting them in a special position. Another level is, for example, the position of men in many societies, regarded as head of the household and therefore having power over women and children. Positional power is backed by the rules and norms of the particular society. Important to note that the power one has is by virtue of the position and not due to personal characteristics.

Relational power is the power that people give to each other in their relationship. This power is difficult to measure; it is like the fluid in an interacting relationship. If you listen to another person and respect their opinion, you give them power. One can expand or limit this power by the way one interacts.

Power of force refers to the physical strength and or pressuring mechanisms one might use to impose their will upon others. People might use their physical strength or add weapons like guns, knives or other armaments. Armies, police or structures such as prisons also belong to this category.

Power of status is based on social standing or wealth within a society. People might use their relationships, family ties, resources or money to maintain a situation, gain advantage or use their influence to get what they want. For example kings and queens, chiefs and fons have the possibility of using their power because of their royal family ties.

Power of groups refers to people acting together in unity. It refers to individuals as part of a group executing collective power by joining together for special concerns, for example in mass protest movements, networks or labour unions.

Power of knowledge/expertise describes the kind of power that gives credit and influence to those people in society with special knowledge, skills, information or wisdom for special services. Power here refers to what one knows and is able to do, e.g. lawyer, teacher, doctor, technician, engineer or mediator. Without these individuals, organizations or even nations fail as they depend on the services provided.

Power of personal qualities refers to a combination of various characteristics needed for effective work that can influence others, like: intelligence, charisma, energy, sincerity or determination.

4.3 Human needs – a root cause of conflict

Human needs²¹ are an integral part of human beings; they are basic requirements for human development; inherent drives for survival and development and a powerful source to explain the motivation for individual behaviour and social interaction.

Basic human needs are universal. All people of all times, race and culture share the same fundamental basic or biological needs: food, water and shelter. The other categories of needs are psychological or relate to personal growth and development. They are sometimes described as the more complex needs for safety, security, self-esteem and personal fulfilment. These needs centre on the capacity to exercise choices in all aspects of one's life; they describe the desire to have one's identity and cultural values accepted as legitimate and explain the wish to be granted the ability to participate in civil society and be subject to distributive justice.

Human needs are associated with the fundamental drive in human beings. All individuals strive to satisfy their immediate needs as their satisfaction leads to healthier and more capable human beings. When felt needs are not met, it may result in a deep sense of frustration coupled with a strong drive towards meeting them. Unmet needs bear the potential to lead the individual into conflict. The inability to satisfy the immediate human needs of the population can lead to instability and forced change. Many ongoing national or regional conflicts are caused by the lack of satisfaction of fundamental human needs such as food, water and shelter.

a. Needs and their satisfier

Felt needs cannot be negotiated and cannot be compromised, whereas the way and means to satisfy them can (e.g. a person's hunger cannot be negotiated — the person feels the need for nutrition, but the kind of nutrition can be discussed). In other words, there is an important distinction between human needs and their satisfier. Satisfiers can be compromised, replaced or even ignored — felt needs cannot.

For instance, a satisfier of the need for respect may be a big and well equipped office. But there is a wide range of other possible satisfiers that can replace this satisfier. For instance, praise from hierarchy, possessing a big vehicle or subordinates listening keenly when this person talks. However, the need for respect cannot be compromised.

b. Needs and their classifications

Human Needs have been identified, classified and categorized by various scientists. You may realize that even when the categories are named differently and the needs put under the specific category differ, the particular needs listed are similar or even identical in the following three examples:

A.H. Maslow's pyramid of human needs

Maslow²² differentiated between basic needs (fundamental/physiological) which are universal for the continuation of life, and more complex needs that might differ from person to person, from one cultural environment to another. In his original model, he used the symbol of a pyramid with its foundation being the basic needs.

Basic needs fundamental or physiological needs

air, food, water, rest, sexuality, health care, movement, freedom from bodily harm, housing

Security needs order, security, stability, protection, structure

Social needs honesty, emotional security, empathy, love, closeness, support, trust, understanding, warmth, tenderness, sense of belonging

Acceptance respect, attention, confirmation, regard, self-esteem

Self-realization liveliness, happiness, authenticity, autonomy, creativity, privacy, wealth, spirituality, spontaneity, celebration

Marshall Rosenberg's structure

Rosenberg's²³ classification is based on his concept of nonviolent communication. He encourages a language of concern and empathy and emphasizes everyone taking responsibility for their own choices in life. This includes focusing on shared human values and needs. He divides human needs into six categories:

Physical nurturance air, food, movement, exercise, protection from life-threatening forms of life: viruses, bacteria, insects, predatory animals (especially human beings), rest, sexual expression, shelter, touch, water

Interdependence acceptance, appreciation, closeness, communication, consideration, contribution to the enrichment of life (to exercise one's power), emotional safety, empathy, honesty, love, reassurance, respect, support, trust, understanding, warmth

Celebration to celebrate the creation of life & dreams fulfilled;
to celebrate losses of loved ones, dreams, mourning

Integrity authenticity, creativity, meaning, self-worth

Spiritual communication, play beauty, harmony, inspiration,
order, peace

Autonomy to choose one's dreams, goals, values, one's plan for
fulfilling them

John Burton's human needs theory

Burton²⁴ did not classify different kinds of needs, but distinguished ontological needs from values and interests. He called the fundamental needs 'ontological needs' as he regarded them as an effect of human nature, which is universal. Accordingly the satisfaction of these needs would be pursued regardless of the consequences. The satisfaction of human needs is therefore a pre-condition for the resolution of conflict. He describes:

Ontological needs as non-negotiable issues (a conflict is an action over non-negotiable needs: control, security, justice, stimulation, response, meaning, rationality, esteem/recognition, defence of one's role),

Values as offering some limited opportunities for negotiation
(a dispute is an action over negotiable values),

Interests as being negotiable issues.

c. The relationship between human needs and human rights

Human rights cover all spheres of life. They are concerned with requirements for human survival, subsistence and development and include, for instance, concepts such as identity, protection, participation or freedom.

The realization of human rights means that the needs underlying the rights are being satisfied. If human rights are denied over a period of time, the needs to which those rights are related are not met. The fundamental or basic human needs cannot be suppressed because of their essential importance for survival and development. People will continue to pursue them, even at the risk of being harmed (physical or mental injury or even loss of life). The frustration of human needs explains why a continuous denial of human rights leads to conflict: The protection of human rights is therefore essential for the transformation of conflict because it addresses basic needs that are integral to human existence²⁵.

Human rights belong to all people solely by virtue of their being human, irrespective of nationality, race, colour, social status, gender, age, political beliefs, wealth

or any other differentiating characteristic. They are based on the idea that all human beings have an 'inherent dignity' that assures human beings certain fundamental rights and freedom that apply at all times in all situations and contexts. They are related to the principles of equality, security, liberty and integrity. Some basic human rights and fundamental freedoms for all human beings are:

The right to:

- ▶ life, liberty, and personal safety
- ▶ an adequate standard of living (including food, shelter, water and medical care)
- ▶ education
- ▶ freely participate in the cultural life of the community
- ▶ freedom of peaceful assembly and association
- ▶ freedom of movement
- ▶ marry and to form a family
- ▶ own property
- ▶ equal access to public services
- ▶ work, to free choice of employment, to just conditions of work
- ▶ not be subjected to slavery, torture, cruel, inhuman or degrading treatment
- ▶ be recognized as a person before the law, presumed innocent until proven guilty
- ▶ not be subjected to arbitrary arrest, detention or exile
- ▶ freedom of opinion and expression; and of thought, conscience, and religion
- ▶ take part in the government of one's country

Human rights are not sacred or legal principles or a gift from caring governments. They are directly related to the basic necessities of all human beings. For example

- ▶ 'the right to freely participate in the cultural life of the community' relates to needs of identity, recognition, participation, respect, community;
- ▶ 'the right to an adequate standard of living' relates to needs of food, water, shelter, freedom from bodily harm, health...
- ▶ 'the right to life' covers all needs.

4.4 Feelings

Another deeper layer to understand conflicts (& violence) relates to less visible, mental and emotional processes — the feelings that people hold²⁶. Feelings can be described as indicators, showing if our felt needs are satisfied or frustrated; they provide information about our state of well-being:

- ▶ physical comfort or discomfort: I feel cold, exhausted, comfortable, hungry
- ▶ level of involvement in intellectual activities: I am interested, confused
- ▶ fulfilment (or not) of our needs: I'm happy, joyful, frustrated, I feel sad

Note: feelings can also be a result of interpretation. For instance, anger can be a result of judgment (work is not done and one judges: they are useless people), joy as a result of opinion (he is such a good guy), guilt as a result of thinking like 'I should have done...'

Some examples for feelings and their connection to needs and actions

- ▶ Positive feelings such as love and joy make people open and tolerant to others and ready to continue whatever it takes to keep this positive feeling.
- ▶ The opposite is feelings of hate, fear, mistrust. These negative feelings may cause a person to become intolerant of others. These feelings may be used to classify others as inferior or to put others into categories with a mostly negative connotation such as gender, religion, race, ethnicity, mental ability or political ideology. From there it is only a small step to misinformation or prejudice. Additionally, this feeling-interpretation-link can lead to 'seeing' people from other groups as somehow 'less' human, which opens the way to inhuman actions against them (examples of this are: colonialism and slavery, genocide of Jews in Europe, apartheid in South Africa, racial injustice in the US).

How we are likely to feel when our needs are satisfied

Absorbed, adventurous, affectionate, alert, alive, amazed, amused, animated, appreciative, aroused, astonished, blissful, breathless, calm, cheerful, comfortable, complacent, composed, carefree, concerned, confident, contented, cool, curious, dazzled, delighted, eager, ecstatic, enchanted, encouraged, energetic, engrossed, enthusiastic, excited, exhilarated, expansive, expectant, exultant, fascinated, free, friendly, fulfilled, glad, glorious, glowing, good-humoured, grateful, gratified, happy, helpful, hopeful, inspired, intense, interested, intrigued, invigorated, involved, joyous, joyful, jubilant, loving, mellow, spellbound, splendid, stimulated, surprised, tender, thankful, thrilled, touched, tranquil, trusting, warm, wide-awake, wonderful.

How we are likely to feel when our needs are **not** satisfied

Afraid, aggravated, agitated, alarmed, aloof, angry, anguished, annoyed, anxious, apathetic, aroused, ashamed, beat, bewildered, bitter, bored, broken-hearted, cold, concerned, confused, cross, dejected, depressed, despairing, disappointed, discouraged, disgruntled, disgusted, disheartened, dismayed, displeased, distressed, disturbed, downcast, downhearted, dull, embarrassed, embittered, exasperated, exhausted, fatigued, fearful, forlorn, frightened, frustrated, furious, guilty, helpless, hesitant, horrified, hostile, hot, hurt, impatient, indifferent, intense, lazy, lethargic, listless, lonely, mad, mean, morose, mournful, nervous, overwhelmed, panicky, passive, perplexed, pessimistic, puzzled, reluctant, repelled, restless, sad, scared, sensitive, shocked, sceptical, sleepy, sorrowful, sorry, speechless, spiritless, startled, surprised, suspicious, terrified, tired, troubled, uncomfortable, unconcerned, uneasy, unglued, unhappy, unnerved, unsteady, upset, uptight, vexed, weary, withdrawn, worried, wretched.

5. Types of conflict

Various scientists and researchers classify conflicts according to different criteria²⁷. Many of the types presented below are based on the aspects described previously. Even though all conflicts have more reasons (which might even shift over the conflict history) it is important to identify and analyze the central ones to create appropriate intervention strategies.

Data or information conflict involves lack of information or misinformation, as well as differing views on which data are relevant, how they are interpreted and assessed.

Identity based conflict arise when one's identity is in danger. Identity goes beyond religion or ethnic factors; people are part of clubs, societies, professions, political parties or cults with which they identify themselves either for prestige, historical or cultural reasons. When people feel that their identity with a group is threatened, there is the tendency to resort to protest, violence or other social action to correct the perceived threat.

Interest conflict, which involves actual or perceived competition over interests, such as resources, the way a dispute is to be resolved or perceived, issues of trust and fairness.

Inter-group conflict arises when individuals act or re-act negatively towards other members outside their group, club, sex, religion or ethnicity based on existing incompatibilities, behaviour or values. Stereotypes or prejudices may be a source of inter-group conflict.

Needs-based conflict, is concerned with the frustration of basic human needs. Basic human needs are seen as fundamental requirements for human existence and development. These include food, security, identity, freedom, justice and participation. When these needs are not being fulfilled over time, it triggers conflict.

Power conflict, which arises when an individual or a group attempts to increase undue influence and control over other individuals or groups targeting their way of life, thinking or attitude within or between societies. In other words, power conflicts are about struggle for dominance either in the family, workplace, church, mosque, club, village, government departments or other institutions. Power conflicts are often associated with the use of negative power including threats, deception or manipulation.

Relation conflict results from strong emotions, stereotypes, miscommunication and repetitive, negative behaviour in relationships. It is this type of conflict which often provides fuel for disputes and can promote destructive conflict even when the conditions for resolving the other sources of conflict can be met.

Religious conflicts are triggered when there is an attempt to defame or criticize somebody's religion a wrong, funny or useless. Religion is a matter of the heart — very emotional. Accepting other religions, complying with the various ways of practicing different faiths and tolerating even the contrasting spirituality of others can enhance peaceful co-existence in any community.

Resource based/economic conflict is triggered by competition over scarce resources such as land, water, oil and diamonds or intangible resources such as power and knowledge. If resources are in limited or short supply and the competing parties are of the opinion that what one gains, the other loses, both groups pursue strategies and behaviour to obtain a fair share of the available resources. At the same time, this might be perceived by the other side as unfair. This circumstance can generate feelings of being under threat, suspicion and eventually a feeling of hostility.

Structural conflict is caused by unequal or unfair distribution of power and resources. Time constraints, destructive patterns of interaction and unfavourable geographical or environmental factors contribute to structural conflict.

Value conflicts arise over ideological differences in what individuals, groups, parties or organizations believe in as paramount or sacred to their existence. Values cannot be compromised, but they might change over time due to various influences. Value conflicts arise over how goals are achieved, about their nature or priorities. Actual or perceived differences in value do not necessarily lead to conflict. It is only when values are imposed on individuals or groups and these people are prevented from upholding their previous value systems that conflict arises.

Value conflicts and religious conflicts in particular are often intertwined with other types of conflicts. Deep felt feelings and beliefs of people are in such cases abused to blur underlying power or economic interests. (See also 7.6 page 182.)

6. Positive functions of conflict

Despite the possible risk of destructive consequences, conflicts bear the opportunity for various positive functions, if handled adequately. Some of them are listed below²⁸:

Conflict can enhance identity and independence. Conflicts show that something in an individual's life or relationship with others cannot continue as it was. To find out what we want and what our priorities are for shaping our lives requires an awareness and understanding of these issues. Conflict may act as an incentive to start the self-awareness process and in this way may help the individual assert their personal identity as separate from the aspirations, beliefs and behaviours of the others around them.

Conflict establishes and maintains group identities. Groups in conflict tend to create clearer boundaries, which help to determine who is part of the *in-group* and who is part of the *out-group*. By discussing issues, beliefs and interests, the members create a more sharply-defined ideology on which they agree. In this way, conflicts can help individuals to understand how they are part of a certain group. It may also incite them to take action to defend the groups' interests.

The intensity of conflict demonstrates the closeness and importance of relations.

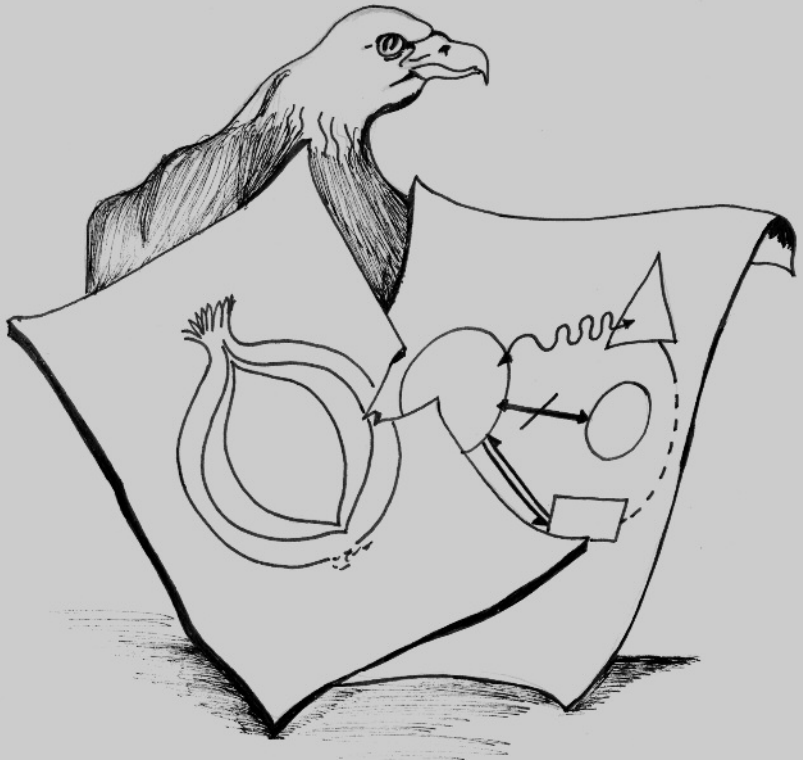
Intimate relationships require the expression of opposing feelings such as love and anger. While the intensity of emotions can threaten a relationship, it also helps to measure the depth and importance of the relationship if the emotions are dealt with constructively.

Conflict can build new relationships. At times, conflict brings together people who did not have a previous relationship. During the process of conflict and its transformation, opposing parties or individuals may realize they have common interests and begin to work to develop a relationship.

Conflict can create coalition. Facing a common opponent can create new bonds between people who were previously unrelated. Sometimes opponents can even overcome previous antagonisms and come together to build coalitions, achieve common goals or fend off a common threat.

Conflict creates or modifies rules, norms, laws and institutions. If there is readiness for conflict transformation, it is through the raising and discussion of issues that rules, norms, laws and institutions are created. For example WWII has created modern nation states in Europe and various other structures and institutions. Conflict in this light serves as unifying force and offers stability.

IV. TOOLS FOR ANALYSIS



1. Context analysis

Analysis means the process of understanding the various issues, aspects, dimensions, levels, causes ... of 'something'. Concerning analysis in conflict transformation, the 'something' is the conflict. A conflict does not take place in a vacuum but is embedded in an environment, often described with the term 'context'. The first subtopic covered in this section is therefore a brief overview of ideas on how to analyse the context. A general overview about the main issues in conflicts that can — and should — be analysed is given below. The third part, under the topic 'tools for analysis', gives descriptions of the most commonly used methods in conflict analysis.

Context analysis¹ in relation to peace-building means the identification of the key factors that one describes as the situation, environment or background to one's own, individual life. It means to reflect and analyze the present situation and if possible share one's own ideas with others. By doing this, theoretical concepts will be filled with live experiences and the most important strategies for action can be identified.

People do the analysis themselves — it is not an outsider analysing the context. In this way, a process starts where ownership of what surrounds and influences a person becomes clear and thus empowers the person to act. Furthermore, by analyzing the personal context in which one lives, awareness pertaining to realities and knowledge about personal interests are produced. Additionally, the people concerned become actors of their own lives and authors of research of their own learning. People from outside may support but have to restrict themselves to a facilitate role.

The outcome of context analysis can be used for future planning, based on present facts and experiences. Included in this should be the lessons learnt from the past. Context analysis constitutes a key factor for success, optimum outcome and change towards a more peaceful way of living together.

To deepen the information gathered and look into unforeseen changes and impacts, one should identify qualitative indicators. These are aspects such as gender issues, the human rights situation or equality. They serve in a dual capacity as they influence changes in the situation and at the same time are influenced by the overall situation.

According to the maxim 'no interest – no action', qualitative programs like peacebuilding or education programs should be based on the population's interests (not on needs). The challenge therefore is to research, act and build capacity towards social change (attitude change) and improve understanding through communication. Ingredients for qualitative programs are an awareness that awakens self-esteem and the potential to move forward and take one's destiny in one's own hands.

Context analysis in peace building and conflict transformation embraces two main pillars, the dimensions within a society and the levels of society.

Dimension

As politics, economics and culture cannot exist without people, within and outside society, the different dimensions carry the term 'socio' in front of the specific area of concern. The dimension of a society can be distinguished as follows: socio-political, socio-economic and socio-cultural.

Socio-political dimension

This dimension covers issues pertaining to governance. Questions raised could include: How is the political situation? How is the structure of politics? How does politics influence my life?

- ▶ modern – traditional rules
- ▶ top – down approach (or vice versa)
- ▶ acknowledging of the values, interests and needs of the people
- ▶ culture of peace or violence
- ▶ ethnicisation of conflicts

Socio-economic dimension

This dimension entails issues relating to the production and distribution of wealth. Issues may include:

- ▶ living situation, quality of life
- ▶ perception of roles
- ▶ loss of hope or possibilities for overcoming hopelessness

Socio-cultural dimension

This dimension contains issues pertaining to the ways of customs, beliefs and attitudes of the population. One can examine issues such as:

- ▶ Identity, that includes the aspects of perception, attitude, values and rights. Formulated as a question this could be: How do we see ourselves and perceive others? Is identity used as political influence?
- ▶ Crisis of values – who values what and why, are values of different societal groups clashing?
- ▶ Uncertainty – are fear and anxiety present? What do people fear? Do people have shattered dreams; do they feel loss of orientation?
- ▶ What are empowering attitudes?

Levels

The issues examined under dimension might be very different when looking at them with the focus of different levels in a society. Context analysis proposes to analyse them from the perspective of three levels:

- ▶ individual
- ▶ group (organization)
- ▶ community (society)

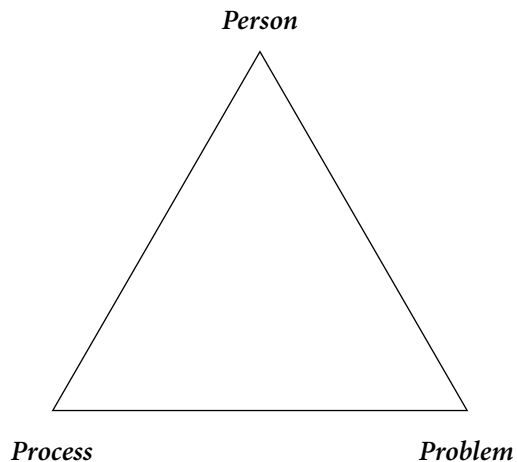
Some general remarks concerning context analysis:

- ▶ Be aware that crosscutting links exist between the dimensions and levels.
- ▶ Find out positive (+), negative (–) and challenging (?) issues.
- ▶ What are the attitudes and reactions?
- ▶ Distinguish between rumour & reality, perception & facts.
- ▶ Check out points of consensus, contradiction and use open-ended questions.

2. Conflict analysis

Conflict analysis is the process of examining and understanding the reality of a conflict from various perspectives. It describes the systematic study of the profile, causes, actors, and dynamics of conflict with the aim of gaining a thorough understanding of what is going on. In other words, it elicits the views of different groups and places them into a broad analytical framework.

The various aspects of a conflict that are mentioned below relate to the three different sides of a conflict and have to be looked into from these perspectives:



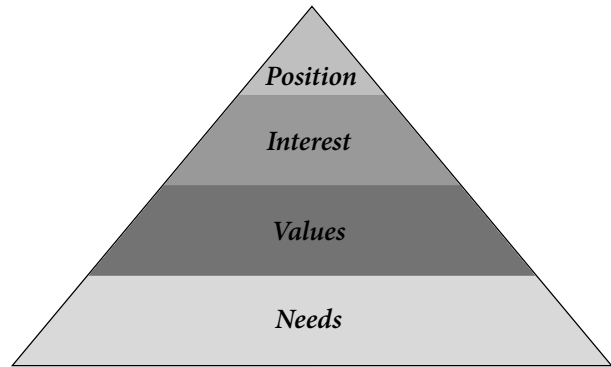
Conflict analysis can be carried out at various levels: family, group, organization, community, district, regional, national, between states or even global. It is crucial to identify the appropriate focus for the analysis as the issues and dynamics at the various levels differ, even though they may influence each other. For example, the aspects analysed on community level may be different from the national level although they have an impact on each other. Conflict analysis provides the foundation to understand the conflict history, the interaction between the actors, the intervention and the context. It is thus a central component of conflict transformation as it forms the basis on which strategies can be developed and actions planned².

2.1 Aspects of conflicts

A conflict has different aspects. In order to understand “what is going on” the various aspects have to be identified, their relation with each other must be examined, and how the different aspects influence one another analysed. Some of the most important aspects are:

- ▶ **Actors** who are involved in the conflict (directly or indirectly). It also means their relationships to one another and their power to change the situation.
- ▶ **Issues** refer to what the parties claim the conflict is about (topics, contested goods...). They are specific and concrete. Very often problems based on facts are less important than relationship problems, though conflicts are usually framed in factual terms.
- ▶ **Causes** of the conflict refer to the visible and invisible reasons, the factors contributing to the conflict be it structural or those factors that triggered the conflict.
- ▶ **Context, circumstances, history of the conflict** means the environment in which the conflict emerged, the environment that is influencing the way the conflict develops, the way the conflict has changed over time.
- ▶ **Dynamics of the conflict** involves the mechanisms of escalation and de-escalation, the occurrence of violence, influences from in- and outside. It also includes, if there have been attempts to change the conflict, what was constructive and what caused escalation.
- ▶ **Communication patterns** relate to the ways and means of communication among the different actors. This refers to both actively involved and passively influencing actors.
- ▶ **Consequences and future perspectives** refer to the obvious short term and the possible long term effects of the conflict.

There are also the aspects of position, interest, values and needs that should be analysed in conflicts.



- **Positions** (*procedural*) of the different conflict parties, which are formal, official and very often public. The position is what the person says and demands; it includes interests, needs, fears, although not directly stated. Very often values are buried inside a position which might serve as a justification or legitimization. Positions contain an understanding of the situation, the outcome of the conflict and the role that the conflicting party plays in it. (*There should be an equal school system nationwide.*)
- **Interests** (*psychological*): Conflicting parties are motivated by their own interests. They may be expressed but often they are concealed. Frequently, an actor may have several interests in a conflict. Interests and/or their importance for the actors might change with time, therefore they are negotiable³. (*Comparison is only possible if the same criteria are used for certification nationwide.*)
- **Values** (*substantial*) are basic qualities which are held to be very important and may be used to justify positions. They can be cultural norms, laws, ethics or principles. They are generally very strong, but eventually changeable. (*Equality for everyone.*)
- **Needs** (*fundamental*) are the essential requirements for human survival. They relate to security, identity, community and the vitality of human life. They are often not stated, although they are at the core of every issue. Needs are not negotiable, but they can be satisfied in different ways. (*Security-protection and integrity, structure, trust in achievement.*)

Professional conflict analysis can be undertaken for various purposes. The reason determines the specific process and the right mix of skills and background of those people conducting the analysis. In any case, the skills and necessary preconditions are:

- a) good conflict analysis skills,
- b) a good knowledge and sensitivity of the context,
- c) representation of different perspectives within the context,
- d) sufficient status,
- e) moderation skills,
- f) facilitation skills.

3. Different tools for conflict analysis

This chapter covers the description of seven different tools for analysing conflicts. Which of the tools is most useful depends on various aspects. The criteria may include, for instance, the:

- ▶ type of conflict,
- ▶ level in which the conflict takes place,
- ▶ stage a conflict is at,
- ▶ expected results or specific issues of a conflict.

Therefore, included in descriptions of the tool and how to use it, there is a brief note about applicability. If different issues (dimensions) in a conflict need to be analysed, it might be advisable to use several tools for the specific issues.

3.1 Conflict mapping

What is it?

- ▶ a visual technique for showing specific aspects and their relationships

What can be mapped?

- ▶ actors (placing the parties in relation to the problem and each other)
- ▶ situation (and changes due to intervention, time...)
- ▶ issues (or needs, interests, fears and positions)
- ▶ power (and alignment of parties)

Be aware that you have to develop an individual map for each issue, for instance:

- ▶ one map for the actors,
- ▶ one for the situation in which the conflict is taking place (choose a particular moment in a specific situation),
- ▶ one for the needs of the parties, etc.

What is the purpose/goal?

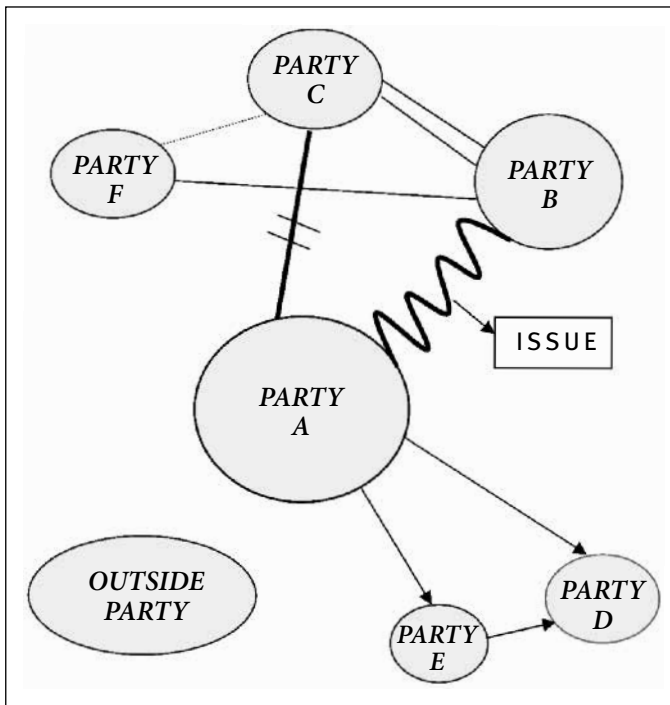
- ▶ understand the situation better
- ▶ see the relationship between parties more clearly
- ▶ clarify where power lies
- ▶ check the balance of one's own activity and contact
- ▶ identify openings for intervention or action
- ▶ evaluate what has been done already
- ▶ provide insight into the nature of a conflict. Often the issues underlying the observed relationships can be identified through visualizing the relations.

How to conduct it?



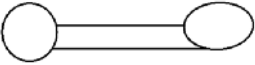
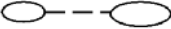

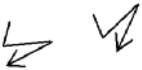
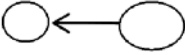
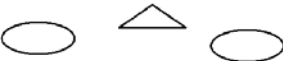
- ▶ Decide what you want to map, when and from what viewpoint.
- ▶ Developing several maps of the same situation from different viewpoints can be helpful.

When to use it?

- ▶ early in a conflict process,
- ▶ later in a conflict process to identify possible entry points for action/ intervention or to help shape the process of strategy building.

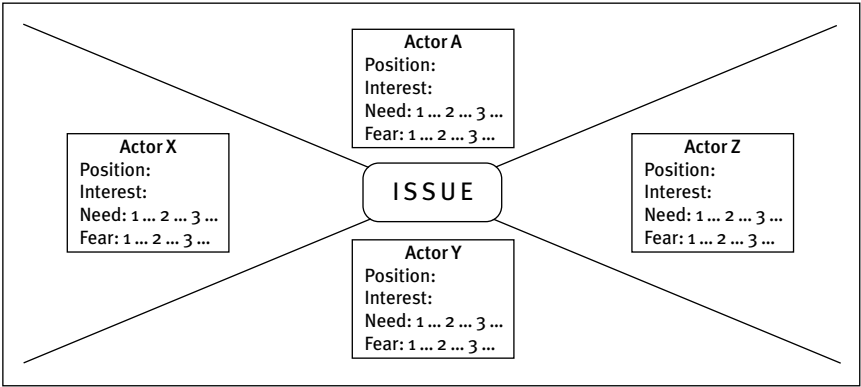


Decide and agree on the meaning of the symbols, for example:

	The circles symbolize the different actors. The size of the circle symbolizes each actor's power in relation to the issue of the conflict.
	A solid line symbolizes a close relationship.
	A double line symbolizes an alliance.
	A dotted line symbolizes a weak relationship.
	Zigzags symbolize conflict.
	A flash symbolizes that the conflict is violent.
	An arrow symbolizes the domination of one actor over another.
	A triangle symbolizes actors who are not directly involved and who might contribute constructively to the transformation of the conflict.

Example of mapping needs, interests and fears

The purpose of this kind of map is to move beyond the public or obvious positions of the parties and identify each party's needs and interests. This is often the area of common ground and the basis for further discussions.

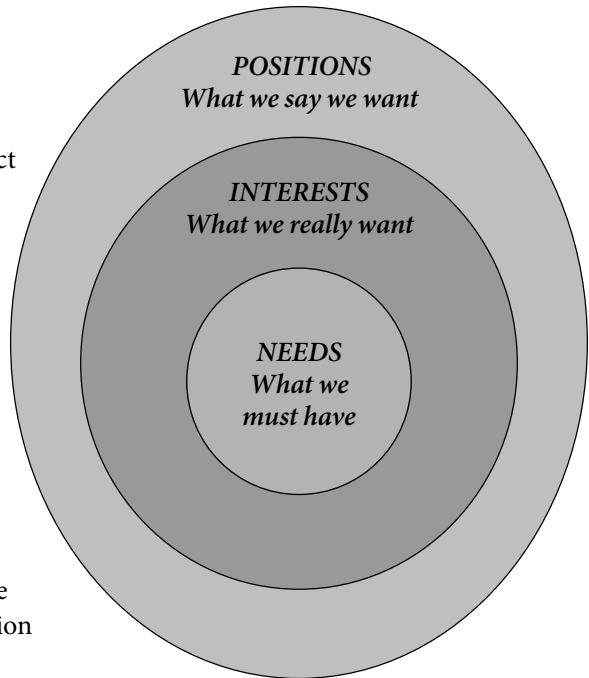


3.2 Onion

What is it?

The conflict onion is a way of analyzing the different conflict parties' positions, interests and needs. It is used for an analysis on the premise that conflicts have different layers like an onion:

- ▶ **POSITIONS** –
what we take publicly
for all to see and hear
↳ what we *say* we want
- ▶ **INTERESTS** –
what we want to achieve
from a particular situation
↳ what we *really* want
- ▶ **NEEDS** – what we require to be satisfied, needs are at the core and the most important issue
↳ what we *must* have



Be aware that you have to produce one separate onion for each party involved!

What is the purpose/goal?

- ▶ move beyond the positions and understand each party's interests and needs,
- ▶ find common ground (improve communication and trust) between groups, this can become the basis for further discussions,
- ▶ clarify needs, interests and positions in situations where parties are already in negotiation.

When to use it?

- ▶ As part of an analysis to understand the dynamics of a conflict situation.
- ▶ In preparation to facilitate dialogue between the opposing groups.
- ▶ As part of a mediation or negotiation process.

Example – Age limit for CYF members		
	<i>CYF members</i>	<i>Church</i>
Position	Age limit must be raised	Age limit must not be changed
Interest	Only mature people can lead the groups and movement, contribute with knowledge and finance	Have energetic people in the adult movements, adapt to international standard
Need	Stability, trust, support, respect, protection, understanding, celebration	Stability, structure, understanding, trust, respect, confirmation

Example – Right to land – conflict between peasants and landowners in community X		
	<i>Peasants</i>	<i>Landowners</i>
Position	against militarization, for equal opportunities, for investigation of punishment experienced	against rebellion, protection by military forces, denial of rights for ordinary inhabitants
Interest	land distribution and respect for human rights	political and economic control, access to cheap labour
Need	land, well-being and justice	land, respect, acceptance of power

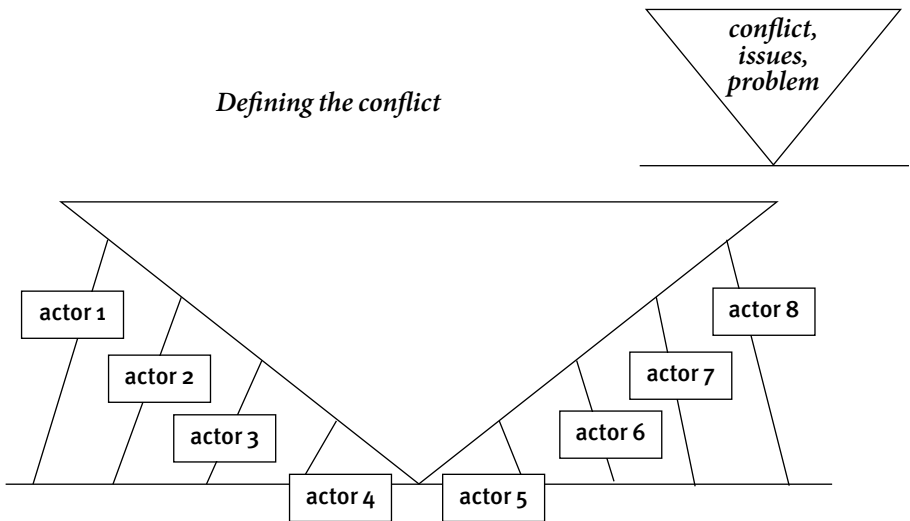
3.3 Pillars – inverted triangle

What is it?

- The inverted triangle is a tool to analyse conflict on the premise that some situations are not stable, but held up by a range of factors and forces. Factors here are called “pillars”. You have to decide which category to analyse as pillars can be the actors, issues, forces, fears, or unmet needs... In the example below the actors 1–8 are the pillars holding up the unstable situation.
- It is a graphic illustration of the elements that sustain an unstable situation.

What is the purpose/goal?

- ▶ understand how structures are maintained (identify the individual pillars),
- ▶ identify the factors sustaining an undesirable situation (this can be the various actors as shown in the graphic below. But it could also be other issues that keep the conflict ongoing),
- ▶ consider ways to weaken (or remove) negative factors or change them into positive forces,
- ▶ minimize the effects of the negative forces and/or make the situation stable and peaceful,
- ▶ consider which of the pillars could become allies and learn of constructive actions already taking place (if actors are the pillar you might find out which individuals or organisations have already started to cooperate).



When to use it?

- ▶ When the forces in a conflict are not clear.
- ▶ When the situation seems stuck in a kind of structural injustice.
- ▶ As a basis for further steps, for instance
 - ▷ to brainstorm on solutions for every pillar that supports the unstable situation and then
 - ▷ to decide on how to take action.

3.4 ABC – triangle

What is it?

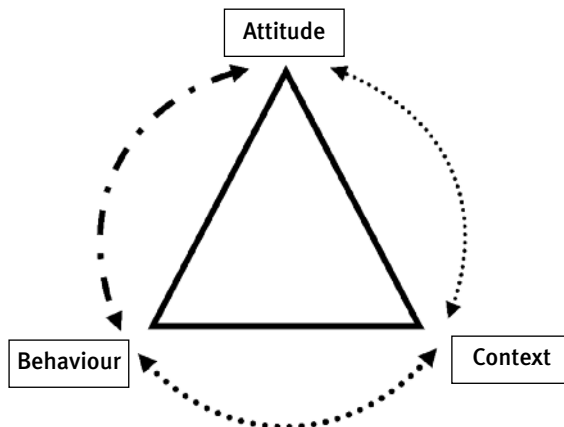
- ▶ The ABC triangle is a tool to analyse the three major components: The *context* or *situation*, the *behaviour* of those involved and their *attitudes*.
The three corners of a diagram represent these three factors.
The arrows leading from one to the other signify that the individual factors influence each other.

What is the purpose/goal?

- ▶ identify the three factors for each party,
- ▶ analyse how the factors influence each other,
- ▶ relate the factors to needs and fears of each party,
- ▶ identify a starting point for intervention (by e.g. identifying the energy that is used to attack each other while maybe there are similarities of needs and fears),
- ▶ help everyone involved to see that all the different issues are part of the same problem.

When to use it?

- ▶ early in a process to gain insight
- ▶ later in a process to identify intervention possibilities
- ▶ to reveal how a change of one aspect might affect another one



How do you create a triangle?

- ▶ Produce one separate triangle for each major party involved in the conflict!
- ▶ Identify and list the key issues relating to attitude, behaviour and context from the viewpoint of each party.
- ▶ Indicate the most important needs (or fears) inside the middle of each triangle.
- ▶ Compare the triangles of the different parties, note similarities and differences between the perceptions of the parties.

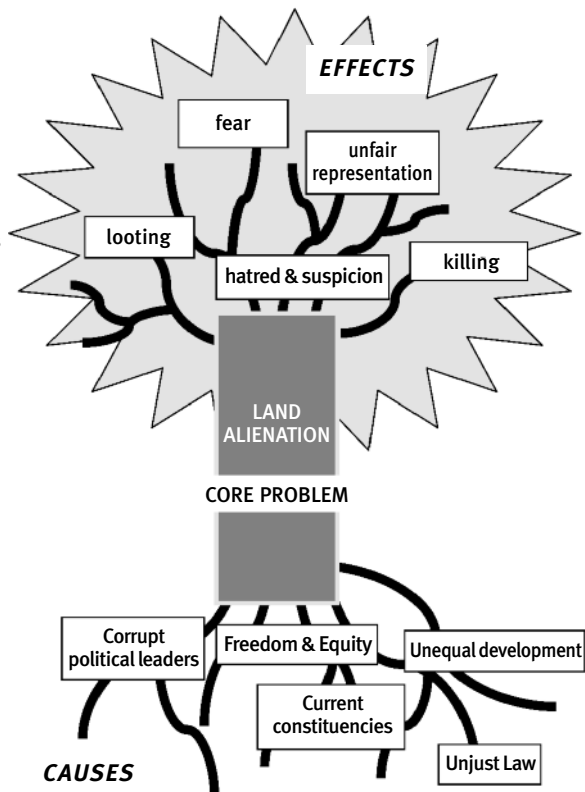
3.5 Conflict tree

What is it?

- ▶ A graphic tool using the image of a tree to identify and sort key issues in a conflict.
- ▶ The conflict tree offers a method for a team, organization or group to identify the issues that each of them sees as important in a specific situation:
causes (roots),
core problem (trunk),
effects (branches).

What is the purpose/goal?

- ▶ stimulate discussions about causes and effects of conflicts,
- ▶ help groups to achieve consensus on the core problem,
- ▶ assist groups in taking decisions about priorities for addressing issues,
- ▶ relate causes and effects of a conflict to each other.



When to use it?

- ▶ with a group having difficulties in agreeing about the core problem in their situation,
- ▶ with a group who needs to decide about which issues of the conflict to address (priority).

Be aware that various issues can be causes and effects at the same time. This might be a fruitful starting point for discussion.

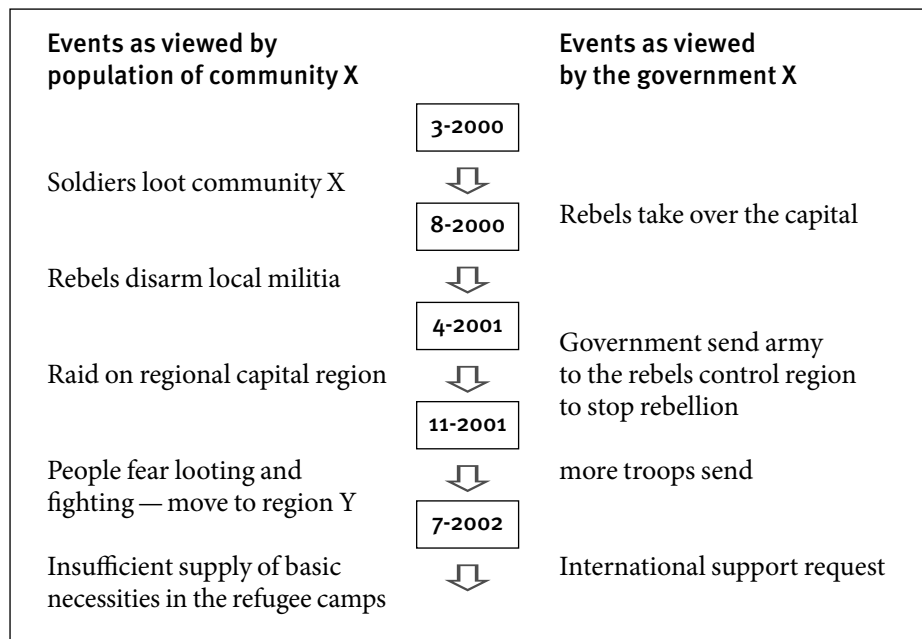
How to conduct it?

- ▶ Draw the outline of a tree (roots, trunk, branches, leaves...)
- ▶ Write the questions you want to raise on a flipchart e.g.:
 - ▷ What is the core problem?
 - ▷ What are the root causes?
 - ▷ What are the effects that have resulted from this problem?
 - ▷ What is the most important issue for our group to address?
- ▶ Brainstorm on the questions and note what is mentioned. You can use different methods, for example:
 - ▷ brainstorm and have one person write directly on the drawing,
 - ▷ let every person write down their own ideas,
 - ▷ distribute index cards and ask the members to write down their issues (one issue/word per card) and place the cards on the respective area,
 - ▷ let the group members discuss and add, correct or agree as appropriate.
- ▶ Optional next step: discuss the issues/problems to be addressed first (prioritize)

3.6 Timeline

What is it?

The time line is a graphic that shows events plotted against time and presents events in chronological order from different perspectives.



What is the purpose/goal?

- ▶ show different views, experiences and perceptions of the conflict history,
- ▶ understand the various perceptions of the people involved (the different parties develop the timeline together),
- ▶ identify which events are most important to each side – discussing this together might develop a richer understanding of the shared situation and history.

When to use it?

- ▶ At any time in a process.
- ▶ When people disagree about events or don't know each other's history.
- ▶ As a way of helping people to accept their own perspective as only one part of the truth.

How to conduct it?

Each party identifies their important events and fixes them according to the timeline.

3.7 Pyramid – three level triangle

What is it?

The pyramid is a graphic tool showing different levels of stakeholders in a conflict.

What is the purpose/goal?

- ▶ identify key actors at each level,
- ▶ decide which level one belongs to (working, dealing with, operating) and how one might include other levels (e.g. resource people) for intervention or specific activities,
- ▶ assess what kind of approaches are appropriate for each level,
- ▶ consider ways to build bridges and links between the different levels,
- ▶ identify potential allies at each level.

When to use it?

This tool can be used when the conflict involves more than one level, to identify the key parties or actors at each level: top (military, police, religious leaders, government), middle (leaders respected in sectors, ethnic and religious leaders, academics and professionals, NGO-leaders), grass-roots (local leaders and elders, NGOs and community workers, group leaders, activists).

- ▶ When analysing a situation that seems to include actors at different levels.
- ▶ When planning actions addressing a multi-level-conflict.
- ▶ When deciding where to focus one's energy.



3.8 Checklist “understanding conflict”

I. Description of the conflict

1. Actors: who is involved? (social position, functions, age, sex, individual characteristics such as skills or knowledge)
2. What is the context? (socio-cultural, -political, -economic situation; recent history, political and economic structure, social composition, population make-up, excluded population, areas of influence, trust, fear, presence of forces)
3. Location: Where does the conflict take place? (physical geography, infrastructure, lines of communication)
4. Issue: What is the conflict about? (the issues stated, the interests formulated)
5. Conflict process: How did the conflict develop? How did it start? What was done to intervene? What were the results? What was the next step?
6. State of affairs: What is the current state? What is the outcome of the conflict?

II. Analysis

1. What are the causes of the conflict?
 - ▶ structural causes: factors that are built into policies, the structure of the society that may lay the foundation for conflicts (illegitimate or poor government, lack of equal economic or social opportunities, inequitable access to resources),
 - ▶ proximate causes: factors contributing to a climate conducive to conflict and its further escalation (human rights abuses, destabilizing of neighbourhoods, uncontrolled security),
 - ▶ triggers: events or key issues that made the conflict erupt (e.g. elections, arrest of key leaders, drought),
 - ▶ factors prolonging the conflict (radicalization of conflict parties, escalation and increasing violence, development of a culture of fear).
2. What are the issues of the different actors? What are their:
 - ▶ Interests: the underlying motivations; goals, concerns, hopes, fears?
 - ▶ Needs: what are the needs for improved living conditions?
 - ▶ Goals: which strategies are used to pursue the interests?
 - ▶ Positions: what kind of solutions are presented by actors on key issues?
 - ▶ Capacities: what are the actors' potentials concerning their influence in the context in terms of resources, access, networks or other support?

- ▶ Relationship: identify and describe the state of the relationships and how does this influence the kind of interaction between the actors?
 - ▶ Who is profiting and how?
 - ▶ Who else is directly or indirectly involved or has an interest in the issue?
3. What are the issues on the different levels:
 - a. factual,
 - b. relationship,
 - c. value level?
 4. How far has the conflict escalated?
 5. What factors can contribute to peace (e.g. communication channels, demobilization process, reforms, mutual programs, fair policies)?

V. VIOLENCE



1. Introduction

Violence is a phenomenon that is neither clearly defined nor strictly differentiated in science or in everyday speech. When violence is mentioned in the media, it usually refers to one of the following aspects of violence:

- ▶ A violent crime like robbery or murder,
- ▶ Vandalism, meaning the deliberate destruction of property,
- ▶ Rioting, or a violent disturbance at mass events like concerts, football matches or strikes,
- ▶ Xenophobic violence in the sense of violence targeted against a particular section or group of society,
- ▶ Violence between groups, such as violent exchange between rival groups or politically motivated violence.

*The practice of violence, like all actions, changes the world,
but the most probable change is to a more violent world¹.*

The aim of discussing violence in this book is to gain awareness of the various layers of violence, its forms, effects and how it is embedded in our daily lives. The information in this book may provoke thoughts and answers to questions like the following:

- ▶ Where does violence come from?
- ▶ Where does violence start, where does it end?
- ▶ Where can we draw the lines between conflicts and violence to develop a comprehensive definition of violence?
- ▶ Is the threat to commit violence already a form of violence?
- ▶ Does violence require action or can an action not carried out be violence?
- ▶ How and why do we find ways and means to use violence?
- ▶ Assuming that violence is language and a means of communication, how then can we decode its messages?
- ▶ What stabilizes and what provokes violence?
- ▶ How can we identify the relationship between violent act and acceptance of violence?
- ▶ How can we assess the tolerance, approval, propagation and stimulation of violence?
- ▶ Can one threaten violence to avoid more terrible violence?
- ▶ Can violence be legitimized or is violence always (morally) reprehensible?

The list could be continued. However, the information presented in this chapter may inspire more ideas and additional questions from you — the reader².

2. Thoughts and statements about violence

Violence understood as a process (not a static entity or a fixed structure) means that there is a constant modification and adaptation to the changing requirements of a society³. This also means that violence involves different practices, at different but coexisting and interdependent levels. It is beyond the scope of this book to look extensively into the very deep-rooted psychological complexities behind violence. What is offered is a variety of thoughts on what violence is, how it is practiced and what sustains it.

Beyond physical violence, there is no consensus on what violence involves or when, if at all, it is justified. Therefore the following statements do not present definitions, but offer some thoughts about violence:

- ▶ Violent behaviour is defined as intentional physically aggressive behaviour against another person.
- ▶ Violence is the expression of physical or verbal force against one or more people, compelling action against one's will on pain of being hurt. The word violence covers a broad spectrum. It can vary from a physical clash/fight between two people to war and genocide where millions may die as a result.
- ▶ Violence is, without exception, a destructive power. Violence is a kind of power that belittles, harms, destroys oneself or others. It is the failure to accept (appreciate) one's own and other's dignity. It is greed for other people's natural endowment (characteristics, knowledge, wealth, values etc.), it is the desire to exploit and overpower the other.
- ▶ Violence is "the intentional use of physical force or power, threatened or actual, against oneself, another person or against a group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation⁴."
- ▶ Violence is an injury inflicted by deliberate means, which includes assault, as well as legal intervention, and self-harm.
- ▶ The understanding of violence is linked to a perceived aggressor-victim relationship: people may not recognize defensive use of force as violent, even in cases where the amount of force used is significantly greater than in the original aggression.

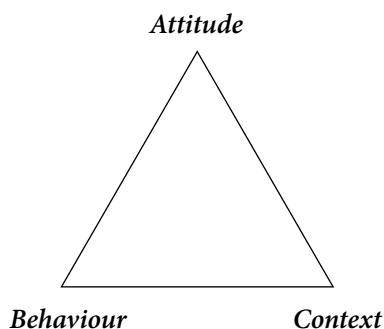
- ▶ Worldwide, violence is used as a tool of manipulation.
- ▶ Since violence is a matter of perception as well as a measurable phenomenon, psychologists have found variability in whether people perceive certain physical acts as 'violent'.
- ▶ Violence is sinful or unskilful, and non-violence is skilful or virtuous and should be cultivated.
- ▶ In more recent (...) usage, the term violence has been moving more and more towards being understood as physical violence. This statement is only valid, however, provided that we interpret "violence" as an action that is linked to direct or physical force, as a concept that is used to describe the actions of people that can be clearly identified. In contrast to this, Karl Marx drew attention to the fact that violence itself can be founded in social conditions and that they pervade in a manifest or latent way all political and social relationships within certain states and social systems. Violence that cannot be traced back to actions of concrete individuals and that has much more to do with the totality of institutional violence within a society can be identified as structural violence. From this point of view, the term violence is transformed from a concrete form of action into a (society) structural principle⁵.
- ▶ Violence consists of action words, attitudes, structures or systems that cause physical, psychological, social or environmental damage and/or prevent people from reaching their full human potential.
- ▶ Violence is anything avoidable that hinders human self-realization.
- ▶ Racism tries to justify violence and therefore constructs de-valuing features and characteristics to apparently legitimize the harming and injuring of human beings.
- ▶ Violence is a harmful, damaging, destructive act. It always hides the question of its justification. Every attempt to legitimize violence devalues other people and denies the equal value and dignity of the human being.
- ▶ Violence is often pursued as an antidote to shame or humiliation. The use of violence often is a source of pride and a defence of honour, especially among males who often believe violence defines manhood⁶.

- “Violence” as a definition of a social circumstance encompassing a range of action possibilities should today be understood as a key concept for any discussion on war and peace — because we define “war” as the use of organized military aggression between different social groups and “peace” as the absence of war in a minimum definition. Violence in this context, however, represents only one part of the wide understanding of the term violence.

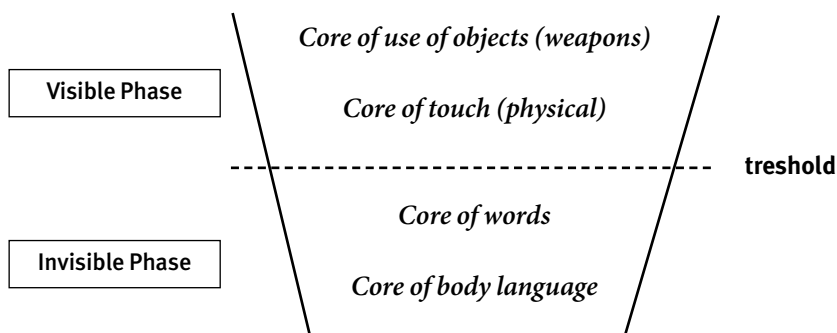
3. Categories of violence

Violence is obvious for everyone when it is expressed as direct physical aggression that injures or kills a person. In contrast, when the consumption-driven and high-energy-using industrialized nations cause global warming and a rise in sea-levels which in turn causes the flooding of small islands, threatening the lives of the people living on them — this is rarely referred to as violence. This is why a wider understanding of violence is necessary.

The **ABC Triangle** in Violence shows that attitude, behaviour and context are interconnected and how an action on one element or area has an effect on the others. It also illustrates the fact that violent behaviour is only a small part of what makes up the escalation of a conflict into violence. For example, interventions to reduce violent behaviour need complementary actions on the other two dimensions — attitude and context — to be fruitful and sustainable.



Focusing on violence between people, there are two main phases of violence. According to the figure below the *invisible phase* describes how people act by using different means of verbal and non-verbal communication. E.g.: 1) *Pako accusing Manuel by yelling and showing annoyed facial expression*. 2) *A mother refusing to pay attention to and not talking with her child for days despite the efforts of the child to dialogue*. The *visible phase* describes the physical fight between people like slapping,



beating or pushing somebody and/or by using weapons such as knives, sticks, guns and so forth against each other.

A majority of people 'define' violence as acts carried out in the visible phase. But when we limit our understanding and definition of violence to what is happening in the visible phase — acts above the threshold — we consider what is happening in the invisible phase — below the threshold — as non-violence and therefore as acceptable behaviour. Logically, we then deny that the ways and means of verbal and non-verbal communication (expressions of thoughts, perceptions...) can be violent.

In recent years, the understanding and thinking about violence has deepened towards the inclusion of less obvious forms of violence that can be equally damaging and are often more difficult to address⁷. For instance, it was found not helpful to draw lines between killing with a gun and killing through deprivation of the essentials of life. It is true that there are forms of violence that harm more than others. But generally violence in whatever form can destroy individuals, groups, nations and even the whole of humankind.

Different scientists categorize violence and how violence manifests differently. Some categories are described and used for explanation throughout this book; for instance violence exists in or through or is executed by:

- ▶ Violence through discrimination
- ▶ Domestic violence & violence within marriage
- ▶ Sexual abuse & trafficking of children and adults
- ▶ Violence through racism
- ▶ Violence by state or institutions
- ▶ Violence through civil war and armed conflicts
- ▶ Violence through hostilities to strangers
- ▶ Violence through economic injustice

Hildegard Goss-Mayr, who believes that only the elimination of violence at all levels can lead to true peace and the presence of social justice, differentiates forms of violence as follows:

- ▶ interpersonal and structural (see topic 4. Dimensions of violence)
- ▶ physical and psychological
- ▶ obvious (visible) and latent (invisible, potential)

Physical violence ... is bodily harm in all its varieties. Physical violence is mostly based on inequality and various invisible aggressive actions or behaviour.

Psychological violence ... may be the most destructive and dangerous form of violence. From early childhood onwards and through various channels, humans are manipulated to be 'integrated' into the world we are living in (by schools, mass media, leaders). The violence in this manipulation is the threat of not belonging, the imagination of violence in all kinds of forms for failure to submit, the fear of being hurt⁸.

Latent violence and the threat of violence are forms of violence. A person can be influenced through the positive exercise of power (reward given for obedience to what the oppressor dictates) or through the negative exercise of power (punishment given for being disobedient). Another word for the word 'latent' is 'potential' — in this context it means that violent actions may easily come out. This happens, for instance, in abusive relationships, when there are periods during which the perpetrator does not use force against the victim. These periods are instrumental to building up the tension and finally lead to more violence. It is the strategy of 'carrot and stick' or 'reward and punishment' to force the victim to comply with whatever is the command of the perpetrator's demand. Many victims feel that the threats of violence are as degrading, intimidating and hurtful as the actual blow. This kind of victim-perpetrator-relationship exists on all levels of societies — it is not limited to personal relationships⁹.

War can be described as a state of prolonged violence, involving two or more groups of people and often under the auspices of government. War is generally fought as a means to 'resolve' conflicts over territory, resources, power or in self-defence¹⁰.

4. Dimensions of violence – a typology of violence by Johan Galtung¹¹

The term violence has often been used interchangeably with conflict, in the scientific and especially the international community and media. There are three forms of violence identified by conflict theorists. Direct violence, the most common, is the use of physical force or violent means to inflict perceptible harm or pain on an individual or group (shooting, murder, etc). Structural violence, which is not readily visible, as the violence resides in the weaknesses in a system of governance; deficiencies in structures and institutions to provide for basic human needs (health, employment, security, justice); where because of unequal and unbalanced structures, some groups are ill-treated, oppressed, refused rights or discriminated against. Direct violence used to reform a system has often been said to be the immediate result of structural violence. Cultural violence deals very much with psychology, the way we think with respect to our values compared to our perception of other individuals or values; the negative perceptions (attitudes) towards other cultures or groups. This thinking and perception is often used as an excuse for structural and direct violence. It should be realised that all three forms of violence are inextricably linked as one form either causes or results from another¹².

Johan Galtung is a Norwegian Peace Researcher, who established various ideas and concepts to promote peace; for example the so called ‘triangle of violence’ which is based on his understanding of violence: “I understand violence as the avoidable impairment of fundamental human needs or, to put it in more general terms, the impairment of human life, which lowers the actual degree to which someone is able to meet their needs below that which would otherwise be possible. The threat of violence is also violence.”¹³

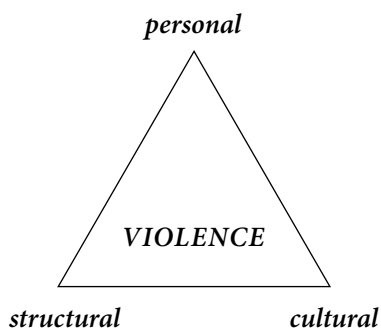
This understanding of violence goes far beyond direct physical violence in which one or more people inflict violence on other people. It means that under the influence of violence, human beings are limited in the satisfaction of their human needs (for e.g.: survival, well-being, identity, freedom). Therefore a victim of violence is either prevented from satisfying felt needs or experiences a distance between their current possibilities and the possibility of satisfying currently felt needs.

Furthermore, Galtung says that violence is everywhere; that it happens to human beings and between human beings. Violence may affect body and/or soul; it

is connected to man-made actions and is therefore the reason for the difference between what is possible and the current situation.

Forms of direct violence are instantly recognizable as such. However, according to Johan Galtung, there are also hidden forms of violence. It is for this reason that research into peace needs a violence typology just as medicine, for example, needs pathology as a precondition of its work. This is also based on the assumption that the best way to define peace is to define its antithesis — violence.

At the end of the 1960s Galtung introduced the distinction between *personal and structural violence* and supplemented this further during the early 1990s with *cultural violence*. Although criticised, Galtung's theory of violence is widely uncontested in peace studies as it offers a unified framework within which violence can be seen.



According to Galtung the three different forms of violence (direct or personal, cultural, indirect or structural) relate to each other, are dependent on each other and appear together. In this 'triangle of violence', violence can occur in each corner and can easily be transferred to the other form. All types of violence breed each other in many ways and violence produces itself across all dimensions.

Ethnic cleansing as an example, describes all three dimensions of violence.

- ▶ Direct violence — direct attack, massacre.
- ▶ Structural violence — death by avoidable reasons (unjust structure) such as malnutrition.
- ▶ Cultural violence — considering the killing of a specific group of people as a good thing, or being indifferent towards those having been made homeless due to their ethnicity.

4.1 Direct/personal violence

In the case of personal violence, the victim and offender can be clearly identified and classified.

In general, this is the first dimension of violence — the visible aggressive behaviour of people — we think of when talking about violence.



- ▶ Direct violence means an individual person is physically attacked, harmed, beaten, crippled, tortured or killed by another person.
- ▶ An actor can be identified; the consequences of the violent act can be linked to an actor.
- ▶ Direct violence is a form of violence that physically injures people and physically damages property. Direct violence is used to describe social circumstances in which there is a clear relationship between subject and object. Violence is perpetrated by an offender (subject), violence is suffered by a victim (object).

Examples:

- ▶ Domestic violence, for instance battering by one person to maintain the structure of domination within the family (often it is the man against woman and children). Domestic violence is seen by many scientists as an instrument of social control over women: to prevent women's access to education, work or social relations. In this way, direct violence is used as a tool to build, perpetuate and reproduce structural violence.
- ▶ Rape is obviously a physical attack that harms the victim psychologically as well. Peace researchers and scientists state that rape is more than harm to an individual; it is a deeply embedded instrument, used to develop or maintain power inequalities and ideologies of male supremacy.
- ▶ War and civil riots are visible manifestations of direct violence. In this extreme form of violence the actors (military junta, soldier, rebel) can be identified as well as the victims (the people under torture, those being raped, those killed or forced to labour).

4.2 Indirect/structural violence

In addition to direct violence, Galtung emphasizes another form of violence, namely structural violence¹⁴. This form of violence is not carried out by individuals although it is created by humans as it is caused by unjust structures and not equated with an act of God.

According to Galtung 'structural violence is the avoidable restriction of basic human needs or, more general, of life, that sets the real degree of satisfaction of needs below what is potentially possible¹⁵'. This definition of structural violence implies that structures that prevent the individual from fully developing their talents and potential are a form of violence. This includes e.g.:

- ▶ all forms of discrimination
- ▶ unequal distribution of income, educational opportunities and life expectancy

- ▶ unequal prosperity between the various 'worlds'
- ▶ limited life chances due to environmental pollution
- ▶ hindrance of emancipatory endeavours

Structural violence is embedded in the system; it is impersonal, as generally no personal actor or perpetrator can be identified, although it creates victims: individuals are harmed, crippled or killed. The actors are not individuals but specific organizational or social structures. The violence is carried out by strategic actions or manipulation that are based on structures as values, norms or institutions. Structural violence is built into many systems that operate without taking into account the needs of others, or, purposely inflict suffering. Mostly a whole network of structures and responsibilities are involved and often pervasive factors are built into politics or the fabrics of societies.

The underlying problems of structural violence are unequal power relations among actors (power to decide over the distribution of resources) and systematic disadvantages against those who do not hold as much — if any — power at all¹⁶. In other words, structural violence is the fundament on which economic and social inequalities are built, followed by unequal life-chances (i.e.: unequal income distribution, education opportunities etc.).

*When one husband beats his wife there is a clear case of personal violence,
but when one million husbands keep one million wives in ignorance
there is structural violence.*

Violence in this light does not assume that a person or group feels violence directed against them individually. Sometimes structural violence is not even realized, as the limited norms of life are internalized. As far as Galtung is concerned, structural violence is synonymous with social injustice¹⁷.

Examples:

- ▶ Injustices of the worldwide system for the trade in goods, which creates more and more starving people every year.
- ▶ Global conditions, policies by international institutions (G7, GATT, IMF) buttress the unequal distribution of resources: creating conditions that result in severe poverty of many that is certainly avoidable, while at the same time others continue to dominate in terms of wealth.
- ▶ Racial inequality. For example, many Afro-Americans in the US: an unjust structure of inequality historically rooted in slavery perpetuates constraints in people and unequal opportunities in education, access to medical care and justice and stable employment.
- ▶ Industrial pollution. For example: The consumption-driven and high-energy-

using industrialized nations cause the global atmosphere to warm. In turn this causes the ice at the poles to melt and the sea-levels to rise. Consequently small islands are flooding which threatens the lives of those people living on them.

- ▶ Laws that marginalize sections or specific groups of the population.
- ▶ Imbalanced health systems.
- ▶ Poor road networks hinder people from accessing basic facilities (health, education, markets).

Galtung's understanding of structural violence is a core reference point for international academic discussion of peace and conflict. His understanding has met with broad approval as it opens up the concept of violence and allows the violent consequences of anonymous structures to be examined (famine in many countries, for instance). This makes it possible to describe international injustices as structural violence, and then denounce it. But Galtung's definition of structural violence has also been much discussed and sharply criticized because it has inflated the use of the term violence.

Structural violence and human rights

- ▶ Structural violence exists when there is an avoidable gap between actual and potential abilities to meet human needs. When economic and social structures limit people to the extent that fundamental human needs cannot be met, structural violence becomes a violation of human rights.
- ▶ If a state signs an international human rights covenant, this state has the legal obligation to uphold these rights. If human rights violations happen in this state, it is held responsible for structural violence and violating this specific human right in the first place (international institutions and transnational organisations as well).

Which forms of violence are involved?

Torture, the limitation of health care or the non-provision of a clean environment can, amongst many others, serve as issues to analyse the different dimensions of violence.

Example: torture

An actor executing the act of torture towards another person using psychological or physical force and/or weapons is direct violence. But is the acting out of torture — the direct violence — only the tip of the mountain? Are the majority of issues hidden underneath?

Some ideas of how structural violence works, with the presumption that torture is a method of social and political control:

- ▶ Organizations that produce the hardware: the instruments used in the torture chambers have to be produced.
- ▶ Organizations that transport the instruments produced in one place to another place.
- ▶ Organizations that produce the software: the torture-training of personnel.
- ▶ Organizations that carry out research: for example, to verify the effectiveness of various methods or where to buy the instruments.
- ▶ Structures and interests (economic and political) on which torture depends are sustained.

Many more issues could be listed under the heading of structural violence in this example. Often the global economic and political cycles are so interwoven that it is nearly impossible to detect the actors, causes and effects. One has to look even beyond materialistic structures into the nonmaterial structures or processes to tackle issues of structural violence and injustice. What is quite obvious in the torture-example, is that the human right of not being tortured is a shallow right as long as the existing structures do not prevent torture. A real right might be formulated like ‘the right to live in a world structure that does not produce torture’.

4.3 Cultural violence

*“... conflict does not necessarily lead to violence;
that depends more on culture”¹⁸*

During the 1990s, Galtung supplemented his violence typology with another category and introduced the concept of cultural violence: “Cultural violence should be understood as those aspects of culture that can be used to justify or legitimate the use of direct or structural violence. The Stars and Stripes, Hammer and Sickle, flags, hymns, military parades, portraits of the leader, inflammatory speeches and posters are all included in this category¹⁹”.

Cultural violence can be found in all areas of social life (religion, law, ideology, science) and can be intentional or unintentional. It is used to describe ideologies, convictions, traditions and systems of legitimation, with whose help direct or structural violence is made possible, justified and, indeed legitimated. It is important to stress that there are no ‘violent cultures’. What Galtung means are those aspects of culture that may be used to influence humans to accept, tolerate and even execute violence; those aspects of culture used to build a breeding ground for other forms of violence. In other words, cultural violence does not kill or cripple, but it is used to justify the acts carried out by people to harm, maim and kill.

According to Galtung, it is fair to talk about cultural violence when people are influenced in such a way that limits the realization of their actual physical and spiri-

tual condition compared to what would otherwise be possible²⁰. In other words, cultural violence shows how shared values and norms constrain individual possibilities, chances or capabilities.

Examples:

- ▶ Human rights abuses such as culturally accepted discrimination against women: deprived of the right to vote or the right to inherit, subjected to domestic abuse, excluded from employment opportunities, given lower wages than men.
- ▶ Glorification of violence in various ways. One is, for example, a use of the media where violence is glorified in films, comics and the daily news.
- ▶ Female Genital Mutilation, an obvious harmful act against females; many groups and individuals persist in carrying it out based on cultural value and importance.

Examples of cultural violence in Cameroon:

- ▶ Certain tribes insist on traditional post-mortems on the corpses of people suspected of witchcraft.
- ▶ Families are forced to keep parts of the mortal remains of their deceased relatives in their houses for the sake of protection.
- ▶ A woman is not allowed to stand in front of the Fon.
- ▶ It is forbidden for women to eat gizzard.
- ▶ It is forbidden or rare for a woman to be an heir apparent or successor.

5. All-or-nothing thinking

Different individuals have different perceptions of the same reality, based on personal experiences. We tend to think that our thoughts, opinions and experiences are the only correct ones. Additionally, we tend to think in a dualistic way, which indicates that there are only two possibilities: black or white, right or wrong, good or bad, pro or con, oppressed or dominant, loser or winner, inferior or superior...

Relating these thoughts to our behaviour and thoughts in conflict situations, we try to find out the truth, the wrongdoer, the culprit or we try to prove someone's guilt in order to free ourselves from fault and guiltiness. It seems that somebody must be found who is inferior, guilty, minor or wrong. But in reality nobody owns the truth. Each and every one of us owns a different piece of the truth. Conflicts often arise because we do not accept the characteristics or opinions of our opponent

that differ from ours. When we are not able to imagine a point of view other than our own; when we think in terms of right or wrong, a conflict can easily escalate and turn into violence²¹.

A culture of violence stems from a perspective that sees the world in terms of good and bad. This dualistic thinking can be found in sacred texts (the world is split into good and evil), the ideas of nationalism (one belongs or not) or racism (non acceptance of those that are not the same as oneself) and this justifies dealing with conflict violently (the righteousness of violence in people's views).

Some examples of Manichean thinking

- ▶ The attitude of “Americans” at the Conference in Kyoto (Spring 2001), being the most polluting nation on the planet — with all the catastrophic consequences of this for our single planet —, but refusing to take serious measures to reduce their pollution. This in contrast with the rest of the world that undertook to work on reducing their part of pollution and its destructive effects on the planet.
- ▶ The war on terrorism declared after the destruction of the Twin Towers in New York in 2001 by the then US President Bush. He urged his allies to support him and declared “If you are not with me, you are against me.”
- ▶ Sports (matches, competition) are sometimes based on dualistic thinking – there is only one winner, the others are losers.

Often the root of violence is fear — fear of not being respected, of losing material or non-material things. This fear can lead to the development of a negative picture about others, whom we imagine are the reason for us feeling fear. This might be exaggerated to a level that makes it impossible to see any good in others and start to fight against the one(s) that triggered the fear in us. Additionally, the person (or group) who triggered the fear may be used as scapegoat and become the target of our violence. Consequently, we may develop an arsenal of weapons and in turn slip into an endless spiral of violent actions for the sake of ‘protecting’ ourselves. However, fighting against the innocent, who simply released the fear, cannot be the solution. The solution — overcoming our fear — can only be developed in ourselves by finding out the causes of the fear and dealing with them one by one.

6. The dynamics of conflicts and violence

There are various ideas and models on why and how conflicts can escalate. Some are presented in this chapter²².

6.1 Aggression

For the purpose of this book, we are not creating new definition(s), but taking existing thoughts and definitions into consideration. It is important to understand that the intention behind aggression is to harm or damage (oneself, another person(s), nature or surroundings). The following statements may explain this:

- ▶ the slap of a father with the intention to change the behaviour of the child is an aggressive act,
- ▶ it is not an aggressive act if one accidentally steps on another's foot.

In daily life, aggression is mostly used to describe the behaviour of a person against oneself or others. Answers to the question 'why is a person using aggression?' might help to understand aggressive behaviour and to find other options for acting and reacting. A person acts the way they do to reach a goal. The typical goals of aggression are:

- ▶ pushing through one's own interests and wishes that are in conflict with other's wishes,
- ▶ impose respect,
- ▶ defence — response to aggression by others,
- ▶ revenge for aggression suffered.

The definitions of aggression²³ vary from author to author, from scientist to scientist. The list of thoughts below may express the various ideas and understandings of aggression:

- ▶ Aggression comes from the Latin term 'aggredi' — to attack.
- ▶ Aggression is any sequence of behaviour which aims to harm the person it is directed against.
- ▶ Aggression is the fighting instinct in beast and man which is directed against members of the same species.
- ▶ Aggression takes a variety of forms among human beings — it can be physical, mental or verbal.
- ▶ Psychological aggression means a hostile or destructive mental attitude, behaviour or action or tendencies.

- ▶ Aggression refers to behaviour between members of the same species that is intended to cause pain or harm.
- ▶ Aggression is any offensive action, activity, practice, attack or procedure against personal liberty or one's rights.
- ▶ Aggression is a behaviour, the aim of which is to damage, harm or intimidate a person.
- ▶ Aggressive behaviour causes damage to individuals or material property, or weakens or frightens people.
- ▶ Forms of aggression are commonly categorized as:
 - ▷ physical – beating, killing, physical intimidation,
 - ▷ verbal – telling someone off, cursing at someone, mocking, mimicry,
 - ▷ emotional – anger, grumbling, hatred, being cross.
- ▶ Aggression refers to the action of a state in violating by force the rights of another state, particularly its territorial rights; it is an unprovoked offensive, attack, invasion or harmful action.

6.1.1 What is the source, the starting point of aggression?

There are three main theories about where aggression comes from; the main discussion is on “nature versus nurture”²⁴.

a. Aggression as an INSTINCT

In this theory, aggression is connected to a survival instinct, which unites human-kind with the world of animals. Aggression as instinct describes aggression that is seen in the interaction between a predator (perpetrator) and its prey (victim). This theory assumes that a shared instinct to defend territory, defeat a rival for a desired female or protect the young and defenceless of the species, must exist²⁵.

Aggression in this sense helps to preserve the species and to improve the species by making it more adaptive to the environment.

The instinct of self-preservation

Whenever we find ourselves in a minor or inferior position, we use energy to escape from it by any means. This energy is generated by our instinct of self-preservation. This instinct is a biological property that guarantees animals and humans the preservation of their species. It provides us with the necessary energy to maintain, protect and defend ourselves, and it provides us with energy to fight for a place in social relationships. We apply this instinct at two levels:

Survival or physical level – The instinct of self-preservation at this level is applied to remain healthy and strong. Described in practical terms, we apply this instinct, for instance, to produce energy to guarantee our intake of food and drink, establish shelter to protect ourselves against heat and cold or for the protection of our territory.

Value or psychological level – Human beings need more than survival, we have values as well. Values can have different origins — cultural, religious, ethnic — or may be purely personal values. The instinct of self-preservation at this level is applied to defend our values. In other words, we apply the self-preservation instinct to fight for a place in social relations to ensure that our ideas, opinions and values are taken into account by our fellow human beings.

Although humans share aspects of aggression with non-human animals, they differ from most of them in the complexity of their aggression because of factors such as culture, morals, and social situations. Because aggression against a much larger or more powerful enemy would lead to the death of an animal, animals have developed a good sense of when they are outnumbered. Depending on how strong they imagine the predator to be, animals will either become aggressive or flee; in other words, the ability to measure the strength of others gives animals a “*fight or flight*” response to predators. This is why animals in general do not fight to death over territory or females — the stronger backs off when the weaker accepts defeat. But in human history, men developed culture and technology that outstripped the inhibitory capacities of human aggressive instinct. Humankind has produced and perfected lethal weapons in uncountable varieties. Weapons have been developed that can be delivered at a great distance from those being attacked; often, the attacked do not even know the reason for the attack until the fatal blow has already been struck.

b. EXTERNALLY stimulated aggression

This theory moves to the external stimuli of ‘frustration’ as a source of aggression. Two classic assumptions are the basis of the frustration-aggression theory²⁶:

- ▶ aggressive behaviour occurs when frustration exists,
- ▶ the existence of frustration leads to some form of aggression.

According to this idea, aggression increases if a person feels that s/he is being blocked from achieving a goal. It means that a person who expected something to happen that does not happen will be frustrated and eventually act with aggression.

E.g.: a worker comes back home hungry but no food has been prepared; a child wants to be part of a group but is excluded by the other group members.

But not every frustration (of needs, goals, values, interests...) leads to some form of aggression. Therefore some modifications were introduced: Frustration increases the desire (instigation) to aggression, but this desire may be termed 'anger'. Anger will only lead to aggression when there are appropriate cues or triggers. Individuals may learn that expressing anger through aggression is inappropriate and therefore be less likely to aggress, even when the frustrating stimuli are intense.

c. LEARNED aggression

The theory of learned aggression is contrary to the universality of aggression in the instinct theory. It presumes that aggression is learned like other forms of social behaviour. Many social learning scientists found out that children who observe aggressive adult models imitate and reproduce the same behaviour, even in a new situation. An argument that supports the hypothesis that learned aggressive behaviour is imitated even when there is no frustration stimulus.

Research also shows that aggressive indicators are not found in every society and that there are societies from which aggression is largely absent. The model of the child rearing practice of the !Kung of the Kalahari Desert, that discourages harmful and malicious behaviour in young people, reinforces these findings:

- ▶ When two small children argue or begin to fight, adults don't punish or lecture them. They separate them and physically carry each child off in an opposite direction; the carer tries to soothe and distract the child and tries to interest it in other things. With older children a similar intervention strategy is used by calling the ringleader away or by adults joining the group.
- ▶ Parents do not use physical punishment. Aggressive postures are avoided by adults and devalued by the society at large.
- ▶ Adults consistently ignore a child's angry outbursts if they do not inflict harm. Although a child's frustration at such times is acute, s/he learns that anger and aggression do not manipulate an adult to change the treatment of the child, and the display of anger does not elicit the adult's attention or sympathy²⁷.

Cultural norms play an important role, as a person's belief about the social acceptance of an aggressive act strongly influences behaviour.

The social learning theorists agree that there is an impact of frustration that makes it more likely that the person who has learned aggressive responses will use them. But they see frustration as only one among other possible motivators for aggressive behaviour.

6.1.2 Aggression and...

Aggression and children

The frequency of physical aggression in humans peaks at around 2–3 years of age. In young children, aggressive behaviour is therefore developmentally appropriate. Young children at the age of 3–4 years develop the socially important skill of being assertive, e.g.: asking others for information, initiating conversation, or being able to respond to peer pressure. Physically aggressive behaviour generally declines gradually with age.

By school age, children learn more socially appropriate forms of communicating such as expressing themselves through verbal or written language to achieve their goals or have their needs met. However, aggressive behaviour executed by others, such as corporal punishment, may increase subsequent aggression in children²⁸. Other issues that may trigger aggressive behaviour in children are for instance: physical fear of others, family difficulties, learning difficulties, behaviour disorder or emotional trauma²⁹.

What can help children acquire the skills of self-assertion and self-regulation are the behaviours of others, especially those who take care of them and accompany them in their socialization process. Therefore caregivers should try to:

- ▶ be a model of acceptable and nonviolent/non-aggressive behaviour,
- ▶ set firm, consistent limits towards acceptable behaviour of the child and make sure all caregivers agree to the same limits and treatments (parents, elders, teachers...),
- ▶ be and show examples of effective and socially acceptable nonviolent ways of managing anger: don't reinforce aggression with aggressive forms of punishment.

Aggression and the media

Aggressive behaviour can be learned by watching and imitating the behaviour of others. A considerable amount of evidence suggests that watching violence on television increases the likelihood of short-term aggression in children. Although individuals may differ in how they respond to violence, children, youths and adults are influenced by violence in the media. The greatest impact and risk of increase in aggressive behaviour is in those who are already prone to violent behaviour³⁰.

Aggression and violent objects

There is some evidence to suggest that the presence of violent objects such as a gun can trigger aggression. There are voices who state: The military provides the social context where servicemen learn aggression, violence, and murder³¹ (see also violence and gender).

Aggression and alcohol

Alcohol weakens judgment and makes people much less cautious than they usually are. Alcohol also disrupts the way information is processed. A drunken person is much more likely to view an accidental event as a purposeful one, and therefore acts more aggressively³². Example: Someone accidentally pushes a drunk person in passing. The drunkard might react by shouting at or beating this person aggressively. While in a non-drunken state the accidental push might only result in a comment or the raising of an eyebrow.

Aggression and pain

Pain and discomfort also increase aggression. Hot temperatures have been implicated as a factor of aggressive behaviour in a number of studies. One study completed in the midst of the civil rights movement in the US found that riots were more likely on hotter days than cooler ones. Other studies found that students were more aggressive and irritable after taking a test in a hot classroom³³.

6.2 The dynamics of violence – the Major (M) – minor (m) system

A warning from former German President Johannes Rau not to follow the feeling of revenge blindly after 9/11 “... it is about withstanding hate and making room for compassion. Whosoever does not hate, does the same time say No to violence.”³⁴

The following information is based on the theories of the Belgian anthropologist and lecturer in conflict transformation Pat Patfoort. She developed a variety of models on violence, which clarify in a simple and recognizable way the nature, causes and mechanisms of violence.

According to Pat Patfoort, violence originates in human conditions and relations, in the differences between two or more people in characteristics, behaviour, beliefs, points of view, etc. Usually we deal with these differences in conflict situations by trying to present our own point of view as the better one, by ‘being right’, trying to win, by putting oneself in an upper position. This Major-minor way of thinking and acting is the basis of the escalation of violence due the fact that each party involved tries to get out of the minor-position and into the Major-position³⁵.

The root of violence can therefore be seen as an unbalanced relationship between two positions of power — one being the Major (M) and the other being the minor (m). One may be unaware of her/his minor or Major position of power in a given situation or one may use the minor or Major position intentionally.

There are many ways to put oneself in the Major-position, which is expressed in for example: having the upper hand over somebody, in dominating, overpowering or overruling.

- One can use so-called '*invisible*' means, either nonverbal (gesture, facial expression, attitude, look in the eyes, smile) or verbal (calling names, insulting, humiliating, giving negative criticism, ordering, backbiting).
- One can also use '*visible*' means like striking with parts of the body (fist, foot, spit), common objects (stone, fork, bottle, tool), or weapons (guns, knives, bombs).

Generally, being in the minor-position one feels hurt, humiliated, neglected, not appreciated, excluded, put down, inferior, second, small... These are all negative feelings which express frustration — a feeling resulting from the instinct of self-preservation or self-conservation. The energy that emerges in the person who is left in the minor position in a conflict situation is aggression³⁶. The typical conflict mechanisms/the violent consequences of the M-m dynamic can take the following forms:

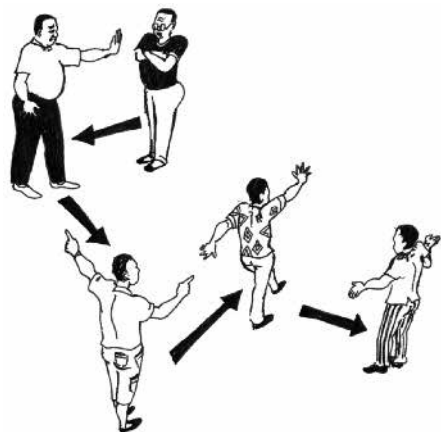
Internalization – the energy turns against oneself

The reactive 'aggression' energy is internalized, kept, imprisoned in oneself. The individual who is placed in the minor position does violence to the self. People who can't find ways of transferring this energy of aggression out of themselves eventually explode or become ill at a certain point. One can show psychological symptoms like depression or physiological symptoms like migraines or ulcers.



Displaced aggression – the energy turns against a third party

The reactive 'aggression' energy inside the minor is turned against someone who is not involved in the conflict. In doing so, the minor becomes the Major; the energy is transferred to another person. For example the manager of an agency blames Mr. X for something he is not guilty of. Mr. X feels rage, resistance, inferior, but is not in a position to defend himself against the manager. Mr. X blames and attacks various people as the day goes by: he transfers his feelings towards the secretary, the taxi driver, the shop owner, his wife and children — a chain of violence is created.

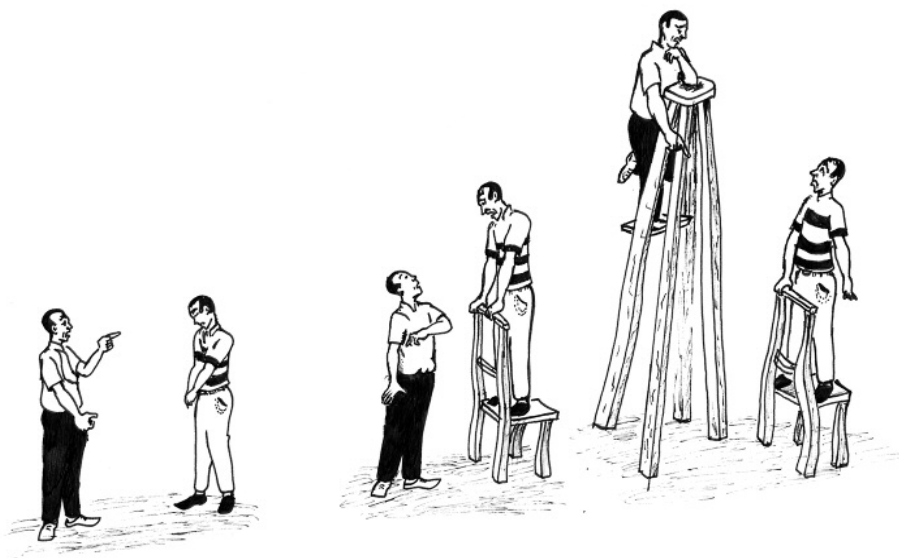




Often we have the impression that aggression has no reason and we cannot understand why somebody is angry in a given situation as nothing we observed happened to create this energy in the person. But the anger and the energy that emerge have reason(s), something had happened to make this person feel uncomfortable and/or minor, that aroused the instinct of self-preservation and released the energy of aggression. Sometimes even the person her/himself is not aware where and when it started — the anger was well bottled up.

Escalation –

the energy turns against the person from whom the violence came



Referring to this mechanism are terms like competition, counterattack, distrust, fear of losing authority, fear of expressing feelings or appearing weak. We attack the person who puts us in the minor position by taking over the Major position. In this way, the M-m system does not change; what changes are only the positions one occupies. Sayings such as “violence leads to violence” and “an eye for an eye, a tooth for a

tooth” are common all over the world. They reflect our typical self-defence behaviour and also describe the escalation of a conflict situation.

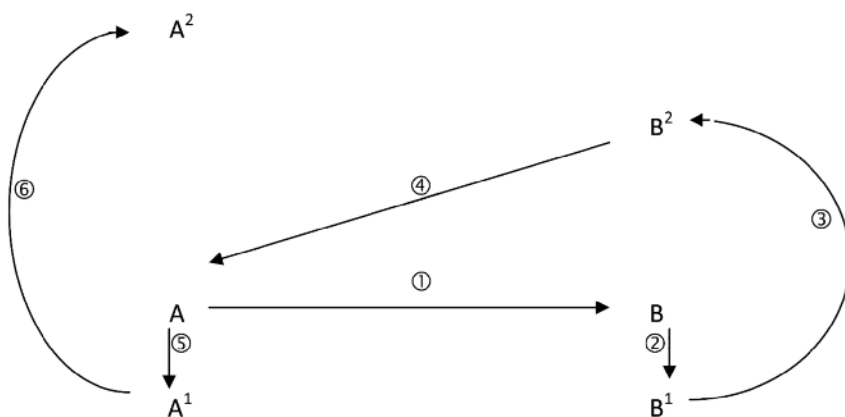
Pat Patfoort used this escalation mechanism to develop the model known as ‘the dynamics of violence’. The following explanation and illustration might be helpful to understand how violence occurs and escalates in a conflict situation:

Attack One person (A) attacks another person (B). A uses aggression against B, at B’s expense. In so doing, A takes over the Major position and shouts down B who is put in the minor position. This leads to a feeling of inferiority in B, which s/he tries to overcome — the instinct of self-preservation is triggered.

Re-attack B uses energy in the form of aggression and re-attacks A to overcome her/his inferiority. Now A is put in the minor position and feels inferior. B changes her/his minor position into the Major and feels superior.

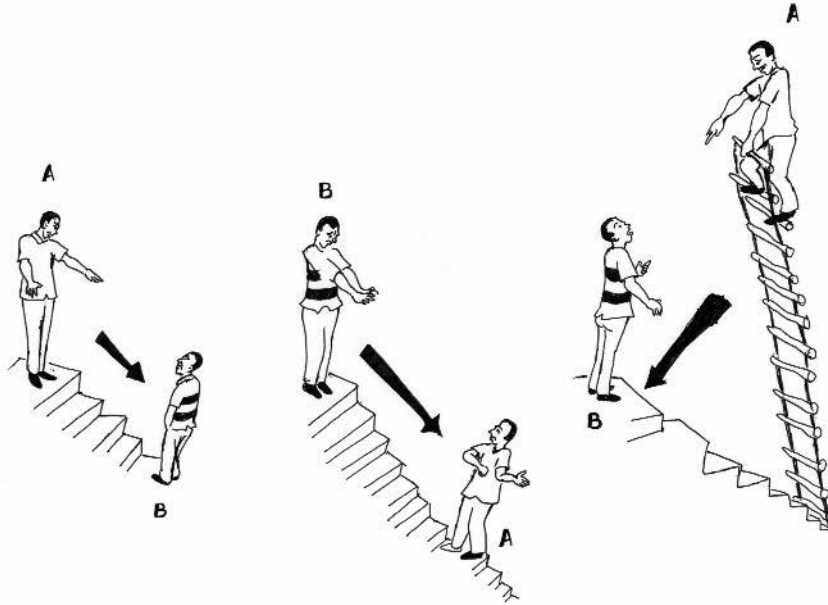
The consequence of this attack and counter attack is that the situation becomes more and more violent from one attack to the next. This dynamic appears like a spiral – an escalation of violence that happens in daily life and societal relationships.

Illustration and explanation of the ‘dynamics of violence’ model



- ① Person A blames Person B “you did very badly....”
- ② B receives the blame from A and feels inferior (m – B¹).
A feels superior (M) because of attacking B.
- ③ B¹ wants to get out of this inferior position. The instinct of self-preservation is awakened and energy is mobilized, which is aggression.
B¹ (m) lifts her/himself up to the position of B² and feels superior (M).
- ④ B² (M) attacks A (m) “and you did...”. B² uses aggression to re-attack A, by transferring the aggression to A.

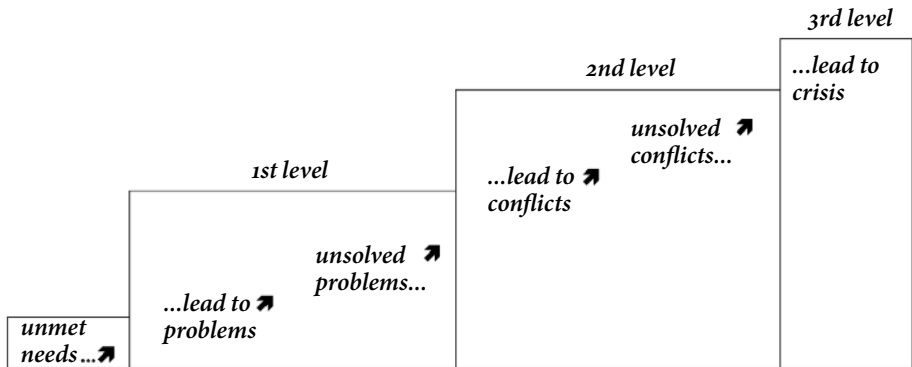
- ⑤ A receives the blame from B² and feels inferior (m), A changes position from A (M) to A¹(m).
- ⑥ A¹ wants to escape from this inferior position. The instinct of self-preservation is awakened and energy is mobilized, which is aggression. In this way, A¹ lifts her/himself up to the position of A², feels superior and can re-attack B².



6.3 Different escalation models

There are various models about how conflicts and violence escalate. They explain the various stages or levels of the dynamics and at the same time offer points for intervention. Generally speaking, the longer a conflict exists, the more actors and issues are involved and the more difficult it is to find acceptable ways to peacefully transform it. The most commonly used escalation models are explained below³⁷. But it is also possible to transform the conflict: as parties shift positions and adopt new goals, new actors emerge and new situations develop, allowing for new relationships and changing structures (see conflict transformation chapter).

6.3.1 From unmet needs to crisis – three levels of escalation



The model according to Julio Quan highlights the main changes if no solutions are found at different levels to prevent a conflict from broadening, widening and intensifying.

He starts with the frustration of needs leading to problems and continues at each level by stating what might happen if no solution is found. If there is no fruitful intervention, the issue of unmet needs will finally end in the 3rd and last level — the crisis.

This simplified model highlights clearly that interventions are possible on each of the three levels of escalation; that there are always possibilities to stop the escalating dynamic of a conflict³⁸.

6.3.2 From discussion to destruction – four stages of escalation

This model describes four stages of how conflicts can escalate:

Discussion stage

- ▶ The parties to the conflict disagree over issues, discuss them directly with each other.
- ▶ All parties involved are close enough and ready to dialogue and work together.

Polarization stage

- ▶ The parties have started to put distance between each other.
- ▶ Communication is becoming more indirect, for example, using a third party to transmit information or writing to each other.
- ▶ Communication is increasingly a matter of interpretation rather than facts. A gradual loss of distinction between issues and people develops:

the issues at hand lose importance, while the interpretation of the opponent(s) behaviour gains importance.

- ▶ The parties start to withdraw from the conflict and turn away from each other.

Segregation stage

- ▶ The parties have moved away completely from each other.
- ▶ No more direct communication between the parties.
- ▶ Communication is restricted to voicing threats; anger and aggression against the opponent(s) lead all thoughts and plans of actions.
- ▶ The ability to listen to proposals coming directly from the opponent(s) no longer exists.

Destruction stage

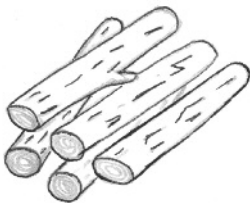
- ▶ The opposing party is dehumanized in order to justify not only thoughts, but also actions of aggression and violence against the other(s).
- ▶ Communication consists solely of direct violence or complete silence.
- ▶ The goal of all thoughts and activities is the damage or the ruin of the opponent(s).

6.3.3 Conflict is like fire – five stages of escalation

This model compares the escalation of a conflict with lighting a bonfire. The last stage in this model includes the transformation that follows if acceptable solutions are found.

1

**Gathering material
for the fire**
**Potential or latent
conflict**



In this early stage, material to make a bonfire is collected. There is no fire yet, but all the material needed like firewood — some drier than others — is available. Movements to light the wood can be observed.

People in this conflict stage experience unjust structures and violence in social systems. The conflict is not yet an agenda for the general society. But people are not satisfied and are conscious of the existing problems.

2

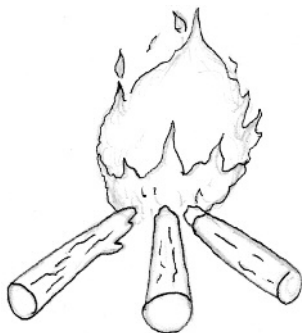
Fire begins to burn
Confrontation/
Open conflict



*A match is lit and the fire begins to burn.
It very quickly ignites the dry material.
Something triggers an outburst.
For instance the confrontation between
opposing parties, a large public demonstra-
tion or unexpected increase in prices of
basic goods (these issues serve as matches).
People, especially action groups,
in this stage publicly reject the structural
forms of injustice, unfairness or violence.
The general public is aware of
the problems.*

3

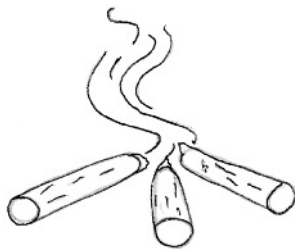
Bonfire
Crisis/Escalation



*The fire is burning as far and as fast
as it can, wildly without control.
The fire is consuming the material that is
fuelling it rapidly.
Quickly the situation becomes
very tense. The conflict is spreading in
intensity, actors and aggression. Those
actively involved often use violence in
order to be heard or to win, which easily
develops into a situation that is out
of control. Generally actions on both sides
are purposefully aimed at harming,
maiming or killing the opponent.
It is clear that both parties end up losing
something, but it does not matter
to those actively involved — the only goal
is to win, put down or destroy the other.
War is the most organised form
of overt violence that we humans have
invented.*

4

**Embers continue to glow
Potential for further
conflict**



*At one point the fire abates,
the flames vanish as most of the fuel
is burnt up. But the embers continue
to glow. If new fuel is added, the fire
easily re-ignites.*

Overt violence usually cycles between periods of heavy fighting and relative calmness. Peace accords in general have the effect of stopping violence, the physical fighting. During a violence-free period, tensions decrease at least temporarily and the situation has the potential to improve. If the parties believe that some of their issues are taken into consideration, they become open to other forms of conflict transformation than the use of violence. But, if injustices continue and issues of structural violence are not addressed, open violence will re-start and increase again.

5

**Fire is out
Regeneration/
post conflict/
transformation/settlement**



*The fire is finally out, coal and embers are
cool. Even first plants start growing and the
soil is regenerating what is lost.*

If injustice is addressed (structures, systems) and people benefit from the decisions taken (e.g.: decrease injustice, increase of fair distribution of resources, respect of human rights) and believe in the improvement of their own lives, there is space for regeneration. Simultaneously reconciliation must take place otherwise renewal of relationships cannot function.

As a burned down forest needs years to grow back, this transformation stage can take decades. Regeneration from a violent conflict (forgiveness, reconciliation, reconstruction) takes time³⁹.

6.3.4 F. Glasl's – nine stages of conflict escalation

The model of Friedrich Glasl has nine stages, divided into three levels: at the first level both conflict parties can still win. Reaching the second level one party loses, while the other one wins. If the conflict continues and mounts up to the third level both parties lose. This model is very detailed and can be used for conflict analysis and as a tool to improve reactions during a conflict process.

LEVEL ONE (WIN-WIN)

Stage 1: Tension

- ▶ common argument, occasional clash of opinions with tensions
- ▶ conviction that tensions can be resolved through dialogue
- ▶ cooperation stronger than competitiveness



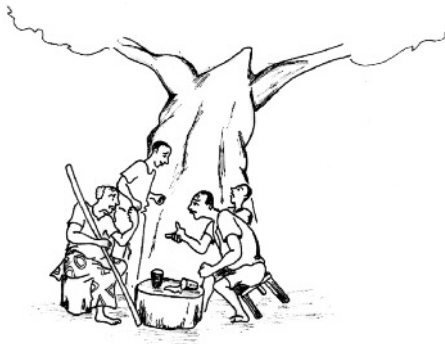
Stage 2: Debate & polemics

- ▶ conflict parties develop strategies to convince the other party of their arguments
- ▶ 'either-or' thinking starts, accompanied with fighting for dominance and pressuring the other



Stage 3: Actions instead of words

- ▶ conflict parties increase the pressure on their opponent to reach an acceptance of the own opinion
- ▶ pessimistic expectations and suspicion are predominant
- ▶ discussions are broken off
- ▶ nonverbal behaviour dominates the communication style



LEVEL TWO (WIN-LOSE)

Stage 4: Coalitions & images

- ▶ the conflict intensifies
- ▶ parties search for sympathizers
- ▶ the issue no longer predominates, but stereotypes and paradoxical thinking
- ▶ provocations and even denouncing the opponent are taking place
- ▶ it seems that only one can win, one can lose



Stage 5: Loss of face

- ▶ personal and public attacks to destroy the moral integrity of the opponent from both sides
- ▶ perspective is one of angel-devil
- ▶ it is not longer possible for the parties to listen to external points of view
- ▶ ideologies, values and principles predominate the scene
- ▶ loss of confidence is complete
- ▶ loss of face on both sides



Stage 6: Strategies of threat

- ▶ both parties try to control the situation by threatening each other and illustrating their own power over the other
- ▶ stress increases through ultimatum/sanctions and intensified counter-ultimatum/sanctions

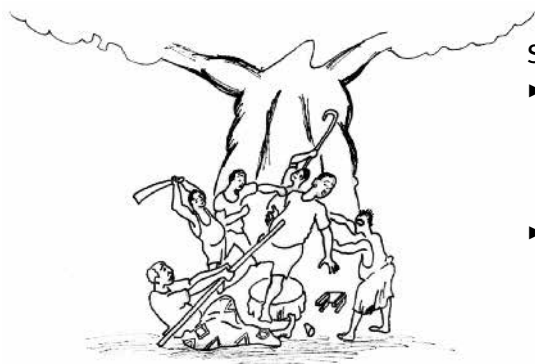




3. LEVEL THREE (LOSE-LOSE)

Stage 7: Limited destruction blows

- ▶ thinking revolves around destruction as an appropriate response
- ▶ damages (also own) are considered
- ▶ even if one side is losing, if the losses of the other side are greater or if the other side is perceptibly harmed, it is seen as an advantage
- ▶ the opponent is no longer perceived as a human being
- ▶ destruction is limited due to the fear of own losses



Stage 8: Fragmentation of the enemy

- ▶ the opponent's system must be totally broken down, the opponent is to be destroyed by all possible destructive actions
- ▶ the goal is to make the other side unmanageable, which means all energy is focused on the destruction of the others' body, soul and spirit



Stage 9: Together into the abyss

- ▶ no way back
- ▶ total confrontation
- ▶ destruction of the enemy at all costs, even at the price of self-destruction⁴⁰

7. Violence and...

7.1 Violence and communication

Communication is the process of transmitting and receiving messages and due to this it is a means of interaction and understanding. This implies that communication is a process involving at least two people. If the speaker sends clear and comprehensive messages intended for the full understanding of the receiver, the communication partners are in a position for a real dialogue — for communication.

The following issues show how language is connected to violence, how language is used to legitimize actions, how language serves as a medium to create certain realities rather than others and how language can create or reinforce the M-m-system.

The medium of language

Language is a major communication tool. Language is the medium (means, method, channel) used to legitimize actions or decisions and therefore plays an outstanding role in manipulation. Verbal manipulation using language can breed a culture of violence, can reproduce violence⁴¹.

We could develop a long list of examples of how masses of people have been manipulated to execute violence by language, but we shall concentrate on some of the most obvious: manipulating people so that they will fight wars. Some of the arguments that leaders use as reasons to go to war, to make their societies accept and support a war are, for instance, 'to better the lives of the population' 'to free a society from bad regimes', or 'to create peace'. But who, among these leaders, politicians or technocrats, talks about and explains nonviolent alternatives and what a war really implies? Who explains what it means for thousands of families when their homes are destroyed, how they struggle to survive or under what kind of terrible circumstances they die in refugee camps, how it is to be raped and infected with deadly diseases, how it is to lose an arm or have their legs amputated? Who talks about how it is to hear the screams when a bullet enters the body, to smell the burning flesh of a friend, to see your comrades being scattered by a mine? Don't we know how many returned soldiers are suffering from their experience and even kill themselves as they cannot stand the aftermath? Instead we listen to the words of the leaders who talk about military warfare as 'clinical operations' and watch ceremonies in which soldiers are made Heroes for killing people and destroying communities. Do we abandon the principles of humanity in times of war?

It is the abstract and specialized language used by technocrats and politicians that neither force the speaker nor enable the listener to touch the destructive realities of war that lay behind the words. Moreover, there are no words in warfare language

to describe emotions or speak about human sufferings, total destruction of hope for generations, or burning flesh. What warfare language offers is a distance from and control over weapons and the consequences of their usage.

Military training includes the process of making the minds of soldiers militarized. Language is thereby the vehicle for shaping categories of thoughts and defines the boundaries of the imagination. For instance, the use of metaphoric terms like “patting the missile” or “weapon systems can marry up” or “missiles taking out another”... almost express a romantic relation of missiles that replaces the power of destruction and harm to victims.⁴²

Some more examples of using language to create a certain image:

- ▶ Expressions like the following ones from President Bush during the war in Afghanistan: “We’ll smoke them out,” “These are evil people”, “Our cause is just”, “They get to meet my conditions. And when I said no negotiations, I meant no negotiations.” These expressions put the US in the Major-position: the good human, the right one, the boss.
- ▶ The fact that after the war in Afghanistan, the US Secretary of Defense Rumsfeld declared “Americans” taken as prisoners should be considered as “prisoners of war” and be protected by the Geneva Convention, whereas opponents taken as prisoners should be considered “only” as lawless fighters, and so not be protected by the Convention.
- ▶ Official names given for violent war-operations like “Operation Enduring Freedom” for the war going on since 2001 in Afghanistan (+Philippines, +Horn of Africa) under the umbrella term global “war on terrorism”. Since then thousands of people have been killed, harmed, crippled despite the environmental destruction, these destructive activities far exceeded the sum of \$150 billion for the military and humanitarian aspects.

But violence does not only occur in times of war or in a military world. Violence is embedded in the language of our daily lives.

It shapes our view of the world, it legitimates and naturalizes worlds that are based on domination and violence. It occurs by means of communication through the fact that the Major-minor system is either created or reinforced by the message one person sends and another receives. Examples of gendered language might illustrate this statement:

- ▶ the fact that there is no female expression for president or manager (Major position),
- ▶ the fact that there is no male expression for nurse (minor position),
- ▶ the phrase of “it is a man’s world” is not only reality in a song.

Certain forms of communication

There are certain forms of communication that can put someone in a Major or a minor position. One should be aware that the M-m-system can be reinforced and declared as the root of violence by the form of communication between people of different age, education, occupation or social positions for instance. Explained below are two forms⁴³:

Graduation of aggression in words and non-verbal signs

This describes verbal and non-verbal expressions such as intonation, facial expression, gestures or sound intensity. One can put her/himself in a minor position through non-verbal expressions like looking down, not speaking, crying, running away, etc. Demonstrated below is an example of upgrading aggression by the Major position holder:

‘You probably know everything better than me, as you are educated.’



‘Sure you know everything better as you are educated.’



‘You who are educated must know that better!’



‘I say, you who got education do not know that better?’



‘What?!?! You don’t know anything about it, and you say you are educated!’

Different gender

Roles and positions reinforce the M-m system between male and female members of society. In private life and working relations worldwide, most of the Major positions are occupied by men, the minor positions by women. For instance *company owners are mostly male, they maintain the Major position and the secretary, in the minor position, is generally female*. The M-m system is installed by hierarchy and reinforced by forms of communication as illustrated in the following example:

The child of a couple (the husband is one of the managers of a company, the wife is a secretary) fell ill and one of the parents has to stay at home. The husband’s

reaction and answer concerning the decision “It is impossible that I stay home. There is nobody who can do my job. Your boss can easily find another secretary who can do your work and fulfil your duties.”

Lack of communication

In our daily lives we often do not pay attention, we interrupt, we laugh at ideas, we do not make an effort to understand what the speaker is trying to express, etc. The following may describe how violence is connected to communication. Someone who is trying to communicate with us may:

- ▶ not know how to express ideas and feelings,
- ▶ not feel accepted and suffers because s/he feels violated as nobody listens to her/his ideas and feelings,
- ▶ feel in the minor position.

Ambiguous communication

When receiving an ambiguous or vague message or if the words do not correspond with the speaker's intonation and body language, the meaning of the message is not clear to the receiver. The receiver might then:

- ▶ feel unsure,
- ▶ be in doubt of the true meaning,
- ▶ fear misunderstanding,
- ▶ feel in the minor position.

7.2 Violence and youth

Various man-made events threaten human security across the globe and leave especially young people with a feeling of powerlessness. The following quotation includes many aspects affecting youths who have not yet found their space and position in society. It also highlights circumstances, especially those of youths in many African countries, which explain why youths can so easily be manipulated into seeing violence as the only means of gaining what seems to be due to them.

“For far too long, imperialism and the African ruling elites have subjected the continent to degrading and negative experience stemming from the diabolical forces of materialism and hegemony with the sole burning passion of retaining power at all costs. Their actions reinforced structures and beliefs that created inequity, undemocratic political space, and violence in all its various forms. These structures then bred pathologies (sickness) that distorted the human spirit,

making the people easy to manipulate and easing maintenance of the debilitating status quo⁴⁴. Youths have not been spared the ravenous effects of this condition. Though Africa's youth have been hyped as the major stakeholders and bastion of hope for the future of the continent, harsh economic, social, and political realities have hit in the future, the greatest assets of their stage of human development. They have instead learned to fear, mistrust, and accept aggression as part of life. Many have sought to hide their pain, anger, and frustration in drugs, gangs, and other destructive activities, unaware of how their actions affect themselves and others. Some alas, have been reduced to 'dogs of war' and political opportunists-jumping onto any bandwagon of armed conflicts, corruption, and all manner of social misconduct-without knowing why or for what, falling prey to personal greed and vicious manipulation."⁴⁵

Some additional thoughts that focus on the influence of the environment on youths:

- ▶ Violence witnessed from a young age can have a dramatic effect on youths (see chapter 6).
- ▶ Contributing factors such as poverty, lack of parental care, support and affection, absence of a caregiver, for example, in one parent families, along with inconsistent discipline are the most susceptible to be influenced by violent images through the media of television, the internet and video games.
- ▶ Children who are raised by both parents (consistently present caregivers) and receive proper affection are more than likely to grow into non-violent individuals. It is believed that a child needs to bond with its parents during the early ages of childhood. As a result, the child has a greater chance of not growing into a violent person. Many children who do not receive the affection they need from their parents often turn to other sources to fill that void (in e.g.: peer group, gang, clique). Children being copy cats, it thus depends highly on the kind of group to determine how the child develops⁴⁶.

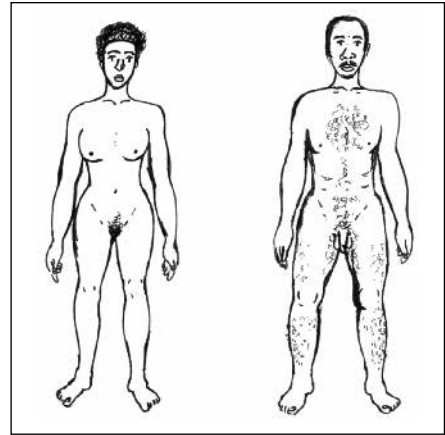
7.3 Violence and gender

SEX

refers only to the biological and physiological differences that define men and women. Sex is therefore only a part of gender, the natural foundation on which roles can be attributed.

Examples

- Only women can give birth.
- Only men can impregnate.
- Women have breasts, usually capable of breastfeeding.
- Men have testicles while women do not.

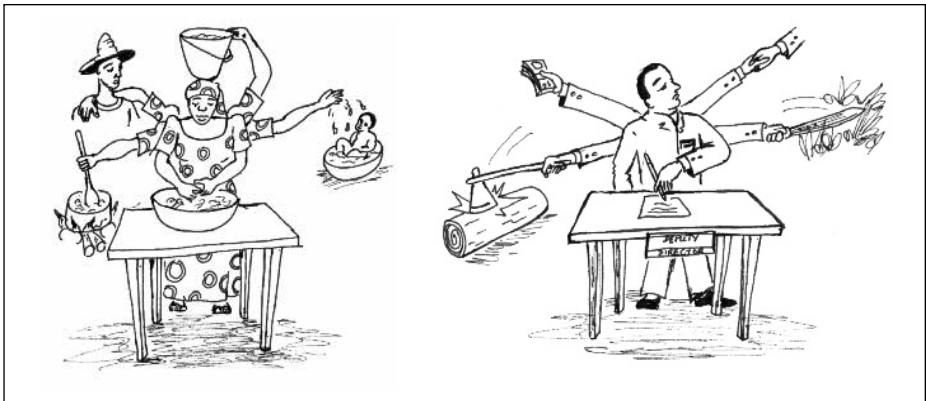


Biological

Given by birth

Can NOT BE changed

GENDER



Gender refers to the socially constructed roles, rights and responsibilities, power relations, activities and attributes that society deems appropriate for a man or woman. In other words, gender is “socially learned behaviour and expectations that distinguish between masculinity and femininity”⁴⁷.

Cultural

Learned through
socialization

Can BE changed

Examples

- Women and men can be engineers, nurses, caregivers, presidents.
- Men and women can take care of kids.

Gender roles are not static or universal, they are learned through the process of socialization, they can be changed and vary from culture to culture, from society to society. In this light, gender is a practice that is produced and reproduced through social relations. In turn, gender shapes, regulates, rationalizes and justifies other social relations. In all societies every individual and every social institution participate in its specific regulatory system for social control. One of the methods for the reproduction of the gender order in these systems is a concept of power — often violence⁴⁸.

In other words, violence against women and girls is on numerous occasions a product of society's image of manhood (patriarchal ideology) which often encourages male power and control over women. In this way, violence produces and defines gender identities and, in turn, is produced and defined by them.

The hypothesis of Galtung (and many others) that men tend to be more violent than women or that violence is based on hormonal or genetic reasons have repeatedly failed or proven weak⁴⁹. Although from a global point of view, men are overwhelmingly the aggressors in certain categories of crime such as domestic violence, sexual harassment, sexual assault and rape. Logically, women are mostly the victims in these categories. It is estimated that 25% of women are victims of violence at some point in their lifetimes.

A look back into history shows that violent sports were created as a training ground to shape male bodies into manliness ideals. These men thereafter prove their physical strength and ability to execute violence in the battlefield. Being a fighter, a soldier and having the capacity for violence has therefore been a particular kind of masculinity.

In many societies military service served (and still serves) as a kind of 'rite of passage' for young men and as a link to privileges and power. Up to now, military training has been designed to force people to develop tolerance for violence towards oneself and others. And an overwhelming percentage of military personnel is male.

Additionally, it is empirically proven that boys are socialized into aggression across many cultures, where sex segregation is marked by boys' rougher group play. Taking this into account, it can be seen as a proof that violence is learned behaviour⁵⁰.

Scandals of domestic violence and even murder amongst military families in the US show the problem of domestic abuse in the military. Studies show a higher incident of intimate partner abuse among military people than among civilians: in 2000 the US Department of Defense created a Task Force devoted to the study of prevention of the battering of intimate partners as it was recognized as a pervasive problem among military ranks. Still, it is officially denied that violence is endemic to the military⁵¹.

Gender based violence

Gender based violence is described as any act of violence against a person based on the person's sex — mostly towards girls and women, but increasingly also against men. This includes threats of violent acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life. Gender based violence results in, or is likely to result in physical, sexual or psychological harm or suffering⁵².



In war situations, the risk of gender-based violence increases within the vulnerable groups who are often women and children, especially girls. This is due to a combination of factors such as the breakdown of law and order, drug abuse, displaced population, loss of income and family support and rape by military personnel. A woman's economic insecurity may increase the likelihood of her engaging in high-risk behaviours. Rape (mostly against females) as part of wartime strategy of conquest has multiple meanings and sources:

- ▶ **Symbolic:** rape of female enemy represents conquest and power over the enemy's national and cultural identity,
- ▶ **Constitutive:** the soldier or rebel's identity needs legitimacy as it helps to build,
- ▶ **Relational:** a dominating masculinity needed for warfare, the perpetrator in relation to the subjugated women and to the emasculated/weakened enemy men.

Gender based violence is both a cause and consequence of HIV infection and Aids due to the following:

- ▶ Female circumcision (harm and injury to one's body) can lead to HIV infection, when using a single blade for different persons, even if only one person carries the HIV virus.

- ▶ The fear of violence may prevent a woman from insisting on the use of condom or other safe sex methods.
- ▶ Myths such as ‘having sex with a virgin will cure you of HIV’ result in rape and sexual abuse of very young girls.
- ▶ Violence and coerced sex can increase a woman’s physical vulnerability to HIV because of the damage done to membranes in the genital tract.
- ▶ Women and girls may be infected with the HIV virus whilst being raped⁵³.
- ▶ Raped girls and women may not report the violent act due to the stigma involved. Based on this, the victims cannot access health care and testing facilities after the incidence of rape.
- ▶ A woman is less likely to a) discuss HIV risk reduction with her partner or b) disclose her HIV positive status to her partner as a result of fearing violent retaliation.

7.4 Violence and law

The following statements may be food for thought⁵⁴:

- ▶ One of the main functions of law is to regulate violence. Law enforcement is the main means of regulating non-military violence in society.
- ▶ States claim a monopoly on violence practiced within the confines of a specific territory.
- ▶ Governments regulate the use of violence through legal systems governing individuals and political authorities. This includes the establishment of laws and courts, the police and military. Civil societies authorize some amount of violence, exercised through police and military power, to maintain the status quo and enforce laws.
- ▶ Violent acts that are not carried out by the military or police and that are not in self-defence are usually classified as crimes, although not all crimes are violent crimes.
- ▶ German political theorist Hannah Arendt noted: “Violence can be justifiable, but it will never be legitimate... No one questions the use of violence in self-defence, because the danger is not only clear but also present, and the end justifying the means is immediate⁵⁵”.
- ▶ In the 20th century, the actions of governments may have killed more than 260 million of their own people through police brutality, execution, massacre, slave labour camps, and sometimes through intentional famine.

7.5 Violence and ideology

- ▶ *Nationalism* as an ideology affirms the existence of people or nations whose members share a common history and destiny – the identity. Nationalist sentiments might lead individuals to see their own group or nation as superior to other groups. Challenges to one's nation are often regarded as a threat to one's very existence. In this light nationalism can act as a cause of conflict, as several historic examples prove: for instance the genocide on Jews in World War II, the genocide on mainly Tutsi in Rwanda in 1996.
- ▶ *Ethnicism* means defining yourself exclusively through your ethnic identity and excluding or attacking others on the basis of their ethnic identity has become a major conflict issue and cost many lives in many countries: the Balkans in Europe, Côte d'Ivoire, DR Congo, Mali, Rwanda before and during the genocide, etc.
- ▶ Both supporters and opponents of the twenty-first century 'war on terrorism' regard it largely as an *ideological and religious war*⁵⁶.
- ▶ Anti-capitalists assert that the ideology of capitalism is violent. They may use the term 'structural violence' to describe the systematic ways in which a given social structure or institution kills people slowly by preventing them from meeting their basic needs, for example the deaths caused by diseases because of lack of medicine. Free market supporters argue that it is violently enforced state laws intervening in markets which cause many of the problems anti-capitalists attribute to structural violence⁵⁷.

7.6 Violence and religion

Religious ideologies have been the cause of interpersonal violence throughout history. However, religion itself is seldom a genuine reason for violent conflicts, even though claims are frequently made to this effect. Still, religious ideologues often falsely accuse others of violence and unrighteousness and take it as the reason or excuse for their own execution of violence, such as the ancient blood libel against Jews, the medieval accusations of casting witchcraft spells against women and current accusations of satanic ritual abuse against day care centre owners and others. On the other hand, there are uncountable examples in most religions throughout history about fighting against violence. Individuals like Mahatma Gandhi have not only preached but have been living examples that humans are capable of eliminating individual violence and organizing societies through purely nonviolent means.

The two articles below further express the relation between violence and religion:

The 'dark side' of churches in violent conflicts⁵⁸

As active forces within individual societies, churches are frequently involved in conflicts too. The role of a church in this regard is not always clear, frequently mirroring the spectrum of positions that exist within a society. Members of the church, from ordinary churchgoers to bishops, are to be found not only among the peace-loving contingent who abhor violence but also among the warring contingent who embrace violence. Certain Christian elements have also been guilty of fundamentalism, arrogance, exclusionism, intolerance and calls to violence — and the situation is no different today.

History shows that churches and Christians have not always sided with those striving for peace and harmony. The history of Christianity and its churches is also marked by violence. In some cases, the Christian mission is still politically instrumentalised in order to justify violence as a means of implementing political objectives and hegemonic interests. Religion is often abused or instrumentalised on account of its emotional power.

God of peace⁵⁹

Religion must begin its search for God from the basic context of the entire world: violence. Our world is addicted to violence and death. We have armed our world beyond imagination, and despite the end of the Cold War, continue to maintain nuclear weapons that can destroy billions of people, and the planet itself. Meanwhile, over thirty-five wars are currently being waged, and over 40,000 children die around the world each day from starvation. While the superpowers (...) spend billions annually to maintain their arsenal of death, billions of people languish in poverty and death throughout the Third World.

*Rather than a complete dedication to the abolition of war and domination, religion has, more often than not, contributed to the slaughter. We are so brainwashed by thousands of years of war committed in the name of God and blessed by every religious authority around that most people, including many theologians and religious leaders, continue to justify the mass killing of war and the oppressive economic injustice of global poverty in God's name. Religion has so inculturated the violence of the world that it has more often than not become the legitimizing factor in systemic violence. In fact, as theologian Walter Wink writes in his brilliant study, *Engaging the Powers*, violence has become humanity's underlying religion: Violence is the ethos of our times. It is the spirituality of the modern world. It has been accorded the status of religion, demanding from its devotees an absolute obedience to death.*

Its followers are not aware, however, that the devotion they pay to violence is a form of religious piety. Violence is so successful as a myth precisely because it does not seem to be mythic in the least. Violence appears to be simply the nature of things. It is what works. It is inevitable, the last, and often, the first resort in conflicts. It is embraced

with equal alacrity by people on the left and on the right, by religious liberals as well as religious conservatives.

The threat of violence, it is believed, is alone able to deter aggressors. It secured us forty-five years of a balance of terror. We learned to trust the Bomb to grant us peace⁶⁰.

As people of faith around the world grapple with the questions of violence, we need to confess right at the start that religion has spurred on the blood-letting. If we are ever to renounce our violence and adopt the way of nonviolence, the religions of the world need to repent of their complicity in war and injustice and reject every connection, approval and legitimization of violence.

From the crusades of the Middle Ages to the invocations for protection by religious leaders on all sides in every nation during the 1991 Gulf war, promoting violence has been an integral part of religious life. We need to recognize our addiction to violence, and the heresy and blasphemy of such complicity, and make a complete about face. Such a conversion will cost not only millions in contributions and dramatic declines in attendance of religious services, but possibly even some lives.

But it will be the beginning of an authenticity that we all long for deep down. The recognition and rejection of our religious violence will, more than anything, bring all the religions of the world back to new and greater life.

8. Justification of violence

The question to be answered here is: “Is there such a thing as ‘good violence’?” Gandhi once said ‘I object to violence because when it appears to do good, the good is only temporary, the evil it does is permanent.’ However, there are many reasons people use to justify the application of violence. Some justifications for using violence and possible alternatives or ways towards a solution are listed below:

Self-defence

Self defence means using violence in defence for survival in situations where there is danger of harm to one's own life. An alternative could be acquiring non-violent means to defend oneself.

Lack of control

Lack of control describes someone lacking control over her/his action that might harm another person. In other words, the aggressive behaviour of someone against me is the reason for my violent re-action. This explanation shows how the individual (me) rejects responsibility for their own violent action. A way out of this could

be to acquire and practice methods on how to deal nonviolently with anger, frustration and fear.

Cost-benefit analysis of violence

This indicates that the result of a violent act is a personal gain, a benefit for the one acting violently, for instance: material things, hierarchical promotion, increase in power, having fun — sometimes acting violently is just a ‘fun distraction’. A way out could be to try to make the person acting violently realize that violence is avoidable as whatever can be gained by applying violence can also be achieved nonviolently. Do not moralize! If your moral means something to the person applying violence, this person would not have engaged in violence in the first place.

The difference of the other

This means perceiving the other as not having the same value as a human being as me (the violent person). Dehumanizing the victim (thinking of the person as less valuable) is often used as a tactical tool to manipulate people to apply violence. For instance, the manipulation of people in Europe towards perceiving migrants as economic parasites, culturally incompatible, racially inferior, etc., makes many Europeans ready to apply violence against migrants. An alternative to deal with the conflicts at hand might be to work on the necessity of empathy and recognizing humanity, and to deal with the real causes of the conflict which led to the manipulation.

The use of culture

Culture is often used as a reason or excuse for applying violence, but everything — including culture moves and changes! Yet cultures tend to be held frozen and unchanging even if these practices harm people. Only in particular circumstances and sometimes due to conflicts shifts may occur. Keep in mind to be careful when it comes to judging cultural issues because:

- ▶ Many people give absolute primacy of human rights to culture, but one needs to keep in mind that the construct of human rights results from a particular historical constellation after the experiences of World Wars and other violent conflicts.
- ▶ Within every culture and cultural group there are agreed and shared values, needs and politics. One has to balance carefully what is acceptable and what could be changed to ban of violent practices.

9. Effects of violence

Violent conflicts generally have greater impacts on innocent citizens, particularly on the poor and marginalized than on those holding responsibility for them. The 'Cost of conflict' is a tool which attempts to calculate the price of conflict to the human race. The idea is to examine this cost not only in terms of deaths, casualties and the economic costs borne by the people involved; but to also calculate social effects, developmental costs, environmental destruction and strategic costs of violent conflicts. The approach therefore considers i.e.:

- ▶ **direct costs** of conflict: human deaths, expenditure, destruction of land and infrastructure;
- ▶ **indirect costs** of conflict: impact on a society, for instance migration, humiliation, growth of extremism and lack of civil society.

The table on the next page shows some visible and invisible effects of violence.

Keeping these effects of violence in mind makes it very logical that preventing or ending violent conflicts is a 'sine qua non' for sustainable development. Attempts to resolve or transform violent conflicts have led to the development of different concepts such as preventive diplomacy, conflict prevention, conflict analysis, mediation and peace building.

Space	Material, visible effects	Non-material, invisible effect
<i>Environment</i>	Depletion, pollution and other damage to diversity and symbiosis	Loss of respect for non-human nature, reinforcing the idea 'man-over-nature'
<i>Humans</i>	Somatic effects: numbers of people <ul style="list-style-type: none"> ▶ killed ▶ wounded, crippled ▶ raped, infected with diseases ▶ displaced ▶ addicted to drugs... 	Spiritual effects: <ul style="list-style-type: none"> ▶ bereavement (of loved ones) ▶ trauma (due to violence on oneself or witnessed) ▶ hatred and revenge ▶ addiction to drugs, violence ▶ victory and glorification...
<i>Society</i>	Damage and destruction of <ul style="list-style-type: none"> ▶ material ▶ infrastructure ▶ buildings 	<ul style="list-style-type: none"> ▶ damage to social structures on various levels ▶ damage to cultures ▶ low violence thresholds
<i>World</i>	Damage to material & infrastructure	damage to the global social structure
<i>Time</i>	Delayed violence like <ul style="list-style-type: none"> ▶ landmines ▶ transmitted violence – hatred and revenge over generations 	Delayed transfer of knowledge on <ul style="list-style-type: none"> ▶ structure ▶ culture ▶ time points of trauma and glory
<i>Culture</i>	Irreversible damage to cultural heritage <ul style="list-style-type: none"> ▶ constructions ▶ monuments ▶ materials 	<ul style="list-style-type: none"> ▶ Irreversible damage to cultural heritage in regard to the variety of knowledge about tradition ▶ Culture of violence (intolerance, injustice) reigns ▶ Either trauma or glory ▶ Deterioration or loss of culturally adapted conflict-transformation capacities

VI. NONVIOLENCE



1. A brief introduction to nonviolence

Violence has enjoyed a long and productive career in the history of humankind and it seems that violence has played a much more predominant role in the evolution of humankind than nonviolence.

We have armed our world beyond imagination; spend billions every year to maintain an arsenal of death. Many people think that violence is the only means to change repressive systems and believe that violence alone is able to deter aggressors. Many leaders continue to justify mass killings and oppressive economic injustice on the assumption that violence is the only resort to resolve conflicts. Violence appears to be the nature of things — it is what works. We learned to trust violence to grant us peace — but in reality we secured for humankind a balance of terror.

Nonviolence on the other hand has been around alongside violence, but was not popular as a means of protest until the early 19th century. The aims of nonviolence are and have always been to counter injustice or oppression; to breach law and show civil disobedience; to challenge unjust structures and systems; to adjust the control or misuse of power and bring about progressive change; to establish Human Rights; stop genocide, extrajudicial killings, torture, forced displacement....

Less well known is the role that nonviolence has played and continues to play in undermining the power of repressive political regimes in the developing world and the former eastern bloc:

“In 1989, thirteen nations comprising 1,695,000,000 people experienced nonviolent revolutions that succeeded beyond anyone’s wildest expectations... If we add all the countries touched by major nonviolent actions in our century (the Philippines, South Africa ... the independence movement in India...) the figure reaches 3,337,400,000, a staggering 65% of humanity! All this in the teeth of the assertion, endlessly repeated, that nonviolence doesn’t work in the ‘real’ world.”¹

The sources for the following Chapter 2 — Historical roots — are taken from the various books, articles and excerpts as noted in the footnote².

2. Historical roots

2.1 Religion

Nonviolence is at the heart of every religion, where many of the historical roots of nonviolence are to be found. Religion is a great wellspring of “organized love“, a rich source of compassion, peace and nonviolence. The perception of violence as sinful or unskilful, and that non-violence is skilful or virtuous and should be cultivated is held by a variety of religious traditions worldwide: Quakers, Mennonites and other Peace Churches within Christianity; Jains, the Satyagraha tradition in Hinduism, Buddhism and other portions of Indian religion and philosophy as well as certain schools of Islam.

Some proponents of nonviolence advocate respect or love for opponents. It is this principle which is most closely associated with spiritual or religious justifications of nonviolence, as may be seen for example in *Christianity* and especially in the person of Jesus Christ who urged his followers to ‘love thine enemy’. Some more words of Jesus Christ, one of the first known nonviolent strategists who modelled and taught the way of nonviolence³.

► “You have heard that it was said ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist one who is evil. But if one strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles.” Mt 5.38–41

► “... whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many.”
Mt 20.26–28

► “... Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.” Lk 6.27–28 “Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive and you will be forgiven.” Lk 6.37

► “Let him who is without sin among you be the first to throw a stone at her.”
Jn 8.7

Christianity (for 2000 years), including Jews and Christians, believe that true peace comes from a personal relationship with God. Jesus Christ stated “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid” Jn 14.27. Other texts from the bible referring to nonviolence and peace are: “Never pay back evil for evil to anyone. Do things in such a way that everyone can see you are honourable. Do your part to live in peace with everyone, as much as possible. Don’t take revenge, dear friends. Instead, let God’s anger take care of it. After all, Scripture says, ‘I alone have the right to take revenge. I will pay back,’ says the Lord.” But, If your enemy is hungry, feed him. If he is thirsty, give him a drink. If you do this, you will make him feel guilty and ashamed. Don’t let evil conquer you, but conquer evil with good” Rom 12.17–21. “Finally, all of you should be of one mind, full of sympathy toward each other, loving one another with tender hearts and humble minds. Don’t repay evil for evil. Don’t retaliate when people say unkind things about you. Instead, pay them back with a blessing. That is what God wants you to do, and he will bless you for it. For the Scriptures say, ‘If you want a happy life and good days, keep your tongue from speaking evil, and keep your lips from telling lies. Turn away from evil and do good. Work hard at living in peace with others. The eyes of the Lord watch over those who do right, and his ears are open to their prayers. But the Lord turns his face against those who do evil” 1 Pet 3.8–12. “Remember to live peaceably with each other. ... See that no one pays back evil for evil, but always try to do good to each other and to everyone else” 1 Thess 5.13–15.

Buddhist (for over 2500 years): Buddhists believe that peace can be attained once all suffering ends. To eliminate suffering and achieve peace, Buddhists follow a set of teachings called the *Four Noble Truths*, a central tenet to their philosophy. While the first three truths focus on understanding the nature of dukkha (suffering, anxiety, stress) and its causes and possible ways to end them, the fourth truth presents a practical method of overcoming dukkha — the path. The eight items of the fourth truth define a complete path consisting of eight significant dimensions of one’s mental, spoken and bodily behaviour — the way of living.

Hindu philosophy (dating back to ancient times): there is a rich philosophical tradition and a diversity of various schools, which are united in the belief in a universal law and order according to which human life must be lived for the well-being of the individual and society. One of the characteristics in the Jain belief (one Hindu school) is that all life (everything is in some sense alive) is equal, has to be considered to be worthy of respect and should therefore not be harmed. Nonviolence (ahimsa) is seen as the basis of a right ‘view’ and closely connected to one of the principles (anekantavada) that says that reality is perceived differently from different points of view and that no single point of view is completely true.

Mahatma Gandhi was born a Hindu, practiced Hinduism all his life and most of his principles derive from Hinduism. To him all religions were equal, and he rejected all efforts to convert him to a different faith. Gandhi believed that at the core of every religion was truth and love, compassion and nonviolence. He questioned hypocrisy, malpractices and dogma in all religions and was a tireless social reformer. Later in his life when he was asked whether he was a Hindu, he replied: “Yes I am. I am also a Christian, a Muslim, a Buddhist and a Jew.”

Islam (since the Middle Ages): The religion of Islam means the way of life to attain peace. The Arabic word “Islam” means peace, the word “Muslim” means the person who submits to Allah in Peace. The submission to Allah (the God, the one and only) is based on humility, it is the basis of the reflection on civil disobedience and non-collaboration with injustice. “Jihad” in its original meaning is an effort or a struggle for righteousness and truth. A Muslim civil jihad would attempt to remove all injustices, corruption and despotism without having to kill or destroy. Jihad needs to be accompanied by constant self reflection towards developing an individual’s attitude of humility, including the total rejection of violence.

In oppressive societies, places of worship have served as vital centres for education and mobilization, for expressing faith and conviction as nonviolent action for change. This happened for example in Catholic churches in Central America during military dictatorships, in the Philippines during the regime of Ferdinand Marcos, in Lutheran churches in East Germany during the Cold War, and more recently in Buddhist temples in Burma under the rule of a military junta.

But one should not forget that religion is also often seen as a major cause of violent conflict, and there is plenty of evidence for this throughout the history of mankind⁴. Many religious traditions do accept a concept of sanctified violence, which justifies the killing of others to further what is believed to be divine purpose, or protect chosen people.

2.2 Social movements

Countless nonviolent social movements that challenged injustice and structural violence have been inspired, promoted and mobilized by individuals and groups rooted in religious traditions—from Mahatma Gandhi, Martin Luther King Jr., Badsha Khan to Aung San Suu Kyi and the Dalai Lama. Over the past 100 years, people across the world have increasingly drawn on the teachings of their traditions to develop faith-based public, nonviolent actions to bring about social, political, or cultural change. Some examples:

The first large international human rights movement was to end slavery in Europe and North America — the *Abolition movements*. The first action towards ending slavery was initiated in 1542 by Spain, the last activity contributing to the abolition movement was the 13th amendment of the US constitution in 1865. For the first time, secular oriented and spiritual motivated activists like H.D. Thoreau (1817–1862) and various organizations were pulling together (through actions such as hiding slaves, boycotting taxes...) to achieve a common goal.

The *French Revolution* (18th–19th centuries: rise of a new socio-political force — the bourgeois middle class between the clergy, nobility, artisans and peasants) and the *US American liberation struggle* (1860s) were most of the time fought violently. Nonetheless, they are called archetypes of modern nonviolent struggle for justice as the unarmed efforts were applied after the violent fights to control power or influence decisions (through persuasion, public pressure and denial of cooperation). Parts of the legal systems we enjoy today are based on these achievements, such as human rights standards or environmental laws.

The *solidarity movement with the Congolese population* which was oppressed by King Leopold II of Belgium, is an example of how issues of colonialism were fought by non-violent methods: Protests in the Congo were coordinated and linked with supporters in various European and North American countries to protest against the extreme effects of colonialism (end of the 19th and beginning of the 20th century).

Shortly after WWI, the *networks and peace organizations* War Resister International (WRI) and the Fellowship of Reconciliation (FOR) were founded. They referred to nonviolence as a principle alongside peace and reconciliation.

The experience of fascism during WWII made researchers and activists suspicious of charismatic leadership as a source of influence for nonviolence. They searched for realistic solutions towards the question ‘how can citizens develop effective political power beyond constitutional means in order to confront injustice?’ Gandhi’s work and principles applied, for example, in the struggle for an independent India, provided many scientists with ideas of *empowering citizens* and their associations: citizens may hand over their power to their leaders, but they can withdraw this power from them again. According to history it’s possible to stand up even against totalitarian regimes. The ‘Power of nonviolence’ and ‘active nonviolence’ became key words for forms of action based on the ideas of Gandhi’s satyagraha.

The contemporary history of Africa is full of heroic instances of nonviolent struggles by individuals, nations, sub-national groups and grass-root social movements. They have affected fundamental social and political changes during pre-colonial,

colonial and post-colonial eras. There have always been peaceful and nonviolent methods of protest and persuasion that have frequently preceded violent uprising. Diverse nonviolent actions were experienced during 1912 and the '60's in countries like Ghana (Kwame Nkrumah), Tanzania (Julius Nyerere), Zambia (Kenneth Kaunda) and South Africa (Albert Luthuli). These societies led by 'elites' worked out nonviolent strategies including dialogue, petitions, protests, delegations, boycott campaigns, strikes and mass civil disobedience to oust colonial masters and gain independence.

The *European Peace Movement* (and anti-nuclear movements) in the 1980s combined Gandhi's and King's experiences to stand up, using creative actions on both sides of the iron curtain that separated the capitalist from the communist world.

3. Nonviolence for life – some activists

History shows that there are many great nonviolence leaders and theorists who have thought deeply about the spiritual and practical aspects of nonviolence, including: Leo Tolstoy, Lech Wałęsa, Thich Nhat Hanh, Dorothy Day, Albert Einstein, Johan Galtung, Martin Luther King Jr. and Mahatma Gandhi. All of them were/are powerful and charismatic people who have chosen nonviolent methods of conflict transformation even when violent methods were available. Millions of people fought and fight on their sides with nonviolent means for a more just and peaceful world.

"It is from numberless diverse acts of courage and belief that human history is shaped. Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance."⁵

What is offered below is merely a brief list of some outstanding people who have influenced the ways nonviolence can be understood, implemented and lived.

Mohandas Karamchand Gandhi, commonly known as *Mahatma Gandhi* (1869–1948) was a major political and spiritual leader of the Indian independence movement⁶. He was the pioneer of resistance through mass civil disobedience firmly founded on nonviolence. He was most influenced by the experiences and discussions in Europe (England) on the questions of colonialism and Human Rights.

Based on his own experience with the effects of racism (e.g.: having a valid train ticket, being a lawyer and a member of the bar association, but still not being permitted to sit in a coach reserved for ‘whites only’ in South Africa) he challenged actual facts and became a change activist. Challenging facts and suffering the consequences of one’s insistence for change became the essence of his principles. In other words, it explains that the means one uses to effect change always have to be in conformity with the aims; it also means that you cannot apply violence to achieve peace. According to Gandhi, all violence is evil and cannot be justified. He demonstrated this with initiatives like the ‘salt march’ in 1930 — a symbolic action to highlight the injustice of foreign rule over India.

Gandhi established his concept of satyagraha (persisting, holding firm to the truth) that refers to protest, non-cooperation with injustice and civil disobedience. Constructive programs, building alternative visions while struggling against oppressive realities, becoming self-reliant in production, reducing consumption and developing ashram communities are parts of his satyagraha concept.

Gandhi’s principle of nonviolence

The concept of nonviolence and non-resistance has a long history in Indian religious thought and has had many revivals in Hindu, Buddhist, Jain, Jewish and Christian contexts. He was quoted as saying:

- ▶ Live as if you were to die tomorrow. Learn as if you were to live forever.
- ▶ When I despair, I remember that all through history the way of truth and love has always won. There have been tyrants and murderers and for a time they seem invincible, but in the end, they always fall — think of it, always.
- ▶ Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.
- ▶ What difference does it make to the dead, the orphans, and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty and democracy?
- ▶ An eye for an eye makes the whole world blind.
- ▶ There are many causes that I am prepared to die for but no causes that I am prepared to kill for.

In applying these principles, Gandhi did not compromise from taking them to their most logical extremes. However, Gandhi was aware that this living nonviolence required incredible faith and courage, which he realized not everyone possessed. Some statements about him after he was shot to death on 30th January 1948 in New Delhi.

- ▶ Generations to come will scarcely believe that such a one as this ever in flesh and blood walked upon this earth.
- ▶ He was the spokesman for the conscience of all mankind.
- ▶ He was a man who made humility a simple truth; more powerful than empires.

Another celebrity of nonviolence was *Martin Luther King Jr.* who said, “Nonviolence means avoiding not only external physical violence but also internal violence of spirit. You not only refuse to shoot a man, but you refuse to hate him.” Martin Luther King Jr. was deeply influenced by Gandhi and interpreted his understanding in the context of the segregation struggle in the US and the US war policy. “Peace is not when there are not tensions, but when justice rules.”

Martin Luther King Jr. (1929–1968), a Baptist minister, became a civil rights activist early in his career. He led the 1955 Montgomery Bus Boycott and helped to found the Southern Christian Leadership Conference in 1957, serving as its first president. King’s efforts led to the 1963 ‘March on Washington’ where he delivered his ‘I have a Dream’ speech. There, he expanded American values to include the vision of a color blind society, and established his reputation as one of the greatest orators in American history. In 1964, King became the youngest person to receive the Nobel Peace Prize for his work to end racial segregation and racial discrimination through civil disobedience and other nonviolent means. Martin Luther King Jr. was assassinated on April 4th 1968 in Memphis, Tennessee, USA. By the time of his death in 1968, he had refocused his efforts on ending poverty and stopping the Vietnam War⁷.

Julius Nyerere (1922–1999), Tanzania’s first president (1962–1985) was one of Africa’s leading nonviolent activists who via nonviolent struggle led his country to independence from British colonial rule in 1961. Consumed in peace work, he drew immense inspiration from Gandhi’s principles. He is known for his vision of socialism in Tanzania “... to build a society in which all members have equal rights and equal opportunities; in which all can live in peace with their neighbours without suffering or imposing injustice, being exploited, or exploiting; and in which all have a gradually increasing basic level of material welfare before any individual lives in luxury.”⁸ One condition to reach this goal was to capacitate his citizens. The mass literacy campaigns included both children and adults. From his point of view, education stretches far beyond the classroom. “It is ‘anything which enlarges men’s understanding, activates them, helps them to make their own decisions, and to implement those decisions for themselves’”⁹

Nyerere, known as ‘Mwalimu’, the Swahili name for teacher, was one of the first post-colonial African leaders to voluntarily step down from office. Thereby setting the democratic stage on which other African leaders like Nelson Mandela of South Africa would later follow.

Kwame Nkrumah (1909–1972) leader of Ghana and its predecessor state, the Gold Coast, from 1951–1966 was a hero of nonviolent struggle during Ghana’s transition to independence. He is noted for his famous ‘positive action’ campaign, a civil disobedience campaign of agitation, propaganda and as a last resort the constitutional application of strikes, boycotts, and non-cooperation based on principles of nonviolence. With respect to this, he headed the Convention Peoples Party (CPP) comprised of people from all walks of life who staged boycotts from European and Syrian goods and shops. His struggle brought about free elections in Ghana and an eventual independence in March 1957. This illustrates the mechanism of nonviolent coercion in which demands are achieved against the will of opponents because effective control of the situation has been taken away from them by widespread non-cooperation and defiance. In 1963 Nkrumah was awarded the Lenin Peace Prize by the Soviet Union¹⁰.

Hannah Arendt (1906–1975) was an influential German American political theorist. Her work centred on the fact that “men, not Man, live on the earth and inhabit the world”¹¹ and deals with the nature of power, the concepts of violence and power and the subjects of politics, authority and totalitarianism. In her report on the Eichmann¹² trial she raised the question of whether evil is something radical or simply a function of thoughtlessness of ordinary people to obey orders and conform to mass opinion without critically thinking about the consequences of their action or inaction. She ended the book ‘Eichmann in Jerusalem: A Report on the Banality of Evil’ (1963) with the sentence: Just as you [Eichmann] supported and carried out a policy of not wanting to share the earth with the Jewish people and the people of a number of other nations — as though you and your superiors had any right to determine who should and who should not inhabit the world — we find that no one, that is, no member of the human race, can be expected to want to share the earth with you. This is the reason, and the only reason, you must hang.

Hildegard Goss-Mayr (1930) and her husband Jean Goss (concentration camp survivor) gave significant inputs through their peace work in Latin America and the Philippines. The social question has given rise to different militant movements in Latin America — impoverished rural populations rose up against land holders and occupied land.

She supported the foundation of SERPAJ (Service for Peace and Justice) and called the fight for liberation a “gift of the poor to the rich”. For more than 50 years, Hildegard Goss-Mayr has been teaching nonviolent resistance against injustice and repression. Cooperation with the diverse movement of globalization critics is very important to her. “I think that there is no situation in the world where new initiatives are not also present.... We have to recognize and support them. The movement for an alternative globalization brings together hundreds of groups that

believe people and not profit are central, and who feel responsible for nature and the entire creation.”¹³

Adolfo Perez Esquivel (1931, Nobel Peace Prize 1980, coordinator of SERPAJ) was tortured and imprisoned by military dictators over many years. He criticizes Latin American liberation theology (not sufficiently explored effectiveness of nonviolent means of struggle for justice) and European peace activists (focusing too much on individual social issues and struggles but not putting the whole structure in question) alike.

For him nonviolence is spirit and method:

- ▶ spirit: condemn every split in the fellowship of brothers and sisters that can be restored only through love.
- ▶ method: aim at disrupting the system which is responsible for the injustice. Despite the opposition he has encountered, Pérez Esquivel insists that the struggle must only be waged with non-violent means¹⁴.

Johan Galtung (1930) is a prolific Norwegian researcher whose aim is to promote peace¹⁵. He has made contributions to many fields in sociology and has published many articles and books. His more comprehensive view of the phenomenon of violence (violence is more than just physical violence) and the term ‘structural violence’ that he coined, were first published in the 1960s. Galtung has held several significant positions in international research councils and has been an advisor to several international organizations. While Galtung’s academic research is clearly intended to promote peace, he has shifted toward more concrete and constructive peace mediation as he has grown older. In 1993, he co-founded ‘Transcend – A Peace, Development and Environment Network’, an organization for conflict transformation by peaceful means. Since 2004 he has been a member of the Advisory Council of the Committee for a Democratic UN.

Mr. Galtung is referenced with regard to concepts with which he is strongly associated:

Structural violence – widely defined as the systematic ways in which a regime prevents individuals from achieving their full potential. Institutionalized racism and sexism are examples of this.

Negative versus positive peace – introduces the concept that peace may be more than just the absence of overt violent conflict (negative peace), and will likely include a range of relationships up to a state where nations (or any groupings in conflict) might have collaborative and supportive relationships (positive peace)¹⁶.

4. Nonviolent methods

Since the mid 20th century the term nonviolence has come to embody a diversity of techniques to achieve social change without the use of violence. Nonviolent methods are applied to resist oppression or bring about change. The essence is to seek to liquidate antagonisms but not the antagonists. Non-violent protests search for a 'win-win' solution whenever possible.

In nonviolent conflict transformation, the parties to the conflict do not want to make their opponent suffer; instead the nonviolent actors show their willingness to suffer in order to bring about change.

Methods applied on individual and social levels are various and creativity is typical of nonviolent movements. Some historical examples of nonviolent methods to challenge unjust structures are: hiding slaves, boycotting taxes (Abolition movement in the US), occupying land (by impoverished rural population against land holders in Latin America), symbolic actions like nonviolent mass protest to highlight injustice (salt march in India). In Europe and North America nonviolence has been used extensively by the labour, peace, environment and women's movements. Other methods are e.g.: boycotts, non-cooperation, civil disobedience, mass marches, demonstrations, filling jails, freedom rides, hunger strikes, petitions, sit-ins, tax refusal, go slows, blockades, draft refusal or the disruption of public ceremonies¹⁷.

Nonviolence has a great appeal because it removes the illogicality of trying to make the world a less violent and more just place by using violence as a tool. In other words it highlights the illogicality of making war to achieve peace.

Methods of nonviolent protest

Nonviolent protest & persuasion

Formal statements
Public speeches
Letters of opposition or support
Declarations by institutions
Signed public statements
Declaration of indictment and intention
Group or mass petitions

Public assemblies

Assemblies of protest or support
Protest meetings
Camouflaged meetings of protest

Group representation

Mock awards
Group lobbying

Communication with a wider audience

Slogans, caricatures and symbols
Banners, posters and other displayed communication
Leaflets, pamphlets and books
Newspapers and journals
Records, TV and radio

Symbolic public acts

Displays of flags and symbols
Wearing of symbols
Prayer and worship
Delivering symbolic objects
Display of portraits
Symbolic sounds

Marches, parades

Religious processions
Pilgrimage
Motorcades

Drama and Music

Humorous skits
Performance of plays and music
Singing
Processions

Pressure on individuals

Taunting officials
Vigils

Social Non-cooperation

Social boycott
Suspension of social or sports activities
Strike (from special group – general)
Fasting/hunger strike
Boycott of social/political/economic affairs
Boycott of elections
Withdrawal from government institutions/refusal to take position
Stay-at-home
Collective disappearance
Withdrawal of support
Peaceful demonstrations
Sit-ins
Blockades

Honouring the “dead”

Political mourning
Mock funerals
Demonstration funerals
Homage at burial places

Withdrawal and renunciation

Walk-outs
Silence
Turning one's back

5. Nonviolent communication

5.1 An introduction to nonviolent communication

Assuming that the world is as violent as we have made it, we should also be able to change it back into a more peaceful world. This idea implies that changing the world must start with ‘me’, that we human beings can and must begin with changing our individual violent thinking, our negative attitudes and our harmful language — our methods of communication. Applying nonviolence in this light means allowing the positive in everyone to emerge.

Nonviolent Communication is an effective method to achieve this. It is a tool to get to the roots of pain and violence, it is a way to improve understanding and thereby reduce violence. Its founder, Marshall Rosenberg, says that nonviolent communication is more than a process of communication. He describes nonviolent communication with terms such as a “language of compassion” or a “giraffe language”, a communication approach that refers to our natural state of compassion — for us, others and the world at large — when violence has subsided from the heart. Therefore, giving from the heart is at the centre of nonviolent communication, it is the heart of nonviolent communication.

“Nonviolent Communication (NVC) is a way of interacting that facilitates the flow of communication needed to exchange information and resolve differences peacefully. It focuses on shared human values and needs, encourages the use of language that increases goodwill and helps to avoid a language that contributes to resentment or lowered self-esteem¹⁸.”

Assuming that we humans desire to maintain or improve the quality of our lives and the quality of our relationships, nvc helps to focus on what really motivates us to act. Nvc emphasizes taking personal responsibility for one’s choices in life. This is a life-long learning process as we have learned and are therefore used to acting out of fear, punishment or guilt and we behave to avoid feeling guilty or receiving blame or shame instead of acting out of giving from the heart. The objective of nvc is not to change people and their behaviour in order to get MY way, but to establish relationships based on honesty and empathy that will eventually fulfil everyone’s needs¹⁹.

The information presented on the following pages will make you aware of and understand some fundamental ideas on nonviolent communication, such as:

- ▶ Anything that anyone does is an attempt to fulfil unmet needs.
- ▶ Meeting needs through cooperation rather than competition is healthier for everyone. This includes respecting the values of oneself and others.
- ▶ People naturally enjoy contributing to the well being of others.

Nonviolent communication skills are helpful to:

- ▶ Resolve feelings of guilt, shame, fear and depression.
- ▶ Transform anger or frustration into coalition building and cooperative outcomes.
- ▶ Create solutions based on safety, mutual respect and consensus.
- ▶ Meet basic individual, family, school, community and societal needs in life-enriching ways.
- ▶ Nonviolent communication is effective even when other people involved are not familiar with the process.

5.2 About the giraffe and the jackal

Marshall Rosenberg, the founder of Nonviolent Communication as it is described here chose two animals — the giraffe and the jackal²⁰ to stand as codes for his model.

He picked the *giraffe*, which is the land animal with the largest heart to be the symbol of nonviolent communication, for a language that inspires compassion and joyful relationships in all areas of life. It is not only the big heart, but also the giraffe's height and the long neck that inspired him to symbolize different parts of nonviolent communication.

- ▶ The heart stands for emotion and empathy and represents the importance and connections of needs and feelings.
- ▶ The height enables the giraffe to look into the distance. It also stands for keen and sensitive awareness of future possibilities and the consequences of thoughts, words and actions. The giraffe can take time to think before speaking or acting.
- ▶ The long neck reminds us of the important quality of vulnerability. Stating one's own vulnerability is generally perceived as a weakness, for others can use it to attack or injure, but it might also open the heart and mind of others.

In NVC the *jackal* represents the opposite of a giraffe.

- ▶ He does not have the ability to look from above as his short legs keep him close to the ground.
- ▶ A jackal is always so busy searching for something to eat that there is no space left to think about future.
- ▶ He represents those parts of oneself that think, speak or act in ways that label, judge and criticize.
- ▶ A jackal may sometimes lead a lion to its prey; it refers in nvc to the ways of communication that block empathy and take advantage of the misfortune of others. The jackal language refers to communication that is motivated by guilt, shame or fear, a way of communicating that blocks compassion.

But perceiving and using a jackal as a giraffe with a communication problem, he tells us that if we continue thinking and acting egoistically like a jackal, it is unlikely we will learn to be fair and just. The jackal in this sense is a reminder to learn the giraffe's way of thinking, speaking and acting.

5.3 Communication that blocks compassion – the jackal language

Most human beings are educated from birth onwards to compete, judge, demand and diagnose. We learn to think and communicate in terms of what is 'right' and 'wrong' and so we (un)consciously learn that judging is 'normal'. In the face of judgment and criticism we easily use patterns of defending, withdrawing or attacking. This way of thinking may often hinder open and honest communication, create misunderstandings, cause anger and pain and might even lead to violence.

According to M. Rosenberg there are certain forms of language and communication that contribute to violent behaviour against oneself and between people. He calls these forms of communication 'life-alienating', as they disconnect us from our natural human state of empathy and compassion.

These life-alienating approaches are ways of interaction that separate us from the other, that put a distance between the people interacting or within our inner self. The most obvious reasons for and forms of life-alienating communication he mentions are judging, comparing, denying choices and demanding.

Judging/Criticism

Already in the Holy Bible one can read "Do not judge and you will not be judged. For as you judge others, so you will yourself be judged..." Mt 7.1

Nonviolent communication assumes that judgment embraces the patterns 'right and wrong', 'good and bad', 'normal and abnormal', 'responsible and irresponsible'; it means that we use language to classify people and their behaviour according to our own standards which we assume to be the right ones. Blaming, insulting, criticizing, making comparison or diagnosing are all forms of judgment. To judge therefore entails that one analyses, interprets, evaluates or criticizes the behaviour of oneself or of the other person as wrong, e.g.: 'he is lazy' — 'this behaviour is inappropriate' — 'I am a bad person'. Consequently the one who should do differently, who has acted 'wrongly', who looks 'differently', who lives life according to 'bad standards', deserves punishment or blame.

Examples:

- ▶ A student does not want to do what the teacher assigns;
the student will judge the teacher as being mean, unfair or too difficult.

- ▶ Mr. A is more concerned about the details in the report than Mr. B: Mr. B criticizes Mr. A for being picky.
- ▶ An employee cannot answer a specific question from the manager: the manager punishes the employee as he judges him to be disorganized.

These examples might explain that we often focus on the wrongness of others, instead of finding out what we or the others need, want and are not getting.

To diagnose, interpret and evaluate others disconnects us from their vulnerability and encourages us to punish (e.g. discriminate, apply prejudice and stereotype, use discriminating or devaluing words like 'nigger' or 'troublemaker').

Generally these negative criticisms are based on morals and values. Morals and values are societal or individual guidelines or frames. Judgments founded on them therefore always imply wrongness or badness on the part of those who live according to another set of moral or value standards.

But who has the 'right' to decide whose morals or which values are the best, the right ones for all? As elaborated in the conflict part, morals and values are not static. They are something learned individually from the society one lives in, they are adaptable and change during the life span of every individual and throughout the history of every society.

Value judgments mirror what is important to us; they reflect the qualities we value in life like peace, harmony, honesty and freedom. The difference from making a moral judgment is to judge people and/or behaviour that fail to support my own value judgment.

When we express our values by criticizing, it generally triggers a defensive reaction or increases the resistance in the people we criticize. Another reaction might be that people obey and comply out of fear, guilt or shame. To change behaviour due to fear, guilt or shame is not a 'giving from the heart'. It is a giving out of fear that might result in negative consequences at some point. These could be resentment, diminished self-esteem and consequently a decrease in the likelihood of responding compassionately to the needs of others in the future, which might even lead to violent revenge.

Continuing these thoughts, one might realize that at the root of violence is a kind of thinking that relates the cause of conflict to the wrongness of the other(s). Putting the other one in a 'being wrong position' is often done out of fear of one's own vulnerability, helplessness or weakness. The principles of this kind of thinking can be observed among family members, groups, tribes or nations: 'I have the right to use violence because the opponent does wrong, is evil etc'. The arguments of the opposing leaders during the Cold War serve as an example: Americans viewed Russia as an 'evil empire aiming to destroy the US way of life', the Russians viewed the

Americans as ‘imperialist oppressors aiming to subjugate the Russians’. In this way, both nations created wrongness in the other to convince their respective societies to approve violence against the opponent.

It does not matter what the judgment is based upon (religion, value...). More important to understanding the foundations of nonviolence is the focus of thinking: The focus when judging lies on the badness or wrongness of people and the conviction that they deserve punishment: “Violence is bad. People who kill are evil.” Because people are convinced their morals are correct, they also believe they have the right to judge, punish or execute violence — but this means the punisher is acting in the same way! Translating the meaning of the sentence into nvc could give: “I fear the use of violence to end conflicts and I value the dignity of every human being.” The focus here lies on the expression of fears, needs and values.

Making comparisons

Comparison can be a form of judgment. Why? ... because comparative thinking might block compassion for oneself and for others. For example, comparing myself with my idol might motivate me to achieve the things I admire, but it might, on the other hand, make me feel small, unimportant and diminish my self-esteem. Another example is the materialistic wealth and life styles viewed in movies or soap operas in comparison with one’s own life — this makes many people feel miserable. The other extreme might be that a person with huge self-esteem looks down at others and lets them ‘know’ they are less valuable and their ideas or lives are not important.

In his book “How to Make Yourself Miserable”²¹ Dan Greenberg demonstrates in a humorous way how comparison can exert power over us. If one wants to make life miserable, he suggests learning how to compare oneself to other people and provides various exercises on that, for instance:

- ▶ Compare physical beauty: He displays a picture of a man and a woman who embody the ideal contemporary physical beauty standard. The readers are to take their own body measurements, compare to those beauty standards and dwell on the differences.
- ▶ Compare achievements: He provides a list of individuals like Wolfgang Amadeus Mozart and other Heroes (of sport, film, the arts or politics) and their achievements at different ages in their lives. The readers are instructed to recall their own achievements at their current stage in life and to compare them with what the personality they have chosen had achieved by a specific age. For example: compare your own achievements with those of Mozart at the age of 12, then dwell on the differences.

A kind of misery about one's own life, achievements, importance, etc. may emerge. This shows the power of comparative thinking and how it can block empathy for oneself and for others.

Denial of responsibility

The use of expressions such as 'you make me feel ...' 'one has to, whether you like it or not' or '... makes one feel ...' are examples of another form of life-alienating communication. They express the denial of our own thinking, feeling and actions, the denial of responsibility for our own choices in life. We deny our individual responsibility for our action when we attribute the cause for the action to the issues listed below:

► **Vague, impersonal forces** *I did ... because it was necessary*

Every day I have to work in the farm, although I totally dislike it and would love to do an office job.

We killed them because they were our enemies.

► **Actions of others**

I beat you because you did not clean the house.

I stop talking to you because you told lies about me.

I injured her because her brother stabbed my wife.

► **Group pressure**

I started drinking beer because everyone else was doing it.

I set fire to the building otherwise they would not have accepted me as leader of the action group.

I did not participate during classes as that would have made me alone for the rest of the school year.

► **Institutional policies and regulations/dictate from authority**

I did not inform the customer about his rights
(because it is company policy).

I have to execute physical punishment to students who misbehave
(... otherwise I would lose my job).

I hate to give grades as I realize the anxiety and fear in the students,
(but I have to follow government policy).

I do not like to wear a uniform, (but I have to because this is
the company's regulation).

► **Office talk, bureaucratic language**

"I had to kill because it was the supervisor's order!"

In Hannah Arendt's documentation 'Eichmann in Jerusalem', she quotes Eichmann saying that the Nazi officers (including himself) had their own term for the responsibility-denying language they used. Amtssprache, this German word translated into English means 'office talk' or 'bureaucratese' and might be best explained with an example. If asked why an officer took certain actions, the response might be 'I had to.' If asked further why they had to, the answer would be 'superior order' or 'it was law' or 'it was party policy'.

► **Sex roles, gender, social roles, age roles**

I hate to go to work but I am the man in the family.
I am the wife at home and have cooked every day for 20 years,
although I hate cooking.
I would have cried when my mother died, but I am a man.
I have to marry this man because my father decided.
I had this great idea about how to solve the family problems
but I could not talk in the meeting as I am only a youth.
I was nearly collapsing but I am the chief and cannot eat in front
of my people.

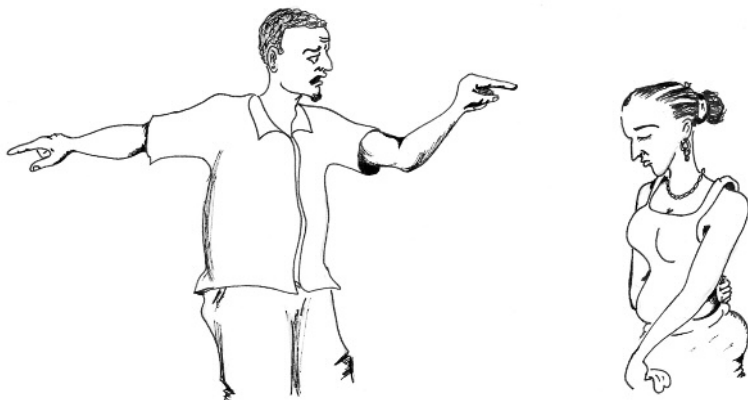
► **Uncontrollable impulses**

I was so thirsty that I drank the whole bottle.
The novel was so interesting, I couldn't stop reading and as I had no money
I just took it.

These examples demonstrate the dangers of a language that implies the absence of choice. Nonviolent communication can be of help to identify one's real motives and to become aware of one's responsibility for how one thinks, feels and behaves. In this way, one might realize options and alternatives for acting differently although achieving the original goal.

Demand

'I want you to do it, if you do not, you will not get...' '... if not, I will...'



A demand explicitly or implicitly threatens the listener with blame or punishment if s/he fails to comply with the order. A demand therefore assumes that there is something wrong or bad in the person if she or he does not act as demanded and consequently deserves punishment. Punishment can be various, e.g.: shaming, ignoring, beating, killing...

Demanding something from somebody derives from a mentality of should-ness and have-to 'I should have done ... then I would not suffer now', 'You should have listened to me, because you didn't, I have to discipline you'. This kind of thinking is closely linked to the behaviour of looking to authorities who decide what is right or wrong, good or bad²².

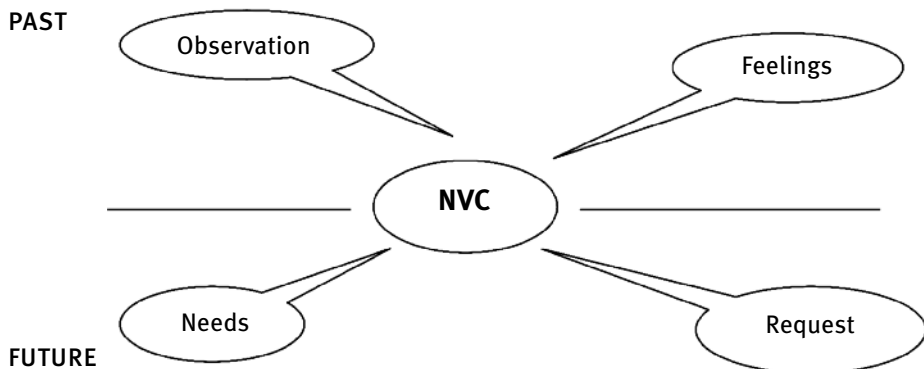
Nonviolent communication is a tool to change this view. Instead of looking for someone who tells me what to do or what to change, one looks into oneself to find out what needs to be changed and why it should, what is positive or negative for oneself and the others around (in a wider sense this means the whole world).

Generally people fear changes because a change means leaving known areas for unknown pastures. Someone only changes willingly if the change might bring positive results, benefits or profits — otherwise a change would not make sense. And only if one changes voluntarily, when the one who changes knows, understands and accepts the reasons behind the change, will the change be sustainable. A change due to the threat of punishment, the fear of violence might happen immediately but will not be a sustainable change.

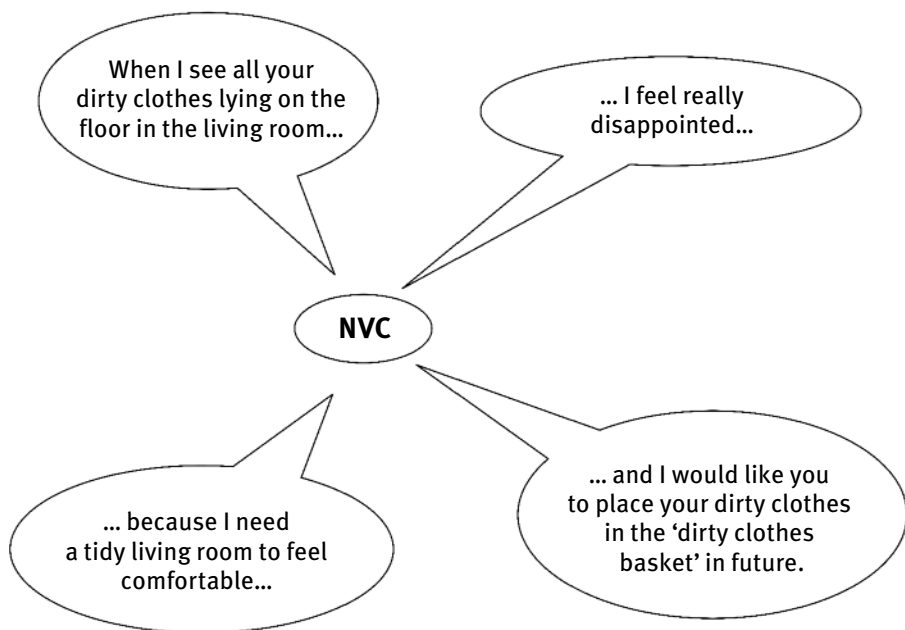
5.4 The nonviolent communication model

According to the model of Marshall Rosenberg, there are four components which form the foundation of nonviolent communication. They address observation, feeling, needs and request.

PAST



Observation and feelings are the two components that relate to the situation that happened in the past, needs and request are linked to the relationship between the communication partners in future.



- ▶ *“When I see...” “When I hear...”* means to observe without interpretation
- ▶ *“I feel...”* means to honestly express how I am feeling in relation to the actions I observe.
- ▶ *“... because I need...” “because I expect...”* means to find out my needs, values, desires, expectations, thoughts that are creating my feelings in relation to the actions I observed.
- ▶ A request like *“... and I would like you to...”* means to clearly request a concrete action that would enrich my life without demanding.

Let's imagine the four components in some examples:

- ▶ When I see the gutters full of rubbish in front of our office ... I feel frustrated and annoyed ... because I need a healthy environment that includes non-polluted water and fresh air to feel secure and I fear that the authorities do not care about the health of the society ... and I would like our community to meet this week to discuss and agree on realistic actions to clear the place and develop a paper to send to the respective ministry to take immediate action.

- ▶ When I see your children running around in the street, not attending school ... I feel concerned and worried ... because I expect all children to attend school to learn to improve their lives ... and I would like you to sit down with me to think about possibilities for sending them to school.

- ▶ When I hear your child crying and you shouting at her and seeing you punishing her with a stick ... I feel embarrassed and helpless ... because I need to see children growing up without bodily harm and I do not know the circumstances that led to the punishment and how I can interfere ... and I would like you to stop punishing your child and explain to me what led to this situation.

- ▶ When I hear you screaming at me ... I feel downcast and shocked ... because I need a style of communication between us that shows respect for each other and creates understanding for each others' views ... and I would like you to talk with me in a tone of voice that does not hurt me.

Observation

The first component of nonviolent communication entails the separation of observation from interpretation/evaluation. Observation means describing the concrete situation or actions the person talking is referring to; it is to describe what I can observe with the five senses 'see, hear, touch, smell, taste'. Furthermore, observation includes experience, remembrance and even sometimes imagination. Evaluations are the individual thoughts based on observations that are specific to time and context; they are an interpretation of the event one refers to.

The important and most difficult task of observing is not to mix in any evaluation, but to clearly and honestly express what happened from the specific perspective of the speaker. If evaluation is mixed in with observation, others often hear criticism and consequently resist in listening. Practically, we have to admit that no one person can remain objective and non-evaluative all the time. What nvc requires is to try to maintain the separation of observation and evaluation. Why? Because stating observation without evaluation leaves the receiver more open to listen.

Be careful with words like always, never, ever, whenever, seldom, frequently ... because

- ▶ they often indicate that the statement made is an evaluation rather than an observation,
- ▶ if used as exaggeration, it indicates that observation and evaluations are mixed,
- ▶ if used as exaggeration, they might provoke a defensive reaction rather than compassion,
- ▶ they can contribute to confusing the listener.

Excerpts from a poem by Ruth Bebermeyer²³ might clarify the difference between evaluation and observation.

*"I've never seen a lazy man;
I've seen a man who never ran while I watched him,
and I've never seen a man who sometimes slept between lunch and dinner,
and who'd stay at home upon a rainy day, but he was not a lazy man.
Before you call me crazy, think, was he a lazy man or did he just do things
we label "lazy"?"*

*I've never seen a stupid kid;
I've seen a kid who sometimes did things I didn't understand,
or things in ways I hadn't planned;
I've seen a kid who hadn't seen the same places where I had been,
but he was not a stupid kid.
Before you call him stupid, think,
was he a stupid kid or did he just know different things than you did? ...*

*What some of us call lazy, some call tired or easy-going,
what some of us call stupid, some just call a different knowing,
so I've come to the conclusion,
it will save us all confusion if we don't mix up what we can see with what is
our opinion. ..."*

The following list provides some more examples of the difference between observation and interpretation, and the mixture of observation and interpretation:

Observation with evaluation

Mr. K is a bad football player.

Abdul is ugly.

The Fulas do not take care of their property.

Mulu is a lazy student.

Mr. Gru is too charitable.

He often visits you.

You never do what I want.

My uncle was a good man.

Tita is aggressive.

Observation without evaluation

Mr. K has not scored a goal in the last 10 games.

Abdul's looks do not appeal to me.

I have not seen the Fula family living at High Court Road cleaning their compound.

Mulu only studies for exams one day ahead.

For the past 2 years Mr. Gru has used half his monthly salary to support the orphanage.

He visited you 3 times during the past week.

You have not taken part in the activities I have initiated since I was elected.

My uncle paid school fees up to advanced level for me and my siblings after our parents died.

Tita hit his young brother when he played with his mobile phone.

The following story highlights some of the difficulties of making observations about people and their behaviour free of judgment, criticism or other forms of analysis:

The staff of an agency and their manager are having communication problems. Separate meetings are held to find out the causes. The question raised to the staff members was "What is the manager doing that conflicts with your needs?" They responded for example "he has a big mouth" or "he talks too much". These are evaluations and judgments that do not describe what the manager really did. In trying to get a clear observation one person declared "he thinks he is the only one who has anything worth saying", another one mentioned "he always wants to be the centre of attention" still, these are evaluations and not observations. Work-

ing on specific behaviours it came out for example “He tells stories about his family or various other life experiences during meetings, resulting in limited time for the issues on the agenda and in meetings running over schedule.”

The next meeting with manager and staff members took place and the manager interrupted in every topic discussed with “this reminds me of the time when I...” and elaborated on a life story. The staff did not voice their frustration, anger and criticism of his behaviour in words, but by nonverbal signs like rolling their eyes, yawning, staring at their watch or out the window. When asked to voice their criticism, one member said “Mr. Manager, you have a big mouth.” This shows clearly how difficult it is to change long-used habits of evaluating into the ability to clearly describe the specific behaviour that leads to the evaluation.

The “big mouth–statement” was clarified by listing specific behaviour; the manager responded “why didn’t you tell me before?” and continued to admit his story-telling habit at length by telling a story... He was then stopped and reminded that he was doing the same thing again. Everyone together developed methods on how to remind or stop him whenever he tells stories at an inappropriate time or place.

Feelings – indicating a state of well-being

The second component of nonviolent communication entails the identification and expression of feelings. For many people it is quite unusual or even strange to talk about emotions. In many cultures feelings are not considered important or are seen as a luxury. But as the following explanations will show, everyone has equal feelings. What is different from person to person and from culture to culture is if one has a vocabulary of feeling and/or if a person voices their feelings (verbally or nonverbally).

Feelings can be described as indicators of how we are, physically or mentally. They provide information about one’s *state of well-being*, which can be categorized as follows:

- ▶ physical comfort or discomfort: I feel cold, exhausted, comfortable, hungry
- ▶ level of involvement in intellectual activities: I am interested, confused
- ▶ fulfilment (or not) of our needs: I’m happy, joyful, frustrated, sad, angry

Feelings can also arise as a result of interpretation or if what happens is in harmony or not in harmony with our values:

- ▶ anger as a result of judgment: ‘he’s ignorant’,
- ▶ shame as a result of thinking: ‘I should have done...’,
- ▶ fear as a result of interpretation ‘I will not approach this guy, he looks very dangerous with all those tattoos’

Feelings are often associated with vulnerability, because the person expressing a feeling is giving out information about themselves. This information may be misused by others; it is like an open door for attacks, injuries, putting down, threats or extortion. Emotions are often not expressed for fear of negative consequences, to avoid giving others a basis for punishment. Furthermore, showing emotions is often seen as weak, a symbol of vulnerability. These are all reasons why we are so much trained to be strong, logical, rational and unemotional.

On the other hand, if we aim at understanding and not taking advantage of the other person's plight or misfortune, we can express ourselves freely and have no fear of being abused. We might then approach a person or a situation with the belief that no one wants to take advantage of my vulnerability and feelings and my vulnerability and feelings can open the other person's heart and mind.

Feeling versus thought or opinion

The English language sometimes generates confusion as the word 'feel' is often used without actually expressing a feeling. Even if the word 'feel' is stated, therefore, it may be a thought or an opinion that is expressed. The following statements explain three cases when what is expressed is not a feeling but rather a thought or an opinion:

- ▶ When the word 'feel' is followed by a pronouns:
I, 'you', 'he', 'she', 'we', 'they'.
 - ▷ I feel I am constantly on duty.
 - ▷ They feel all their efforts are useless.

- ▶ When the word 'feel' is followed by words such as *that, like, as if*
 - ▷ I feel that you should have known that better.
 - ▷ I feel like I'm a big disappointment.
 - ▷ I feel as if I'm not living anymore.

- ▶ When the word 'feel' is followed by *nouns referring to people*
 - ▷ I feel Mary has done a responsible job.
 - ▷ I feel my father is being manipulated.

Another case where we often add the word 'feel' to specific words without really expressing our emotions is when describing how we interpret our relationship with others. For example, the statement "I feel misunderstood" describes the relationship between the person "I" and the others and the thought of the "I" that the others do not understand the "I". Due to this thought, the person "I" feels annoyed or discouraged. Therefore the term 'misunderstood' in this statement is an interpretation and not a feeling.

Interpretation

I feel ignored

I feel inadequate as

I feel unimportant to

the 'real' feelings could be

relieved, hurt

frustrated, disappointed

upset, lonely

Some more examples to highlight the difference between feelings and non-feelings.

Non-feelings

(description of what we think or interpret)

I feel disappointed in myself
as a drummer.

I feel discouraged by the people at work.

I am/feel misunderstood by my family.

I am/feel pressured in my studies.

I feel bad about you (although bad is an
expression of a feeling, it does not really
explain one's feelings).

Feelings

I am/feel inadequate as a drummer.

I am/feel unimportant to the people at
work.

I feel anxious/annoyed about how
A and B in my family treated me this
morning.

I felt helpless and frightened when
my arts teacher informed us about
the program for the next six months.

I feel guilty on the one hand and
hurt on the other when I think about
our quarrel last night.

Note that if the word itself already describes the feeling, the word 'feel' is not needed or can be replaced with the verb 'be'. For example

'I feel irritated'

has the same meaning as

'I am irritated'

'I feel worn out'

'I am worn out'

'I feel happy'

'I am happy'

Another issue concerning the use of feelings in nonviolent communication is to clearly express whatever we have to say. **Vague words** are a barrier to effective understanding. This does not only concern the expression of feelings, but covers whatever and however we communicate. Examples of vague words to describe feelings are "good" and "bad". We use these two expressions countless times although there are many others which would describe more clearly how we are and describe our state of wellbeing much better:

good happy, joyful, delighted, wonderful, inspired, amused...

bad fearful, angry, sad, hungry, cold, lethargic, lonely, nervous, worried...

To clearly identify and name our emotions, we must be able to differentiate expressions of actual feelings from descriptions of thoughts and interpretation, and to develop a vocabulary of feelings. By using words that clearly describe our feelings, others can easily understand how we are and might be more likely to also express and give from their heart.

Positive feelings How we are likely to feel when our needs are being met — we are in harmony and our body is full of variations of pleasant feelings:

affectionate alert alive amazed amused appreciative astonished breathless calm cheerful comfortable carefree concerned confident cool curious enlightened eager ecstatic encouraged energetic enthusiastic excited expectant fascinated free friendly fulfilled glad glorious good-humoured grateful gratified helpful happy hopeful inspired interested intensive invigorated joyful jubilant loving stimulated surprised tender thankful thrilled touched upbeat warm wide-awake wonderful

Negative feelings How we are likely to feel when our needs are not being met — we are not in harmony and our body is full of unpleasant sensations and screams for us to do what is necessary to take care of ourselves:

afraid aggravated alarmed angry annoyed anxious apathetic ashamed bitter bored broken-hearted cold concerned confused cross dejected depressed disappointed discouraged disgruntled disgusted disheartened distressed disturbed downcast downhearted dull embarrassed embittered exhausted fatigued fearful forlorn frightened furious gloomy guilty helpless horrified hostile hurt impatient indifferent lazy lethargic lonely mad mean mournful nervous panicky passive puzzled repelled restless sad scared shocked sorrowful spiritless suspicious terrified tired troubled uncomfortable unconcerned uneasy unhappy unsteady upset vexed worried

Needs

The third component of nonviolent communication refers to the root causes of our feelings. We assume that there are two main causes: firstly, a particular need and expectation in any given situation and secondly, how we receive what others say or do.

Satisfying our needs

Basic human needs are universal. All people of all times, races and cultures share the same fundamental basic or biological needs such as air, food, water or shelter. Other

categories of needs are psychological or relate to personal growth and development; they centre on the capacity to exercise choices in one's personal life and are sometimes described as the more complex needs for safety, security, self-esteem and personal fulfilment.

Human needs are basic requirements for human development and a powerful source to explain the motivation for individual behaviour and social interaction. All individuals strive to satisfy immediately felt needs because satisfying them leads to healthy, happy and more capable human beings.

Human needs have been identified, classified and categorized by various scientists. Marshall Rosenberg organised needs into six categories, based on his concept of nonviolent communication. He emphasizes taking responsibility for one's own choices in life and focusing on shared human values and needs.

Physical nurturance air, food, movement, exercise, protection from life-threatening forms of life: viruses, bacteria, insects, predatory animals (especially human beings), rest, sexual expression, shelter, touch, water

Interdependence acceptance, appreciation, closeness, communication, consideration, contribution to the enrichment of life (to exercise one's power), emotional safety, empathy, honesty, love, reassurance, respect, support, trust, understanding, warmth

Celebration to celebrate the creation of life & dreams fulfilled; to celebrate losses of loved ones, dreams, mourning

Integrity authenticity, creativity, meaning, self-worth, spiritual communication

Play beauty, harmony, inspiration, order, peace

Autonomy to choose one's dreams, goals, values, one's plan for fulfilling them

Unmet needs are at the bottom of problems, a reason for misunderstanding or quarrels, the root causes of every conflict.²⁴ Nonviolent communication makes people aware about the needs they have in a given situation and about the link between feelings and needs. Feelings indicate whether a need is met or not fulfilled and if what one expects is taking place or not.

When our needs are not met we feel pain and the urge to behave in ways we think, believe or hope will bring satisfaction. Positive feelings arise in the event of personal fulfilment and enjoyment of life, in having reached a state one strived for. We might have fun; feel inner power, freedom and a sense of belonging. We fulfil our needs in the following ways:

<i>Fun</i>	<i>fulfilled by laughing and playing</i>
<i>Inner Power</i>	<i>fulfilled by achieving, accomplishing, by being recognized and respected</i>
<i>Freedom</i>	<i>fulfilled by making choices</i>
<i>Belonging</i>	<i>fulfilled by loving, sharing and cooperating</i>

Options to receive what others say or do

Nonviolent communication assumes that what others say or do may be a stimulus²⁵, but cannot be the cause for my own feelings. In other words, another person or the behaviour of others is not the reason for how I am feeling, although it could have triggered feelings in me. These emotions are based on the specific need I want to satisfy in this situation. Therefore, I, — myself — am responsible for my own feelings, because I am the one who wants to satisfy my specific need, not another person.

For most people this is a total change in thinking as we generally do not learn to think in terms of needs and feelings. We usually learn, become used to and therefore tend to think and search for the wrong-doing of others (or our own wrong-doing) rather than to connect our feelings to our inner needs that are not fulfilled. In this way, we make the other person responsible for our own well-being.

When we receive a negative message (verbally or nonverbally), we have four options as how to react to it: we can blame our self, we can blame the others, we can sense our needs and feelings, we can sense the needs and feelings of the others (see detailed explanation under Empathy — translating blame into needs and feelings).

Judgment, criticism, diagnoses and interpretation

A fundamental idea in nonviolent communication is motivation, the person's desire to change either the way one talks, thinks, acts or behaves. If a person changes because he wants to please another person, or because he feels guilty, it is not a giving from the heart, it is not the individual's desire but the desire to please somebody. The following examples will explain the distinction between motivation out of guilt and giving from the heart.

Marshall Rosenberg states that judgment, criticism, diagnoses and interpretation of the actions or behaviour of others are alienated expressions of our own needs and values. For example, if Mary-Rose states 'You never understand me!' she says that her need to be understood is not fulfilled. Expressing one's own unmet needs by criticizing or attacking the other person for doing something wrong, is making the other person responsible for fulfilling my personal need ('*You did...*' or '*You do...*' instead of '*I feel...*' '*I desire...*' '*I would like to...*').

When we hear criticism, we tend to invest energy in self-defence or counter-attack rather than in empathic understanding. If we want a compassionate response, we should therefore learn to express our wishes, desires and wants clearly. The more directly we can connect our feelings to our needs, the easier it is to share this with others so that they will respond compassionately. Mary-Rose might then say 'I need

to be understood by you.’ The listener might respond compassionately, not out of guilt, fear or shame.

Another example: an aunt tells her niece ‘Mum and Dad will be hurt and very disappointed if you get poor grades at school.’ Thereafter the child feels guilty and responsible for the negative feelings of its parents. Consequently the child changes and concentrates more on learning to improve in school. Although it might be a positive change, it does not happen out of the child’s own desire to get better, but to avoid the guilt based on thinking it is responsible for the negative feeling, which is based on the unmet needs of the parents. If the child is motivated out of its own desire, it might try its best to achieve good results with the aim of fulfilling its own needs, for example: ‘achievement and fulfilling one’s own dream’.

Some more examples which highlight the difference between blaming: making someone responsible for my unmet needs, and taking responsibility for my own needs: informing the other about my state of well-being.

Judgment, criticism, diagnosis,
Interpretation = **blaming others**

Needs
= informing others about myself

You never understand me.

I need to be understood by you.

This week you spent every evening
at work; you love your work more
than me.

I’d like to spend some time with you
during the week (need for intimacy/
socialization).

I was frustrated because you were not
able to keep time; you’re always late.

I was annoyed when you came late
because I was hoping we would arrive at
Mary’s in time.

I feel disappointed because you said you
would do it and you did not.

I feel disappointed because I want to be
able to rely upon your words.

I feel discouraged as you do not pay
back the money I loaned you.

I feel discouraged as I want to trust you
and I really need the money I loaned
you to buy clothes for my child.

The word ‘because’ might be helpful to find out the needs behind the feelings. Imagine a new brochure was produced for your project and different people worked on it. When it comes back from the printer, there are quite a few mistakes in it and you say: “I feel disappointed about the spelling mistakes in the brochure, because I want our project to be seen as professional.” In this way, everyone understands your feelings although no one was criticized or blamed.

Request

The fourth and last component of nonviolent communication addresses the request. Being able to differentiate between observation and interpretation and having an awareness about our feelings and needs, we now state what we want to change in order to enrich our lives. Generally we think that we know how to do this, as throughout every day we ask others to do something or to change behaviour. But we often wonder why the others do not act according to our request, even if they answer positively. In this chapter we address some causes and indicate what and how we could change.

First of all, we often state what we do not want instead of what we want. In other words, we generally use *negative language* like “We don’t want to be called ‘you people’” or “I don’t want you to stay out late” instead of stating positively what we want. “We want to be called 2nd year students” or “I would like you to be home by 9pm.” Most often it seems to be much easier to say what we don’t want than to say what we want, because we are not aware or clear about what we really want.

Furthermore, we often expect the other person(s) to understand what we ourselves express *unclearly* or what is buried in our request. “Give me something to eat!”. You serve a sandwich and receive blame as this is not the type of food the person wants to eat. Another “fun-example” of a vague request: Mr. A falls into a lake but cannot swim. He shouts to his sick friend “go and get help”. The sick friend leaves and looks for help, but not for Mr. A who is drowning. Instead he looks for a doctor to help him to get healthy.

Vague, abstract or ambiguous requests often result in confusion or misunderstanding, but concrete and clear requests can result in fulfilling our needs.

Imagine your youth sub-group feels that it is not being treated fairly by the organization and requests:

“We want to be treated fairly.” The organization’s managers’ reply: “We do treat you according to our regulations, that’s fair. It is you who are not showing responsibility, therefore just go away!”

The group request was vague or abstract; the receiver is confused about which issue to refer to. Vague language might even provoke resistance or an abstract reaction as well. If you state clearly what you want, the receiver has the possibility of reacting to a concrete issue. Examples of what could be clear requests for the two actors in the story above:

Youth group – instead of “We want to be treated fairly.”

- ▶ “We’d like to be represented in the decision making body”, or
- ▶ “We’d like to re-discuss point 4.2 of the constitution”.

Management “If you cannot show some responsibility...” might mean

- ▶ ... the management wishes youths to act with obedience, a concrete request in this light might be “First show your obedience to all the rules and regulations in the organizations before we listen to your requests”.
- ▶ ... the management asks the youth to fulfil concrete criteria like “You need to have the support of 50 members before you can bring in a petition to the management”, or “You only have the right to talk if you are an elected executive of the group.”

As already stated, requests are sometimes *buried* in the dialogue and therefore difficult to hear. A request is not necessarily a specific phrase ending with a question mark; it may just be a phrase in a dialogue where the speaker expects the listener to understand what is not obvious. A request should therefore be formulated in such a way that it is obvious to the listener. Only when we are aware that something is expected can one consciously do it.

Example: Ruby was asked to pass by the market and bring some Maggi and salt back home after school. As she forgot, her mother laments “I am upset you forgot to buy these items”. While it might be obvious to the mother that she is sending Ruby back to buy the items immediately, Ruby might have understood the mother only wanted to voice out her anger, but is not expecting any action.

When a listener receives a request as a demand, s/he might see two options: to submit or to rebel.

Request versus demand

A request often appears as a demand. A demand implies judgment for failure to comply with the other's needs while a request implies empathy and understanding of the needs of all.

A demand explicitly or implicitly threatens the listener with negative consequences, blame or punishment for failure to comply. If one fails to act to a demand accordingly, s/he deserves to be punished, because there is something wrong or bad in how they act. ‘I want you to do ... if not, you will not get ... or ... you will receive anger, blame, a violent beating or sanctions’.

It is not the question of “choose to” (this would be a request), but the task of “have to” which makes the difference between a demand and a request. The word demand translates as ‘have to’ rather than ‘choose to’, therefore the reaction to a demand is born out of fear rather than out of desire or willingness. A demand also indicates that the listener believes that s/he will be blamed or punished for not fulfilling what is demanded. But a person should act and behave or change behaviour or actions because the change and its consequences are seen as a benefit to one's own life. A request gives the listener the choice to react however s/he decides, but not out of the fear of punishment.

We help others to trust that we are requesting not demanding by indicating our desire for them to comply only if they can and are willing to do so. Others might be more willing to listen to our request and to respond compassionately to our needs when we practice communication without criticizing, analyzing, blaming or diagnosing others, but in a way most likely to inspire compassion.

Making a request means asking for actions (or a change of behaviour) from others that might fulfil our needs in a clear and concrete manner. We state what we wish (request) rather than what we want (demand).

Activity – learn to choose

We often act violently towards our self and put barriers up against own enjoyment of life because we think in “have to” ways. The words “have to” imply that there is no other way, that something must be done, I have to do ... there is no choice! NVC assumes that there might be choices, even when we assume and think there is no other option, if we explore ourselves and our lives honestly. The following activity might be an eye-opener:

- Step 1: List one thing that you think you “have to” do in your daily life, because you don’t have any other choice.
- Step 2: Delete the “I have to” and replace it with “I choose to” in this sentence.
- Step 3: Find out the intention of the task, what do you want to achieve, what is your goal?
What is/are the needs you satisfy with these actions.
- Step 4: Look at the energy behind your actions, means what do you invest to fulfil your tasks?
- Step 5: Think about alternatives of how to satisfy the needs you have identified in step 3.

Fear

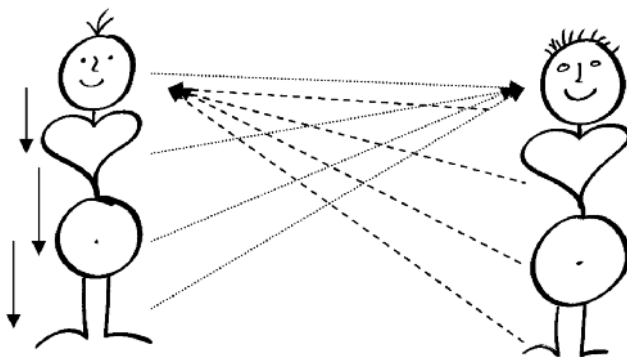
Mentioning the fear one has in a given situation can be included as a step of nonviolent communication. This is most appropriate before stating the request.

What fear do I (you) have concerning ... our future relationship, a situation, a condition? Some examples of how fears can be formulated could be:

- ▶ I fear that the child’s health will deteriorate (if you continue to punish it).
- ▶ I fear that we’ll lose the chance for the final game
(if Kallon does not score a goal).
- ▶ I fear that there will be no food in the house (when I return from work).
- ▶ I fear that I will not be informed in time to attend the meeting
(and will therefore miss important information = consequence).
- ▶ I fear that you might not have recovered fully and might not be able to join the trekking tour tomorrow.

5.5 Three ways to use nonviolent communication

There are three ways to use nonviolent communication in everyday life, they are:

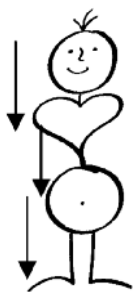


Self-Empathy or Auto-Empathy —————> Reflection of myself. What is in me (thoughts, feelings, needs) and what do I want to change. One can reflect on oneself, analyze what happens in oneself and what should be changed.

Honesty or expressing anger in a nonviolent way> Expression of what happens in me and what I request from the other. It involves communicating to the other person what I see, feel, need & ask to satisfy my needs.

Empathy or receiving anger in a nonviolent way <----- Empathic listening of what happens in the other person. It involves communicating my own understanding about the other person in a given situation.

SELF EMPATHY Looking into myself

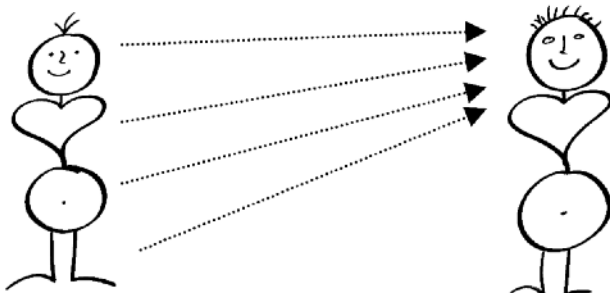


Self Empathy or Auto-Empathy means to reflect on what is happening in oneself. What are my thoughts, what feelings do I have, which of my needs are met or unmet in a given situation and finally what I can do to satisfy my needs or change the situation. This way of using nonviolent communication does not involve another person. It is a structured way to analyze oneself, to understand what is going on in oneself in connection to a given situation. This can be a positive situation, where one experiences pleasurable feelings, or it could be a negative situation, where one experiences negative feelings and is searching for a way to change the situation, the behaviour or one's own thoughts.

This involves the four areas of nonviolent communication:

Observation	What is the description of the situation I refer to?
Feelings	How do/did I feel in this situation?
Needs	What are/were my needs (met or unmet) to create these feelings?
Request	What can I do to satisfy my unmet needs? What can I do to keep the positive feelings, to maintain the relationship?

HONESTY Expressing anger in a nonviolent way



Honesty is the second way one can use nonviolent communication. It expresses what I experienced or what happened in me and what I request from the other to change the situation. This option to use nonviolent communication is often described as ‘expressing anger in a nonviolent way’, although this model can be used to express appreciation as well.

It involves communicating to the other person what I see, feel, need & request to satisfy my needs, precisely the four areas of nonviolent communication:

Observation	What is the ‘neutral’ description of the situation I refer to? What did I observe you were doing, saying, acting?
Feeling	How do/did I feel in this situation?
Needs	What are/were my needs to create these feelings?
Request	What do I request from the other person to satisfy my needs?

The nonviolent expression of anger clearly demonstrates the difference between nonviolent communication and other forms of communication. If a person is truly angry, s/he generally uses a powerful way to fully express this strong feeling. One should take into consideration that blaming, hurting, hitting or killing are all expressions of what is going on in someone who is angry!

Expressing anger non-violently means transmitting a message by using words and non-verbal expressions that express the core of one’s anger fully and wholeheart-

edly — it does not mean to ignore or swallow anger! It includes the description of what happens to/and in the ‘angry’ person, what or who stimulated the feeling of anger, what are the roots (needs, values, interests...) and to formulate a way out — a request.

Your anger is your anger

Thoughts or statements like ‘He makes me so angry by ignoring me for weeks.’, ‘You make me feel so sad!’, ‘I am broken hearted because you spread gossip about me’, lead to blame the other person as the source of my own anger. It is interpreting or making a mental analysis of the situation, by identifying and judging the other person as a wrongdoer. This leads to interpreting what the other one did wrong and finally results in the thinking that the person deserves punishment.

As already mentioned, the behaviour, attitude, actions or words of someone else can only be the stimulus, but not the cause for my own anger. The cause of one’s anger is located in the inner self — in one’s thinking, values, interests and needs in the given situation. Anger in this light can be described as a result of life-alienating thinking that is disconnected from needs. At the core of all anger is a need that is not being fulfilled. Anger can be used as an alarm clock to make us aware and realize that we have a need that is not being met.

The following example “Mr. Ado arrives late for an appointment with me” may illustrate that it is not the behaviour of the other person, but my own need that causes my feelings:

My feelings could be

I feel hurt and angry because I
I feel frustrated
I feel grateful

my reasons, my needs could be

need reassurance that Mr. Ado cares about me
would like to spend my time purposefully
need some minutes of quiet solitude

Four steps to expressing anger

1) Stop and do nothing except breathe.

The first step to express anger in a nonviolent way is to divorce the other person from any responsibility for my own anger. Just stop and do nothing except breathe. Stay quiet to refrain from making any moves to blame, judge or punish the other person.

2) Identify the thoughts that make you angry.

Think about what made you feel angry, what made you judge what the other person did or said as being wrong, what made you feel excluded from the conversation, etc. Identify your judgmental thoughts like “That was unfair!”, “He is a racist in talking like this!”

3) Connect your thoughts with your needs behind those thoughts.

All these judgments are expressions of your unmet needs. Try to find out which unmet needs might have led to your anger and judgmental thoughts. For example, the unmet needs behind the above mentioned thoughts might be equality, respect, acceptance or inclusion.

4) Express your anger.

Articulate your anger by opening your mouth and speak out the anger that is transformed into needs and need-connected feelings.

For example, instead of shouting at the person that aroused your anger “You are a racist” you might say “When you entered the room and greeted everybody with a handshake and welcoming words, except my white colleague, I felt really disappointed and ashamed as your behaviour deeply touched needs on my part to be treated equally.”

Ten steps to transform anger

New ways of understanding and relating to your feelings of anger

Step 1 Think of anger as a red light on your dashboard

Use the feeling of anger as a wake-up call that helps you to understand what you really need and value.

Step 2 Look clearly at what happened

Be like a detective who just observes, tries to find out the facts, describes what really happened without evaluation or interpretation.

Step 3 Take responsibility for your feelings

Your anger is there to remind yourself to stop and take a look into your heart to find out what needs attention. It will shift your attention from judging the other to your own needs and values.

Practice new ways of relating to yourself

Step 4 Take ownership of your feelings

Become clear in what you feel and use your thinking as a powerful way to clarify what you value.

Step 5 Determine your needs

Your feeling will change as you transform your anger and blame to unmet values and needs. Try to find out how important it is to satisfy this specific need for you and how much more satisfying life is when this need is met.

Step 6 Find the DO behind the DON'T

Focus on what you 'do want'; what and how could you satisfy your need.

Step 7 Think of a clear action request

Think about a positive request that clearly states what action would satisfy your need.

Practice new ways of relating to others

Step 8 Imagine the feelings and needs of the other

Refocus your awareness on the other person involved: What are the feelings of the other person?

Step 9 Decide whose needs you will talk about first

Only one person can talk at a time so it has to be decided who will talk first.

Step 10 Start talking

Commit yourself to continue the dialogue until everyone's needs are met through actions that everyone is willing to take.

The story below might inspire another way of learning how to control anger?!

All in the fence

There once was a little boy who had a bad temper.

His father gave him a bag of nails and told him that every time he lost his temper, he must hammer a nail into the back of the fence. The first day the boy had driven 37 nails into the fence. Over the next few weeks, as he learned to control his anger, the number of nails hammered daily gradually dwindled. He discovered it was easier to keep his temper than to drive those nails into the fence.

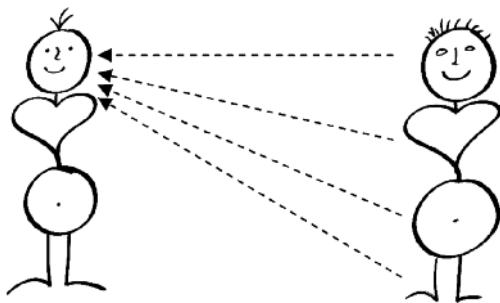
Finally the day came when the boy didn't lose his temper at all. He told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper. The days passed and the young boy was finally able to tell his father that all the nails were gone.

The father took his son by the hand and led him to the fence. He said "You have done well, my son. But look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one. You can put a knife in a man and draw it out. It won't matter how many times you say 'I'm sorry', the wound is still there.

A verbal wound is as bad as a physical one. Friends are very rare jewels, indeed. They make you smile and encourage you to succeed. They lend an ear, they share words of praise and they always want to open their heart to us.”

Please forgive me if I have ever left a hole.

EMPATHY translating blame into needs and feelings.



Empathy, the third way to use nonviolent communication, involves empathic listening to what is happening in the other person. This way is also known as ‘receiving anger and blame in a nonviolent way’ or ‘translating blame into feelings and needs’. It describes how nonviolent communication can be used when another person is angry or is putting blame on oneself. Nonviolent communication shows possibilities of avoiding retaliation in the event of being blamed or attacked by simply trying to understand the ‘attacks’, or trying to understand the ‘angry’ person. This involves the four areas of nonviolent communication:

Observation What did I observe you doing, saying, acting?

Feeling What is my perception of your feelings?

Needs What do I imagine are your needs?

Request Did I understand you correctly? Is it that?

Receiving anger and blame from somebody is hurtful, although the underlying cause may not be related to the one who receives the blame. We have four options to deal with negative messages, to deal with anger and blame.

Let’s start with an example before explaining the four options:

You, Mrs. Don, loaned your car to a new neighbour (a stranger) who had approached you with a personal emergency. When your husband Mr. Don finds out what happened, he shouts and blames you: “You are a fool for having trusted a stranger!”

The four possible options when receiving this blame:

- | | |
|--|---|
| 1. Blame yourself by taking the message personally: | “I am a fool for having done that.” |
| 2. Blame your partner by judging him: | “You are too mistrustful!” |
| 3. Sense your own feelings and needs: | “I feel comfortable with my decision although I am a bit worried as I do not know the neighbour very well. But I could meet my needs of support and understanding.” |
| 4. Sense the feelings and needs hidden in your partner’s negative message: | “Are you anxious because you need better protection in situations like this?” |

1. Blaming ourselves

When someone is giving me a negative message, I may take it personally and hear only the criticism, blame or negative judgment. My reaction is therefore based on me accepting the wrong-doing or the blame; I react due to my feeling of shame, guilt or fear.

Imagine a person is angry and says “You are the laziest person I’ve ever met.” If I accept this blame I might react: “I should have worked longer and harder.” Choosing this option is at a great cost to one’s self esteem.

2. Blaming others

When someone gives me a negative message, I can choose not to accept the blame, but to counter attack, to put the wrong-doing, the fault onto the speaker. Most likely this reaction is linked to the feeling of anger.

Imagine a person is angry and says “You are the laziest person I’ve ever met.” If I chose to give the fault back I would react: “You have no right to say that, you are the one hanging around all the time while I try my best to finish the work in time.”

3. Sensing our own feelings and needs

When someone is giving me a negative message, I can choose to identify my feelings and needs. This means focusing on my personal feelings and searching for my needs that are not satisfied in this situation.

Imagine a person is angry and says “You are the laziest person I’ve ever met.” I might then reply: “When you tell me that I am the laziest person you ever met, I feel hurt and upset, because I think this is an unfair judgment and I need recognition for the hard work I did.”

4. Translating the others' blame into feelings and needs

BLAME You are a troublemaker	FEELINGS disturbed, tormented, insecure, embarrassed, pessimistic	NEEDS stability, comfort, quietness, trust, support
--	---	---

When someone gives me a negative message, I can choose to focus on this person's feelings and needs as they are expressed in the message. Often they are buried inside a verbal message or expressed nonverbally.

Imagine a person is angry and says: "You are the laziest person I've ever met." I can reply "Are you disappointed as the work is not accomplished in the time you expected?"

Applying nonviolent communication skills means the receiver should examine their own feelings and needs (3rd option) and those of the one who is placing blame (4th option). By doing so, the receiver creates the chance of meeting her/his needs and transforming the conflict.

Keep in mind that only by being completely present — by listening emphatically, by paying full attention to the speaker with one's whole body (time and space) — the listener is enabled to really understand what the speaker is feeling. By applying all of this, one can identify the feelings and needs buried in the blame of the one who is reproaching.

Expressing appreciation – saying thank you in a nonviolent way

"You did a good job."

"You are a sensitive person."

"It was kind of you to give me the loan."

Are these appreciative compliments an example of nonviolent communication? The answer is: No. These phrases are positive feedbacks, judgments or interpretations about what another person does, how another person behaves or performs. Expressions like this, an appreciative smile or just stating the words thanks, thank you, merci, danke sometimes do not carry the full message of admiration, pleasure or gratitude one wants to send.

According to nonviolent communication, the following three components should be mentioned to make the receiver fully understand the reason for a 'thank you'. Expressing appreciation in nonviolent communication means purely celebrating the way others enrich our lives with the three components:

- ▶ The action that contributed to your well-being (observation).
- ▶ The positive feelings arising in you from the fulfilment of the need (feeling).
- ▶ Your particular needs that have been fulfilled (needs).

The fourth component — request — can also be mentioned, but might often just be a “keep on” “continue as before”...

Examples

Observation: Your excellent performance in the play

Feelings: happy, enjoyment, breathless

Needs: pleasure, inspiration, achievement, creativity

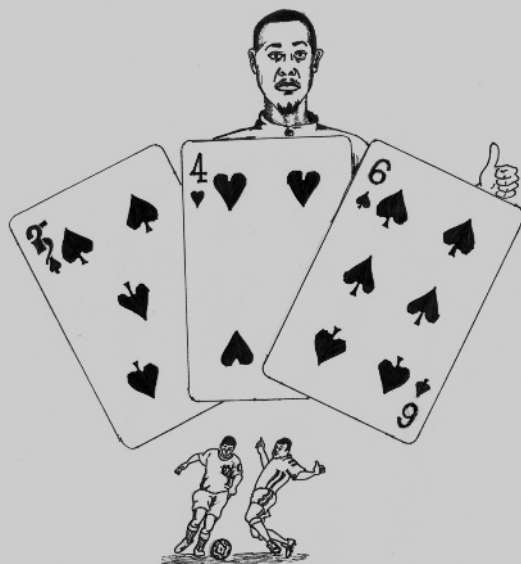
Observation: The way you were caring for me while I was sick

Feelings: overwhelmed, thankful, surprised

Needs: nutrition, warmth, health, closeness, support

VII.

FAIR PLAY



1. What is fairness?

The term 'fairness' covers a wide range of meanings, from beauty, justness, politeness, honesty, directness, frankness, peacefulness and being dignified to gentleness, even-handedness and impartiality.

For the purpose of this book, we focus on fairness as a moral principle, which promotes tolerance and harmony and the will to treat everyone equally. This includes characteristics like having good manners, being tactful and respecting customs and practices. It means sticking to the agreed rules, whether they are written or unwritten, and avoiding the use of unfair advantages. Fairness also means promoting equal opportunity for every person, executing considerate behaviour, accepting others and having respect for the opponent.

The painter Vincent van Gogh described the aim of fairness as: 'the aim is to find a place in the sun, without forcing anyone else into the shade.' For many areas in Cameroon, this might be turned around and would then read: 'the aim of fairness is to find a place in the shade without forcing anyone else into the sun.'

Where fairness exists, sincerity and the love of justice are not far away — this is a logical consequence. But where does fairness really exist in the world today? It seems that many people all over the world more often experience the opposite. They would probably support the statement: 'the first myth about fairness is that it exists at all.'

It is true that fairness has strong rivals, such as cunning and trickery, deception and deceit, greed and pressure. The temptation to break the rules here and there and to use advantages in highly competitive circumstances is understandable, especially when everyone aims at being number one. There might be a situation when it seems that there is no room left for the spirit of fairness and one eventually turns one's back on it. Under similar conditions, fairness and fair play are a luxury and nothing more than a wild dream.

In a world that is pressured by success, competition, aiming at being the best and having the biggest share, it is therefore essential to teach fairness and make fairness more than just a dream¹.

2. Fairness and sports

Although fairness refers to acting properly in everyday life, it has become more and more associated with competition in sports. In today's world, fairness as a basic sporting principle is under threat. At the same time, fair play offers opportunities that can be described as finding one's way in a very competitive world.

Fairness in sport – a principle under threat?!

In 1945, the English author George Orwell wrote about fairness in sports: "Serious sport has nothing to do with fair play. Hard competition is associated with hate, jealousy, showing off and disregarding all the rules."² This is in line with terms used in football terminology such as 'killer instinct' or 'fair foul', which in itself is absolutely contradictory. It seems that the atmosphere in sports has not changed since then. Taking as an example a typical football match in any league, one can observe a referee giving advantages to one team, and another referee calling a goal when the ball hasn't crossed the line yet. It is no secret that a football manager instructed his players to make sure that the opponent will not sit at the after-match dining table — a buried appeal to harm the opponent in such a way that he has to be taken out. And there was the case of one of the world's best footballers, who used his hand to score a goal in a key World Cup match and boasted afterwards that it was the 'Hand of God'.

Another issue in sports refers to doping, that goes hand in hand with unfairness. A large number of sports such as athletics, swimming and cycling are troubled with doping cases by athletes who fill their bodies with drugs in an attempt to gain an unfair advantage.

These and other aspects conspire to destroy the fun of the game and turn the opponent into an enemy! A force against this development can be seen in the large number of fair-play campaigns that have been established in recent years.

Fair play – a method to prevent violence, a promoter of cooperation

"Fair play is much more than playing to the rules of the game; it's about the attitude of the sportsperson. It's about respecting your opponent and preserving his or her physical and psychological integrity. Sportspeople that empathize with their opponents play fair."³

This statement underlines the excellent opportunity that sport offers to positively promote individual characteristics such as self-confidence and discipline. Additional to this, cooperation is needed to win a game. A specific player can only make a mark as a valuable member of a team if acting according to the established approaches, methods and rules of the game. A team can only win by utilizing orga-

nizational skills, having team spirit and the cooperation of all members. Fair play wants to see fair competition in which the losers congratulate the winners!

Jenö Kamuti, President of the International Committee for Fair Play stated: 'Fair play gives sport the character of beauty. Fair play is a common language, the cement of sports that is capable of gathering together the whole sports world. There are many champions, but the champion of champions is the one who trains, competes and lives in the spirit of fair play.'

There is no doubt that sport promotes social interaction among children, youths and even adults. It offers a way of developing the kinds of skills and abilities necessary for a more just living and working together. When fair play is the rule in sports, sport can play a key role in the process of overcoming serious social deficiency and promoting team spirit in a positive way.

To this regard, the UN report 'Sport and Millennium Development Goals' provides a clear indication of the opportunities that sport offers for peacebuilding. Sport seen as an international language, should be considered as a practical means to communicate messages of peace and help to find non-violent solutions to problems. Sports can, for example, be a concrete reason for meeting up and getting to know each other. Organizing and carrying out games is therefore a method of bringing people together who would otherwise have little or no reasons to do so. Apart from the active players, family members, friends, guardians and dignitaries come together to support their teams. In other words, sporting events are a way of establishing social contact between people, creating mutual respect and giving them enjoyment.

Fair games are a means of bringing people together even from opposing factions. Their awareness on fairness rises by practically learning to play fair or by observing that fairness can be a reality. Fair play can also be an important approach and part of reconciliation at the end of conflicts. One has to keep in mind that in times of violent conflicts it may be vital to organize sports events on safe or neutral soil. Sports gatherings of this kind should not be limited to enjoyment, but used as a forum to actively promote fairness and fair play. This could even be extended to introduce dialogue about related topics such as nonviolence and peacebuilding or other issues of concern for the audience.

Let's look at some issues which highlight how sport can be utilized as an instrument for peacebuilding:

- ▶ The first issue to be kept in mind is that the activity envisaged must take account of the needs of the target group, for example young people.
- ▶ Aggression can be transformed or even worked off by sporting activities that channel the need for physical expression.
- ▶ Sport provides a way of guiding existing physical skills into positive channels, which are used to protect and build up something rather than to destroy.

- ▶ Sports can be used to counter vague fears, when creating an appropriate learning atmosphere.
- ▶ Sports and games offer a way for people to practice and improve relationships between each other. This can improve the cooperative interaction among them and in their environment.
- ▶ Through sports it is possible to learn to accept existing rules.
- ▶ It is possible that the skills learnt during the sporting activities, especially when applied on the basis of fair play, can be transferred to all areas of life.

Applied like this, fair play in sports plays an important role in peacebuilding and in passing on essential skills and values for a just society. Sports therefore play a significant part in teaching life lessons as they are a particularly effective instrument for learning and practicing fairness as a key qualification. Through sports played fairly, the following important skills and values can be imparted:

Skills

The ability to cooperate
 The ability to communicate
 To respect agreed rules
 To deal with conflicts constructively
 Understanding
 Relationships with others
 Leadership qualities
 Respect for others
 Appreciation of effort
 The ability to win
 The ability to lose
 Planning for competition

Values

Fair Play
 Sharing
 Self-esteem
 Trust
 Honesty
 Self-respect
 Tolerance
 Indestructibility
 Teamwork
 Discipline
 Trust

The following texts list some of the positive effects sport can have on children and youths: “While it’s important not to see sport as a way of fixing all society’s ills, it does offer a valuable tool for preventing violence and promoting social integration. ... Sporting activity offers a good way of reducing physical and emotional tension and getting rid of pent up aggression. In addition to this, successful experiences and learning success in sport strengthen self-confidence and trust in one’s own skills and one’s own ability to cope with pressure. There is no doubt that sport provides an extremely positive way of bringing about social contact and a feeling of being part of a group. When the majority or, indeed, all of free time is spent doing unorganized and non-structured things, there is a danger that the acceptance of violence and the preparedness to carry out violent actions might be strengthened considerably. The

youth work undertaken by sports clubs rests mainly on the commitment of volunteers. But this work is important in that it brings children and young adults into a community with standards and values, encourages them to live out stabilizing influences and makes a large contribution to developing and stabilizing the personalities of young people.”⁴

“Sport and leisure are essential for the survival of all children. Indeed, when it comes to helping child refugees, sport and leisure are irreplaceable as methods of rebuilding shattered lives.”⁵ This touches another important area of sports. There are millions of refugees all over the world, among them millions of children and youths. Often they don’t know how long they will have to stay in camps, how long they will depend on outside help. Many are desperate for options to manage their lives. Especially for children and youths, sporting activities combined with learning skills for fairness and team spirit gives at least a short term alternative and might be the basis for learning how to transform conflicts non-violently.

3. Rules to play fair

Everybody knows that games, especially football, can stir up conflicts and make aggression worse. Rules for fair play must therefore ensure a fair game. Fair play rules are often about general attitudes and behaviours, not predominantly about the game itself. Introducing fair play rules can bring a whole new dynamic into the manner in which the teams play together.

Rules are important to promote fairness and to make sure that a game is played fair. Rules should be developed together with the team players to make them ‘their own rules’ which everyone accepts and is willing to follow. It is also possible to include supporters to establish the rules. One can be creative and develop specific rules for specific groups or circumstances as shown in the examples below.

Some fundamental rules for fair play can be described as a specific approach towards the game:

- ▶ It is a game, therefore I (the player) look forward to enjoying playing.
- ▶ The fun in the game and the competition of skills is more important than winning.
- ▶ I treat every player equally.
- ▶ I do not intentionally hurt anyone.
- ▶ I stick to the rules and follow the instructions.
- ▶ I do not provoke and do not listen to the provocation of others.

Fair Play Points

If rules are established, one has to stick to them or be sanctioned if they are violated. In today's sports it is the referee who is in charge of this task. Fair play gives many people an opportunity to do the referee's job; this alone is a step towards making a game more just.

How do you make sure that the players stick to the rules they have established and agreed upon? There are several options, such as:

- ▶ The rules are discussed before the game.
- ▶ All players must agree to the rules of the game.
- ▶ A checklist for observers has to be prepared and distributed to all.
- ▶ All have to agree how the fair play points are given, for example:
 - ▷ if you violate a specific rule you are given minus point(s), the number of points depends on the grade of violation and/or the specific rule,
 - ▷ if you stick to the rule you are given an agreed number of plus point(s),
 - ▷ a goal is counted with a specific number of plus points,
 - ▷ points are given for the overall attitude of the players/teams towards the game: minus points for aggression and fouls, plus points for fair play.
- ▶ Agree on who observes. For example have one person observe each individual player – this could be the supporters of the team, the supporters of the opposing team or neutral persons; it could also be the referees. You could combine the tasks, for instance: the referees keep track of the fouls and add their points to those of the observers to calculate the overall result at the end.
- ▶ The observers who filled in a checklist come together immediately after the game and calculate the fair play points according to teams.
- ▶ The winner is declared according to the highest number of fair play points. That means that the winner of the game is the one (or the team) that played most fairly. The goals scored are only part of the final result and not the only criteria to be declared the winner.

Let's have a look at an example of fair play rules for football:

Before the game

- ▶ Decide that you are going to play fair and not intentionally injure anyone!
- ▶ Exchange a few friendly words with your opponents and ask them their names!
- ▶ Look forward to the game rather than the victory!
- ▶ Form a circle and emphasize the following: We are a team and the others are just sporting opponents!

During the game

- ▶ Stick to the rules and follow the instructions of the referee!
- ▶ Stay relaxed, even if you are being provoked by others!
- ▶ Ignore supporters that are calling for you to go in harder!
- ▶ If things go wrong or you're facing defeat, always bear in mind that football is only a game!
- ▶ Treat all the players on the pitch the same even if they speak a different language, are a different colour or have a different nationality!

After the game

- ▶ Enjoy winning, but don't mock the other team!
Congratulate the winning team!
- ▶ Express your thanks to your fellow players for the game even if things went wrong!

Additional rules can be added to the above examples or changed entirely depending on the environment, the composition of the teams, the problems of the groups or communities at hand, the issues you want to promote...

Here are some more ideas on the possible rules of a game. Pick the appropriate ones, create your own rules. Instead of the 'gender' criteria in the example below, you could establish other criteria due to the specific issues at hand. If your focus is on promoting tolerance between different ethnic groups, one rule could be that every group has to be represented.

- ▶ The referee is replaced by one of the more experienced players.
- ▶ The game is carried out by the teams themselves and the points are agreed upon at the end of the game.
- ▶ The game is played without a goalkeeper.
- ▶ The opposing team is awarded a free kick for an intentional hand ball.
- ▶ The winner on goals gets three points, the losers gets 1 point.
- ▶ A team can earn up to 3 fairness points.
- ▶ A team can only win if it has collected enough fair-play points.
- ▶ Girls must be part of each team (agree on the number per team, for example at least 2 girls and 2 boys in each team).
- ▶ Only girls are allowed to score the first goal.
- ▶ A girl has to score a goal for the goals scored by the boys to count.

Winning and competing are part of playing games and fair play does not want to change this as long as nobody is harmed and the game is a just game. This is fulfilled as long as it is a healthy competition and the opponents stay opponents and do not converge to be seen as enemies. If fair play worked perfectly, there would be no need for a referee anymore as the referee would be replaced by the individual players.

4. Principles for teaching fair play

1. Fair play is used to express a form of human behaviour that is characterized by fairness towards one's self, towards others and towards society and the wider environment. Fair play proves itself in sport, but not only in sport. It also proves itself in areas such as trade and production.
2. Fair play is a core quality in how one approaches human relationships and the society in which one lives. Appeals, bans and sanctions have proven to be ineffective over the long-term in promoting fair play across a wide range of situations. Fair play has to be promoted using more effective example-related means.
3. To play fairly certain skills have to be present. These include attentiveness, honesty, self-confidence, consideration, being a good loser and empathy. The task is to develop and promote these skills. Moral learning always means working on one's own personality. While fair play cannot be taught, it can be learned through example.
4. Fair play skills are best promoted in a learning atmosphere that enables camaraderie, openness and understanding to flourish.
5. The objective should be to weaken the significance of victory and defeat in competition. Instead much more emphasis, effort and care should be placed on enjoyment, teamwork, taking part, the quality of a game and individual emotions.
6. It's not so much what we do that is important, but rather how we do it.
7. We should lead by example — it's not what we say, but how we interact with others and the way in which we resolve conflicts that gives us credibility.
8. To act morally, people have to be autonomous and have a sense of responsibility. To this end, opportunities for learning have to be created. For example using creative methods or determining the formal and informal rules should be part of the planning of sessions.
9. It's important to promote a readiness and the skills necessary to resolve conflict at an early stage. Conflicts should not be seen only as something

negative; conflict can and should be seen as an opportunity for change and development, but also as a challenge to put more work into the whole issue of fair play.

10. Another aim of teaching fair play should be to reach a situation in which fewer referees are needed rather than more. The aim should be to “transplant” the referee into each and every one of us.

5. Some issues that promote unfair games

There are many aspects that promote unfair games, eventually leading to escalation of aggression and violence. These issues should be known and looked at seriously as only then can specific issues be identified and changed at an early stage or even be avoided!

Atmosphere

Even before a game or match begins, one can feel the atmosphere. If it is not a friendly or sociable atmosphere, one feels the negative charge, the tension in the air. It might be that memories of the last game between the teams are still vivid: maybe unjust decisions had been taken and now it's time for 'revenge', maybe there is pressure on the teams to win this time, perhaps provocation and threats have been exchanged by the players and supporters of the teams. If things don't go right this time, the tension easily explodes.

Provocation

If the provocation is accidental, it is more a misunderstanding, as the provocateur might not even understand the act or talk as provocation. But it stimulates anger and frustration in the receiver. Provocation can also be intentional and meant to amplify the anger in the receiver. A very hard and well targeted provocation can easily trigger the explosion of a situation.

Physical actions

A game has just begun and is quickly becoming more and more physical — fouls and physical harm can be observed. If the referee is not strict and does not treat the players or teams equally, the game could quickly spiral out of control. It might not take a lot for physical attacks to spread to the supporters of the teams.

Ganging

An irritating situation can develop in the event of an over-reaction to a specific action by many team members. Imagine one player harms an opponent and half the opponent's team rush over to confront the perpetrator (even it was accidental and not hard). It could be that the foul was not a real foul, that the action has nothing to do with the actual game. What is important is the reaction of ganging up against somebody.

The finger

Showing the 'stinky finger' is clearly intentional. It is an obscene gesture clearly intended as an insult! Not reacting might lead to mockery and laughter even after the game, reacting may, however, lead to immediate escalation.

Threats

Players of the opposing teams might exchange insults while playing the game with phrases like 'I'll see you after the game', 'You'll be paid back'. In a situation of threatening and insulting the other, the concentration on playing the game is lost and the level of insults might escalate as the match goes on.

Fouls

Fouls are committed not only in full view of the referee, but also behind his back. Fouls can be soft or hurt terribly. An increase in the number of fouls being committed behind the back of the referee and if they are painful, make the blood of the 'victim'-players boil. The 'victim'-player might just wait for a chance to pay back, gain revenge and hurt his offender.

The crowd is crying out for more aggression

The tension sweeps over from the playing field to the supporters, the aggression is transferred to the crowd. The respective supporters are demanding their teams or individual players to go in harder. The danger of open violence, of fights among players and supporters increases.

Relentless pursuit

A player is subjected to relentless pursuit, resulting in serious injury and red cards. The players and supporters are out of control. The game is over and nobody is entitled to points. One could only observe accusations and violence against each other.

6. Olympic Games – a promoter of peace

The link between sport and peace is ancient. According to records, the first Olympic Games took place in Ancient Greece in 776 BC. Certain traditions and rules were established, for example:

- ▶ The Olympic Games were usually held every four years.
- ▶ A race over the length of the stadium's (192.27 meters) used to take place and the winner was allowed to light the fire in the altar.
- ▶ It was forbidden to enter the sacred City of Olympia with weapons.
- ▶ A truce called 'Olympic Peace' was held to allow the athletes and spectators to travel to the games in peace. This ceasefire was originally held over a period of one month, but was later expanded to a period of up to three months. During this period athletes, spectators and dignitaries were able to peacefully make their way to Olympia, even when they had to pass through the territory of a state with which their own state was at war. This rule was respected throughout Ancient Greece.

The tradition on Olympic Truce is still a point of discussion on international level: The first resolution for a global truce during the Olympic Games was passed by the UN Assembly in 1993. On September 8th, 2000, the United Nations issued the following statement in its Millennium Declaration 'We urge Member States to observe the Olympic Truce, individually and collectively, now and in the future, and to support the International Olympic Committee in its efforts to promote peace and human understanding through sport and the Olympic Ideal.'

Ahead of this declaration and in order to re-establish the tradition of an Olympic Truce on a worldwide scale, the 'International Olympic Truce Centre' was founded in July 2000 in Athens. This initiative had become necessary because the USA had rejected an Olympic ceasefire prior to the 2002 Olympic Winter Games in Salt Lake City. Colin Powell, the then American foreign secretary significantly limited the range of the Olympic Peace vision by stating that the call for Olympic peace does not guarantee a ceasefire and only applies for the location itself and for the transport.⁶ This decision of the USA was made on the experience of the September 11th attacks and the USA's desire not to have its hands tied.

In November 2003, the General Assembly of the United Nations unanimously voted for a truce during the Olympic Games between the 13th and 29th August 2004 in Athens. George Papandreou, the then Greek foreign minister and host of the 2004 Olympic Games, declared his hope that Athens would become a beacon of peace during the Games. He urged the athletes, promoters, observers and the inter-

national institutions to send out a symbolic message of peace for the Games and, indeed, for a more peaceful world.

This message of peace and the attempt to achieve a truce for at least 16 days is very relevant for three reasons:

- ▶ Olympic peace would give those people living in war zones at least a short opportunity to live without fear and to sleep peacefully.
- ▶ It would make it clear to those people living with war that it's possible to coexist peacefully and that there are alternatives to war.
- ▶ It would underline that warring parties share important values, which could provide a starting point for the development of more shared areas of agreement.

The obligation to accept a ceasefire for every person and not just nation states seems to be the most essential issue. Practically this means that the call for a truce offers the opportunity to reach out to warlords and terrorist groups and appeal to them to commit themselves to a transnational norm. In today's circumstances it is vital more than ever before, that the move for a ceasefire is rooted in international law and is adhered to by all groups in every society.⁷

Adding to the attempts of peace politics as described by the struggle for an Olympic Truce, the Olympic Games stand for other principles with regard to a just and peaceful world:

- ▶ The variety of sports and the variety of cultures (multiculturalism) taking part in the games. The opportunity to enjoy these varieties and learn from the differences in sports and in people is part of promoting a culture of peace.
- ▶ Acceptance of others is a basis for understanding, listening, learning...
- ▶ The principle of equality does not mean that everyone is the same but that everybody is treated with the same respect, that every human being has the same value, etc. In short, this principle stands against discrimination, racism and inequality...
- ▶ Fairness stands in line with the principle of justice and the will to stick to agreed rules.

“In addition to the principle of ability and effort that is linked to fairness, the thing that really characterizes the Olympic Games is the incredibly large variety of sports that it encompasses. Indeed, set against the multicultural world with which the Olympic Games is more involved today than ever before, it has to work very hard to preserve this sporting variety. It is this variety that particularly corresponds to the

Olympic values of peacefulness, respect for each other and internationality. Of course, while not being enough to resolve conflicts on its own, it does provide models for dealing with conflict. Olympic-orientated sports clearly place the acceptance of others at the top of their agenda. Moreover, it can also generate acceptance when it is resolute in its stance against discrimination, be it racial, religious or sexual in its nature.”⁸

VIII.

CONFLICT

TRANSFORMATION



1. Transforming conflicts

1.1 What is conflict transformation?

Conflict transformation theory is often associated with the academics Johan Galtung and John Paul Lederach. It is a comprehensive term that refers to both the process and the completion of the process (the initiatives and activities) which seek to alter various characteristics and manifestations of violent conflicts. This is done by addressing the root causes of a particular conflict over the long term.

Aim Conflict transformation aims to transform negative destructive conflict into positive constructive conflict and deals with structural, behavioural and attitudinal aspects of conflict. This involves a change in how individuals and communities perceive and accommodate their differences in general; away from adversarial win/lose approaches toward collaborative problem-solving.

Approach Conflicts are seen as potential opportunities to transform relationships and the systems in which they are embedded. Conflict transformation involves a change of relationships that support violence. It means a move away from contradicting win-lose approaches towards collaborative problem solving, it is the process by which conflicts are transformed into peaceful outcomes.

Initiatives The initiatives (methods & activities) focus on improving communication skills and are often characterized by long term interventions at multiple levels with the goal to change perceptions through addressing the roots of conflict, including inequality and social injustice.

Transforming a conflict is a long-term process that engages the people involved in the conflict to develop the knowledge, understanding and skills that empower them to coexist peacefully. This counts for small size local conflicts and for huge-size conflicts of a society on multiple levels. Overcoming fear and distrust, dealing with stereotypes, perceptions and interests and learning how to communicate effectively are important steps towards redefining relationships. This may open the door to bringing forth social justice and equality for parties in conflict and might even transform the existing constitution of a society which supports the continuation of a violent conflict.

There is no doubt that phases exist which could be called 'solutions' in the life-cycle of a conflict. However, in principle, conflict transformation is a never-ending process. But it would be naive to believe that a final state exists in which a con-

flict is either settled forever or solved satisfactorily or given up as being hopeless and everlasting. Generally, short term solutions for single issues can be achieved while the conflict as a whole continues. Therefore, many conflicts need to be transformed into structures that prevent violence from re-emerging.

In principle, conflict transformation is a never-ending process and due to this it is even more important to build capacities for transformation than to find a 'permanent solution' to a specific conflict.

In other words, this means that people should gain the ability to deal with changing problems in such a way that the outcomes are sustainable and acceptable by all involved. Gandhi said 'the path is the goal'. Concerning conflict transformation this statement can be re-worded to 'the process is the goal', in the sense of being aware that a stable solution is no longer stable from the moment we think we have found the solution.

Finally, there are conflicts where a simple resolution approach makes most sense to find a quick end to a problem. This applies, for instance, to conflicts where the opponents have no relationship with each other and might never have contact after the conflict is resolved. But conflicts between people who have a past relationship and where there is likely to be a future relationship might miss the chance for constructive change by only searching for a quick solution to the issue and not trying to transform the conflict at hand. One problem might be solved, but, especially in a context of repeated conflict episodes, the deep rooted causes of conflicts will persist and may, over time, develop violent patterns¹.

1.2 Differences between conflict transformation – conflict management & conflict resolution

Conflict transformation differs from conflict management and conflict resolution approaches in that it recognizes that sustainable outcomes require more than working on solutions to issues and facts². It opens the space beyond the reframing of positions and interests or fixing win-win solutions. Conflict transformation analyses the structures of parties and their relationships with each other. It furthermore extends to identifying how these connections may be embedded in the structure of the conflict. Difficulties in relationships among the parties to the conflict may go beyond the actual conflict. The focus in conflict transformation lies on the starting point and goal as well as on the process of getting from one point to the other. The starting point describes the relations of the conflict parties and the relational context which involves issues of identity, communication patterns, gender or power. Exploring the relationships therefore means making visible what is invisible (under the surface, but influencing the visible issues); it means finding out about historic patterns, dynamics and various other roots that create the visible signs of conflict.

Both conflict management and conflict resolution aim at putting a halt on violence and thereby de-escalating a conflict. Both approaches focus on finding non-violent solutions to immediate or recent episodes of conflicts, striving to find answers to end what is causing pain or difficulty. This means finding quick solutions to immediately end the harm, but this does not necessarily take into account the underlying issues. These approaches may therefore deliver the chance for temporary relief, but miss the opportunity for constructive change. Some additional characteristics of the approaches:

Conflict management

Approach: seek to merely manage and contain the conflict

- ▶ The term ‘management’ implies the ability to control the intensity of a conflict and its effects through different methods such as: individual negotiating skills, intervention, institutional mechanisms and other traditional diplomatic methods.
- ▶ Generally conflict management involves taking action to stop a conflict from escalating further.
- ▶ Usually conflict management does not address deep-rooted issues that caused the conflict originally to bring about a solution to the problem.

Conflict resolution

Approach: seek to move conflict parties away from a win/lose position towards positive outcomes, often with the help of external actors

- ▶ Conflict resolution seeks to resolve incompatibilities of interest and behaviour of conflict parties that constitute the conflict.
- ▶ Diverse tools are used to identify and address underlying issues and (re) establish a relatively harmonious relationship.
- ▶ At a minimum, conflict resolution involves the ability to recognize the conflict and to search for a mutually acceptable process to reach a solution, with or without the assistance of third parties.
- ▶ Conflict resolution does not always lead to clarity about what should be built in its place.

1.3 Constructively dealing with conflicts

Many strategies based on force, intimidation and threats or on separating opponents may effect a temporary halt to open actions and violence. But these approaches fail to make a thorough analysis of the causes of a conflict and due to this do not help to pave the way for constructive solutions. To deal constructively with conflicts covers more than ending violence or producing a quick solution:

The major aims of dealing constructively with conflicts are to find sustainable outcomes, to avoid the manifestation of a conflict and to prevent the escalation of conflicts.

Constructively dealing with conflicts can also relate to activities in an ongoing conflict situation. Initiatives and activities applied in such a situation aim to defuse and disarm a conflict in such a way that the process is pursued without violence. This might extend to the area of the consequences of the conflict, which are made more just for the people involved.

This corresponds with the two main questions that conflict transformation addresses:

- ▶ *What do we need to stop?*
- ▶ *What do we hope to build?*

The potential for constructively dealing with conflicts depends on the following four issues:

- ▶ the type of conflict,
- ▶ the present stage of the conflict's development or escalation,
- ▶ the level at which the conflict takes place (between individuals, groups or institutions; groups or individuals in close social proximity to one another; on a community, regional, national or even international level),
- ▶ whether the conflict is merely latent or whether violence has already broken out.

One of the most difficult tasks is to remove or transform the structural causes of a conflict. This means in other words to achieve a final resolution to the differences and tensions between the rival parties. This only takes place in very few cases. But what appears to be of central importance for any kind of solution is that the (basic) needs of the parties to the conflict are taken sufficiently into account.

1.4 Principles of conflict transformation

The following are requirements and rules, but also principles for productive and constructive working on conflicts. They are combinations of principles, requirements and rules taken from various sources and combined for a comprehensive understanding of conflict in general and conflict transformation in particular. It highlights the fundamental issue that conflict transformation is not just an approach and set of techniques, but a way of thinking about and understanding conflict itself.

1. Change perception about conflict

Conflict should be regarded as an integral part of society's on-going evolution and development, and not as an isolated event that can be resolved or managed. Conflicts should be considered from a viewpoint of a common goal to be strived for and not from that of personal gain and loss. Conflict should be understood as a potentially positive and productive force for change if handled constructively, and not solely as an inherently negative and destructive occurrence. Logically the aim of conflict transformation from the very start should be that the parties achieve their aims at least partially.

2. Willingness

A precondition to any of the following issues is the will of the conflict parties to achieve a cooperative solution. If there is willingness, the situation is not hopeless.

3. Renouncing violence

A mandatory requirement and the most important rule from the very beginning for de-escalation and finding a constructive solution to a conflict is that the threat or use of violence be absent. Conventional patterns of communication such as threats and accusations need to be replaced by cooperative patterns of understanding and explanation.

4. Rules of fair play

Common rules for communication and behaviour are basic requirements that need to be agreed for dealing constructively with the conflict. When the parties to the conflict behave fairly, confidence in oneself and the process can grow.

5. Readiness to discuss

The readiness to have direct contact between the parties that provides space for discussion allows the opponents to recognize the other as a partner in conflict (and not as an enemy). It also provides an opportunity to reduce misunderstanding and limits the explosive potential.

6. Accepting other views

One-sided accusations of guilt generally disrupt conflicts enormously and are typical signs of conflict escalation. New viewpoints must therefore be elaborated if the conflict is to be recognized as a joint problem. A precondition is the readiness of the conflict parties to recognize that their own perception and interpretation is not exclusively correct. This means being able to listen to and accept the perception of others. This is also an important step towards recognizing one's own role in a conflict and the rights of the other party to the conflict.

7. Introducing a third party with skills in dialogue

The situation is in no way hopeless even if dialogue fails at times or comes to a standstill for a while. But it may be helpful to introduce a third party (in the form of a mediator) to re-start and sustain communication. The neutral and empathic understanding of a mediator helps both parties to the conflict to achieve a common view of the issues and to build up trust. In this way, skilful mediation opens the door for effective dialogue and growth in confidence. This allows the opponents to recognize each other as partners in conflict and consequently the readiness to find a common solution then grows.

8. Trust and empathy

Dealing with conflicts requires trust. Dialogue and mediation assist in understanding the viewpoints, compulsions, values and interests of the conflicting parties. In this way, common aspects and not differences become increasingly recognized by the parties involved. This fosters readiness to accept responsibility for one's own part in the conflict and allows trust to grow. A new relationship develops between the conflicting parties based on empathy and trust.

9. Balancing out interests

Conflict resolution should not be dictated by the interests of the strongest party. Solutions involving the interests of all the participants must be oriented towards those who have to bear the consequences. Solutions must be formulated in such a way that they benefit all parties and do not form a basis for new conflicts. In ideal cases, a solution is found which partially satisfies the interests of both sides. Moreover, solutions should make a contribution to reducing the structural imbalance of power, and it must be possible to measure them against ethnic standards.

10. Intractable conflict

Conflict transformation is particularly necessary for intractable conflicts, where deep-rooted issues fuel protracted violence.

1.5 Typical behaviour in conflicts and alternatives

The following table highlights some typical behaviour when faced with a conflict³. The first column describes ways or standpoints that may escalate the conflict, often by applying pressure on the opponent. But there are always alternatives and ways to change behaviour towards finding solutions to problems and issues. Consequently, for each item that further escalates a conflict, an alternative for 'de-escalation' is given.

Means of pressure	Alternatives
make a personal attack on the other party	tackle the problem by non-violent means
view the negotiation as a contest	view the negotiation as a method of jointly solving problems
commit myself at a later point in time	remain open to convincing arguments
maintain a fixed standpoint	attempt to find out the various interests
limit the options to 'either – or'	suggest a variety of options
try to break the will of the other party	try to convince the other party with fair arguments
put the other under pressure and deny alternatives	offer alternatives

We may not be able to control the behaviour or attitudes of others, but we can modify our own responses.

1.6 Gandhi's norms of conflict

The following is a list of ideas on how to work on conflict, structured in three conflict stages according to Mahatma Gandhi⁴.

Define the conflict precisely!

- ▶ State your aims clearly!
- ▶ Try to understand your opponent's aims!
- ▶ Emphasize common and agreed aims!
- ▶ State the facts decisive to the conflict objectively!
- ▶ Take a positive approach to the conflict!
- ▶ Place positive emphasis on the conflict!
- ▶ View the conflict as a chance to encounter the opponent!
- ▶ View the conflict as a chance to reshape society!
- ▶ View the conflict as a chance to change yourself!

Settling conflicts

- ▶ Adopt a policy of non-violence during conflicts!
- ▶ Refrain from taking action that injures or damages!
- ▶ Refrain from using words that injure or damage!
- ▶ Refrain from thinking thoughts that injure or damage!

- ▶ Do not damage your opponent's property!
- ▶ Do good to those who do evil!
- ▶ Act in a manner appropriate to your aims/purpose!
- ▶ Be prepared to make sacrifices!
- ▶ Avoid putting up artificial fronts!
- ▶ Avoid useless fights!

Solving conflicts

- ▶ Find a solution to the conflict!
- ▶ Stick to essential and not non-essential matters!
- ▶ Consider yourself imperfect as a being!
- ▶ Demonstrate a generous attitude to your opponent!
- ▶ Persuade, do not coerce!

1.7 The relationship between human rights and conflict

Gross human rights violations occur as a consequence of destructive conflicts. Core causes of destructive conflicts are continuous denial of political, civil, economic, social, cultural and other human rights. The prolonged denial of human rights can create conditions of social and political unrest as it disregards the dignity and integrity of human beings and undermines their wellbeing, welfare and participation in public life.

Destructive conflicts therefore may not only **result in** human rights violations (see dimension 1 in the table below) but may also **result from** the violation of human rights when such rights are insufficiently respected over a period of time (dimension 2).

The two dimensions are interrelated and influence one another in different ways:

- ▶ Violent confrontation (dimension 1) is often a symptom of structural conflicts (dimension 2). As long as structural conflicts are left unaddressed, the frustration, anger and dissatisfaction of the people will not fade away. They may even increase to an extent in which groups mobilize themselves to confront perceived injustice.
- ▶ The desired outcomes for each dimension influence each other. The focus of desired outcomes of dimension 1 is to create negative peace. However, any agreement negotiated within this dimension needs to include an agreement on future processes to address peace and justice, reconciliation and institution-building in order to make the agreement sustainable (positive peace – dimension 2).

- Efforts towards achieving positive peace (dimension 2) are fundamentally tied to the ability of parties to end hostilities and to prevent violation of human rights (dimension 1). Only then can longer-term peacebuilding processes have sufficient time to meet their objectives.

The two dimensions of the relationship between conflicts and human rights pose different challenges to conflict transformation. How to address the problems and with what kind of intervention depends on the specific issues and dimension, the time frame, the primary activities called for and the desired outcomes. The figure below explains this:

	Dimension 1 Gross human rights violation as a consequence of destructive conflict	Dimension 2 Conflict as a consequence of sustained denial of human rights
<i>Problem to be resolved</i>	Protecting people from human rights violation	Reducing levels of structural conflict by promoting and protecting human rights
<i>Time frame</i>	Short to medium term	Long term
<i>Activities to be undertaken</i>	<ul style="list-style-type: none"> ► Dispute resolution, ► Peacemaking and peacekeeping, ► Peace-enforcement, ► Human rights monitoring and investigation 	<ul style="list-style-type: none"> ► Peacebuilding, ► Development, ► Institution-building, ► Reconciliation
<i>Desired out- come</i>	Cessation of hostilities, End/prevention of abuses, Negotiated settlement NEGATIVE PEACE	Socio-economic and political justice, Constructive conflict management POSITIVE PEACE

2. Conflict strategies – approaches to conflict⁵

The main different patterns of response to conflicts are avoidance, accommodation, confrontation, cooperation and compromise⁶. All these patterns are valid and may be useful depending on the situation. Very often we follow a certain pattern — depending on our education, upbringing, experience, interest or situation — without reflecting on its usefulness. It is important to become aware of our own patterns in order to be able to choose consciously and develop appropriate strategies for sustainable conflict transformation.

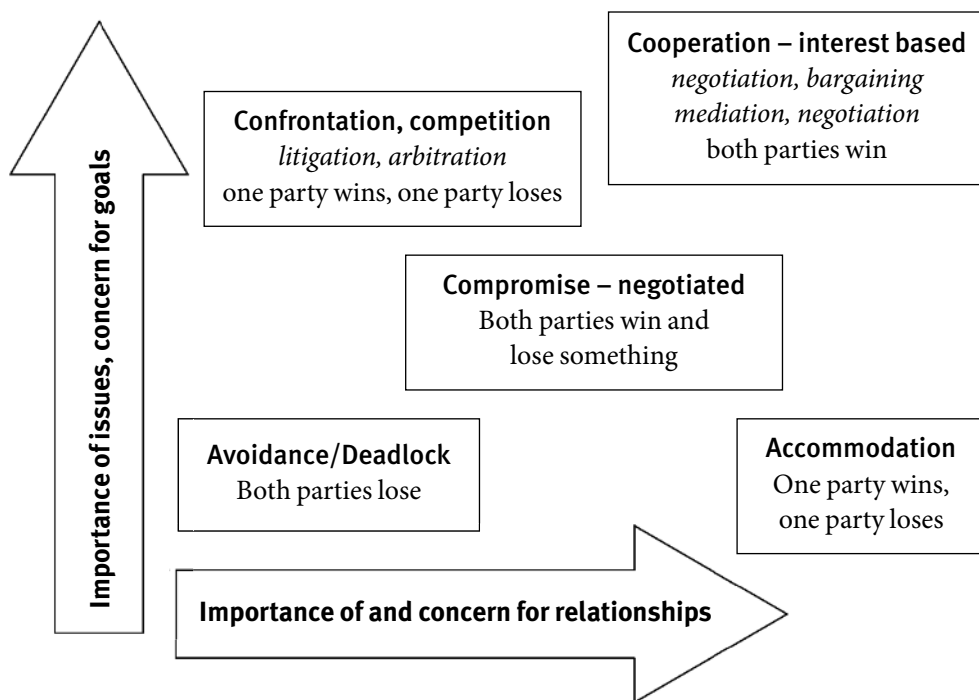
Psychologists have found that most conflicts follow this three stage pattern:

First step: A tries to cooperate with B, if that does not work...

Second step: A tries to find a solution at all costs. A puts pressure on B as long as B is not willing to cooperate or discuss (suppression of the minority).

Third step: B shows an interest in cooperating and A is willing to co-operate.

The five most often described strategic styles are drawn on a grid with the following dimensions:



The five main conflict strategy dimensions

Avoidance low concern for the relationship and the issues

Accommodating high concern for the relationship, low concern for issues

Compromise moderate concern for relationship and issue

Competition high concern for the issues, low concern for relationship

Cooperate high concern for the relationship and the issues

Avoidance

Avoiding a conflict seems to be the easiest way to get out of a conflict — hoping that time will solve the problem. The conflict is denied, kept hidden or suppressed, but the conflict manifests and worsens. Finding a solution becomes more difficult the longer the parties wait to solve the conflict. Neither one's own needs and interests nor the others are taken into account. The chance to find a solution is not used — both parties lose.

People who avoid conflict are generally unassertive and uncooperative. They do not immediately pursue their own concerns or those of the other person, but rather avoid the conflict entirely or delay their response. By doing so, they diplomatically sidestep or postpone discussion until a better time; they withdraw from the threatening situation or divert attention.

Perspective on conflict:

conflict is hopeless, avoid it; overlook differences, accept disagreement or get out.

Avoidance often implies that one party is giving up. Sure, there are situations in life where giving up is the best strategy, as the risk of being harmed is too high or the issue is not very important for oneself. For example, *if a drugged, armed thief enters your house, it is better to give him what he wants instead of arguing*. Generally it seems that conflicts are solved quickly when one gives up. But the one giving up can frequently develop an inner desire to be on the winning side one day and just wait for a chance to seek revenge.

Accommodation

People who accommodate are unassertive and very cooperative. They neglect their own concerns to satisfy the concerns of others. They often give in during a conflict and acknowledge their own mistakes or decide that their own concern is no big deal. Accommodating is the opposite style of competing. People who accommodate may be selflessly generous or charitable, they may also obey another person when they would prefer not to, or yield to another's point of view. Usually people who accom-

moderate put relationships first, ignore the issues and try to keep peace at any price. This strategy is connected to submissive behaviour, which involves denying needs, allowing others to choose, not expressing the self.

Perspective on conflict:

conflict is usually disastrous, so leave it; sacrifice your own interests, ignore issues, put relationship first; keep peace at any price.

Compromise

People who compromise are moderately assertive and moderately cooperative. Both parties have about the same amount of power and cannot oppress each other. They therefore look for a compromise and usually try to find fast, mutually acceptable solutions to conflicts that partially satisfy both parties. Every conflict party gives in as much as it can stand in order to reach a better solution at the end. Every party is willing to cut back on their own goal to meet in the middle. Conflicts are often managed like this, but none of the parties is fully happy about the final solution. This is so, because often the parties do not abandon their different opinions and finally gain less than expected. They only agree on a common point to reach a particular step which both think is of advantage to them. The overall conflict might remain dormant for a while until the short-term goal is reached, then the conflict might break out again.

The dimension of compromise can be applied to situations when both conflict parties are equally in power and find ways and means to agree on how to solve specific issues. It can also describe situations where a majority (the powerful) rules and decides while the minority (the powerless) agrees with what the majority proposes and does not feel oppressed.

Generally, compromisers give up less than accommodators but more than competitors. They explore issues more than avoiders, but less than collaborators. Their solutions often involve 'splitting the difference' or exchanging concessions.

Perspective on conflict:

conflict is mutual difference best resolved by cooperation or compromise; if each comes halfway, progress can be made by democratic process.

Confrontation/Competition

People who approach conflict in a competitive way assert themselves as they pursue their own concerns even at other people's expense. To compete, people take a power orientation and use whatever means or force that seems appropriate to win. This may include arguing, pulling rank, or instigating economic sanctions. Competing means

defending a position and pushing it through, believing it to be correct, or simply due to the desire to win — even by using force. This is linked to the term aggressiveness which involves achieving needs at the expense of others, making choices for others and hindering them from expressing their emotion⁷.

Suppression of the minority

One party (A) suppresses another party (B) by any means available. A holds the position that its opinion is the best and only correct one. Therefore A tries to put through its own ideas by any means, which can happen through punishment, bad talk or just ignoring the other's wishes. The opinion of B is not seen as worthy or important because A's own stands above all. One party may win lots of times because of its power over the other party. This strategy might work for some time, because the minority is afraid, but sooner or later tensions and hostility will become so strong that the oppressed party will break apart or develop a form of revenge.

Perspective on conflict:

Conflict is obvious, some people are right and others are wrong; central is who is right; pressure and coercion are necessary.

Cooperation

People who cooperate are both assertive and cooperative. They are really interested in finding a solution where their needs, wishes and values are taken into account. The different opinions are discussed, weighed against each other and measured against the common aim. They assert their own views while also listening to other views and welcome differences. Everybody involved in the conflict is involved in this conflict solving process that aims at a win-win solution for all. Therefore both parties attempt to work with others to find solutions that fully satisfy the concerns of everyone. This approach involves identifying the concerns that underlie the conflict by exploring the disagreement from both sides of the conflict, learning from each other's insights, and creatively coming up with solutions that address the concerns of both. This approach is linked to the term assertiveness which is based on respecting oneself and others and involves honestly expressing one's own feelings and aiming for what one actually wants, while allowing others to achieve their goals⁸.

Perspective on conflict:

conflict is natural and neutral; affirm differences, value each others uniqueness; recognize tensions in relationships and contrasting viewpoints but want to work through conflicts.

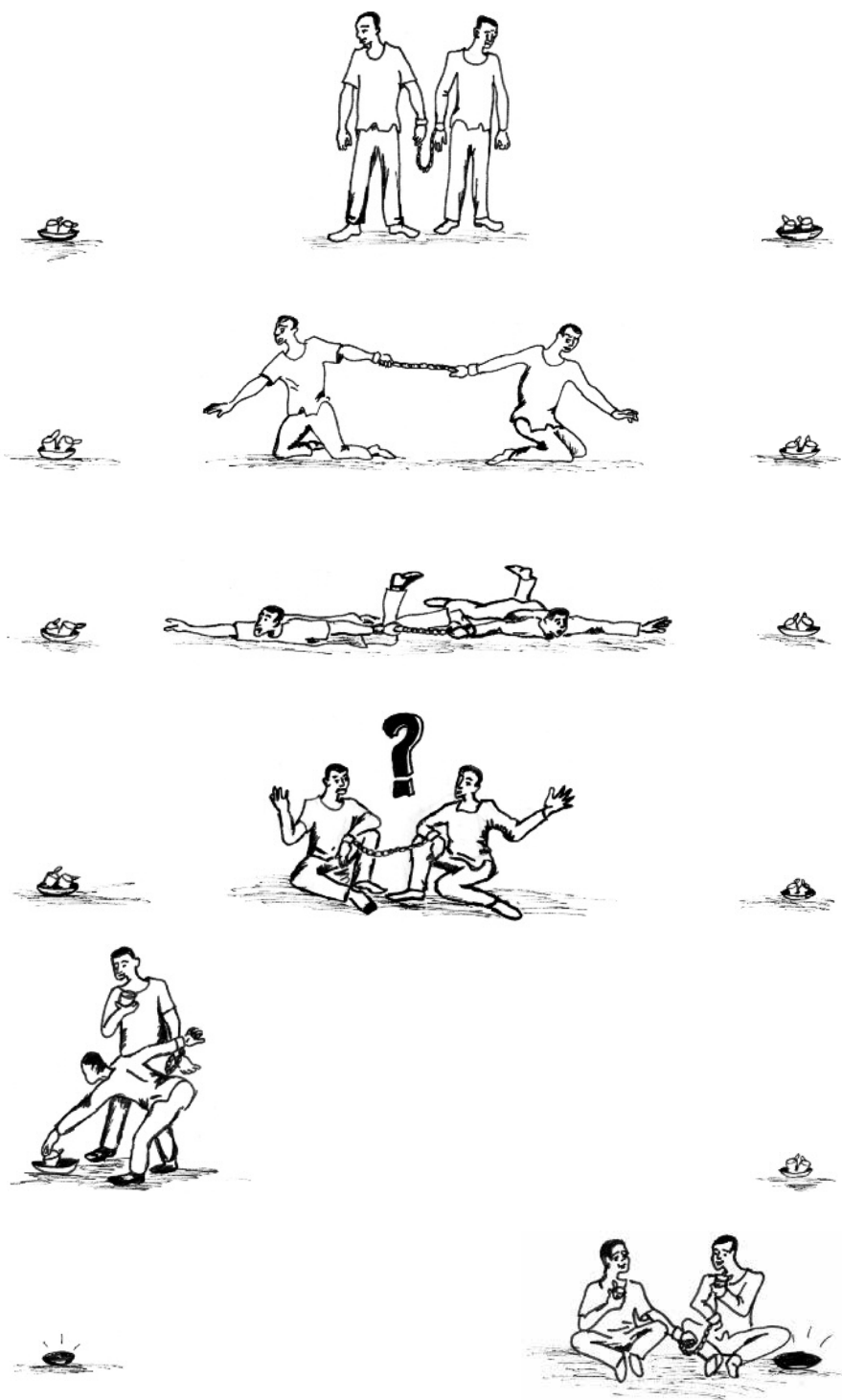
New ideas are created when working with this strategy. A common solution can only develop when the parties gain knowledge of the interests of the other/s and this can even mean an overall improvement in the situation.

Steps

- ▶ Concentrate on your motive (cut off from your goal).
- ▶ Exchange needs and interests (integration of different wishes).
- ▶ Work on developing a common goal, which serves both sides and integrates the different wishes into new ones.

Some general recommendations for strategies in conflict situations

- ▶ Try to listen to what the conflict-partner/s offers.
- ▶ Try not to leave the conflict too early; it might bring loss for you.
- ▶ Try to give cooperation another chance as previously planned.
- ▶ If you feel you are losing, leave the game for a while.
- ▶ A win-win strategy is neither pacifistic nor altruistic. It has nothing to do with giving up or giving one's position away, but demonstrates one's ability to handle conflict and a huge amount of creativity.



CONFRONTATION / COMPETITION	AVOIDANCE	ACCOMMODATION	COMPROMISE negotiated	COOPERATION Interest based negotiation
<p>In deciding to use this approach, a party weighs the costs as well as the benefits of its conflict behaviour:</p> <ul style="list-style-type: none"> ► Will it get what it wants over the long term as well as in the short run? ► Will it destroy relationships that will be important in the future? ► Does it have enough power to guarantee a win? What happens if it loses? ► Will it provoke competition in other areas? ► Will it lead to the most desirable solution? 	<p>Using this strategy can be either productive or unproductive in satisfying interests. There are various reasons to choose this strategy:</p> <ul style="list-style-type: none"> ► Parties claim a position of neutrality ► Disputants pursue their interests independently because overt conflict is not desirable ► Parties agree to disagree and to not fight each other on the issue ► Parties want to ensure their continued existence and to avoid any conflict that might lead to another defeat 	<p>One party agrees to meet the interests of the other at the expense of its own. It is pursued usually when:</p> <ul style="list-style-type: none"> ► Sacrifice of some interests is required to maintain a positive relationship ► It is desirable to demonstrate or foster cooperation ► Interests are extremely interdependent <p>or for negative reasons when:</p> <ul style="list-style-type: none"> ► Parties lack the power necessary to pursue an alternative strategy ► Parties are passive or unassertive ► Parties have a lower investment in the outcome 	<p>This strategy is selected because:</p> <ul style="list-style-type: none"> ► The parties do not perceive the possibility of a win-win situation that will meet their needs and they have decided to divide and share what they see as a limited resource ► Interests are not seen as interdependent or compatible ► The parties do not trust each other enough to enter into joint problem solving for mutual gain ► Parties are sufficiently equal in power so that neither can force the issue in its favour 	<p>Seeks to enlarge the range of alternatives so that the needs of all are addressed and can be met to the greatest extent possible. It works best when:</p> <ul style="list-style-type: none"> ► Parties have at least a minimal level of trust in each other ► Parties have some mutually interdependent interests ► Equal, but not necessarily similar means of influence exist, or the party with the superior power is willing to curtail the exercise of power and work toward cooperative solutions ► Parties have a high investment in a mutually satisfactory outcome because of mutual fear of potential costs that might result from a deadlock ► Parties desire a positive future relationship

3. Changes on various social dimensions

Social conflict causes changes on personal, relational, structural and cultural dimensions⁹. These are related and of equal importance. Therefore, when examining a conflict, all four dimensions must be taken into consideration. In summary they deal with:

Personal changes in one individual's personality, emotional and spiritual levels.

Relational refers to the changes in relationships between people who are in direct face to face contact, but also includes losing relationships. It refers to issues that change when conflicts escalate as trust decreases, stereotypes are created, communication patterns change...

Structural relates to the impacts of conflicts on systems and structures (how relationships are organized, who has access to power) from family and organisations to communities and whole societies.

Cultural conflict can cause changes on deep seated cultural issues, like norms that guide behaviour between elders and youths, women and men.

PERSONAL CHANGE DIMENSION

Attitude changes

Attitudes describe the ways people think about topics, how they approach situations and relationships, the kind of view they have about themselves, others and the context they live in. Some attitudes that may have negative influences in conflicts are: lack of respect, superiority, fear of sharing own perspectives, narrow perspectives, prejudice

Conflict transformation examines questions like:

- ▶ What are the attitudes that increase the risk of destructive patterns of conflict?
- ▶ If attitudes change, what kind of difference will it make in the situation?
- ▶ How do you know if attitudes have changed?

Behaviour changes

Behaviour describes the way people act and express themselves, the responses they give, the way they interact with others. Some behaviours that may improve a conflict situation are: good listening, avoiding stereotypes in language, openness and trans-

parency about feelings and perceptions, expressing views without judgement, increasing contact with the other group.

Conflict transformation looks at issues like:

- ▶ What behaviours can be observed that contribute to destructive patterns of conflict?
- ▶ If behaviours change, what kind of difference will it make in the situation?
- ▶ What visible behaviours can influence positive changes?

RELATIONAL CHANGE DIMENSION

Many aspects of direct relationships affect conflict and peacebuilding. Relational in this context describes people who meet, interact and are interdependent in daily life (school, work, family, neighbourhood, local community). It also includes those relationships that do not meet on a daily basis, but have influence in a wider setting (local leaders, religious or ethnic groups, national representatives). Issues of interest for conflict transformation are:

Communication Patterns

- ▶ How are the people communicating with each other, among their own group and others (avoiding, restricted, regular, open)?
- ▶ Are the people in a position and do they have the capacity to express themselves without fear, judgment or restriction (depending on age, gender, position)?
- ▶ Do the people have the knowledge and capacity to listen without judgement?

Cooperation

- ▶ What is the level of collaboration that is required to reach agreements on specific goals (actively working with each other on the related topics and issues)?

Decision-making

- ▶ Who, which group(s) or individual(s) are included in decision-making about issues that affect their lives?
- ▶ Is the process of conflict transformation transparent and fair?
- ▶ Is information accessible to all and shared by all?

Conflict handling mechanisms

- ▶ What are the conflict patterns and escalation mechanisms and behaviours?
- ▶ Who has the capacity and fulfils the role of a third party or peacemaker?

STRUCTURAL CHANGE DIMENSION

This level includes structural patterns: 'how things happen' and existing structures that affect the life of individuals and groups. To explore a conflict, one has to analyse the historical dynamics, the institutions that serve people (who is in, who has privileges, who is marginalized) and are established to meet shared social goals. Questions in this respect are:

Institutional patterns

- ▶ How responsive are the institutions towards the interests of the people?
- ▶ Are the institutions and structures in place successful in fulfilling the populations' needs?
- ▶ Is there trust in the organizations and how they function?

Social conditions

Issues in conflict may be disparity, inequality, racial or ethnic disadvantage, religion...

- ▶ What are the existing conditions of people at different levels?
- ▶ Who has access to resources and power?
- ▶ Are there historic patterns relating to racism, marginalization, exclusion of groups?

Procedural patterns

Issues in conflicts may be: lack of transparency, equality, access, participation, fairness...

- ▶ Do all people/members of the community have equal access to information and an equal say in issues affecting the community?
- ▶ Do all groups take equal part in decision-making concerning economy or processes that affect the community?
- ▶ Are political, economic or social processes clear and understood by all?

CULTURAL CHANGE DIMENSION

Culture describes people's understanding about the sense of things, how they perceive themselves and others, the way life has to be (fixed in norms that e.g. guide behaviour between elders and youths, women and men). Conflicts can cause changes in deep seated cultural issues and vice versa, as culture is embedded in all the other dimensions, it affects conflict in all aspects. Thus, the issues on the cultural level might be very difficult to isolate. Furthermore, assessing cultural resources and patterns is fundamental for the development of strategies, activities and programs. Bear in mind that outsiders should use caution when identifying aspects of culture as negative or positive.

Answers to the following questions may provide useful starting points for discussions on specific aspects.

- ▶ How do people perceive and understand the ways of communicating, expressing feelings or their own level of engagement in conflicts?
- ▶ How do people understand structures such as time, land, belief or authorities; respect, honour, gender and age?
- ▶ What values do people hold very important?
- ▶ What do people think about life in general and ways of decision making?
- ▶ How do people perceive, approach and handle conflict, dialogue, negotiation, mediation?
- ▶ What is the thinking about reconciliation, forgiveness, revenge, healing?
- ▶ Which aspects of culture contribute positively or negatively to conflict handling?
- ▶ How do traditional and modern cultural aspects influence the conflict and its transformation?

4. Methods of transforming conflict

Conflict resolution is the process of leading the conflict parties to a shared and agreed solution. In many cases a final solution is hardly reached, therefore the focus of this resource book is on conflict transformation. Still, solutions to specific issues are surely possible to find in every conflict. What is presented below is a list of methods in alphabetical order, applicable depending on the type and level of the conflict. All of them are aimed at reaching acceptable solutions by peaceful means.

Arbitration

Arbitration means that the conflict-parties appoint a third party or a representative among themselves to assist in solving the conflict. The conflict parties appoint the arbitrator to make the arrangements for the arbitration process and to take the decisions on their behalf. Often there is no obligation for the parties to accept the outcome, but the weight of the arbitrator's decision might provide impetus for the parties to reconsider their options to the solution of the conflict.

Facilitation

Facilitation is an assisted process that is similar to mediation in its objective: to increase the effectiveness of their communication abilities and therefore their problem solving abilities. The facilitator must not be an 'outsider'; it can be a person

within the group who is able to provide assistance. Another difference to mediation is that the process does not follow a defined procedure.

Intervention

Intervention means that a third party takes steps to try to end the conflict — this means that the intervention could be one of the methods described in the following. An intervention of a third party is useful, if one conflict-party feels afraid to confront the other party with the conflict, but feels able to inform a neutral actor about the situation. It could also be useful in situations where the conflict-parties have reached a stage where they refuse to communicate directly with each other.

Litigation

Litigation is a way of conflict resolution, wherein the conflict-parties transfer their cases to lawyers, who handle the case in court. Often the matter is taken out of the hands of the conflict-parties and placed in the hand of the judiciary. The conflict is resolved according to the judgement, which is based on the law of the country. Keep in mind that the intention of a lawyer is to win for his party at all costs.

Mediation

Mediation refers to a process through which a third party provides procedural assistance to help individuals or groups in conflict to resolve their differences. The mediator is present to structure and facilitate the process in a way which creates a safe space for parties to discuss their issues and to find solutions which will meet their interests. It is not the duty of the mediator to judge but the role of the conflict-parties to reach an acceptable agreement for all. At the end all parties should be able to sign a mutual agreement and practice what is worked out.

Negotiation

Negotiation means that the conflict-parties present their cases alternately to the third party who sets guidelines and directs the negotiation. The parties choose the negotiator as a third party to speak on their behalf in the conflict situation. But the parties keep the decision-making power for themselves.

Negotiation refers to either competitive processes (positional negotiation) or cooperative efforts (interest-based negotiation).

- In *positional* negotiation, parties make offers and counter-offers which they feel will resolve the conflict and/or aim at achieving the outcome which is in their favour. In this way, the parties show their respective positions of strengths and weaknesses.

- **Interest-based** negotiation is designed for parties who have a need to create or maintain healthy relationships. In this type of process, parties discuss the conflicting issue and in doing so express their interests, values and needs. Instead of focusing on competitive measures and winning the negotiation, the parties collaborate by looking to create solutions which maximize the meeting of their interest, values and needs.

Traditional ways of resolving or transforming conflicts

In the case of inter-personal, domestic or family conflicts the matter is generally placed in the hands of an intermediary¹⁰. The intermediary either acts:

- as an arbitrator – one who listens to both points of view and then makes an independent judgement,
- as a negotiator – one who helps the parties to express their perspectives, but does not take decisions, or
- as a mediator, whose role is to help the conflict-parties reach their own agreement.

Some other possibilities for ending violence and transforming or solving conflicts:

Diplomacy

There are various different forms and levels of diplomacy involved in various types and stages of conflicts:

Track one diplomacy government to government interaction at official level; including official negotiation (often with international organizations) or traditional diplomacy where the persons represent the respective state or party and reflect their positions during discussions.

Track two diplomacy describes the interaction between “experts” in the area of the issues at hand. The experts can be actors from civil society, religious communities, business experts, local leaders or politicians who are influential in their respective field. The interaction is generally informal and involves middle and lower levels of society with representatives from governmental institutions.

Track three diplomacy is basically people to people diplomacy. It is carried out by individuals or groups who are dedicated to promoting specific ideals or norms and who enact systemic social changes. Often this kind of diplomacy involves conferences, media exposure, political and legal advocacy supporting marginalized communities or groups that might be unable to achieve positive change without outside assistance.

Peacekeeping refers to military operations, generally undertaken with the consent of all major parties involved in the conflict. The objective is to monitor and facilitate the implementation of agreements and support the diplomatic efforts to reach a long term political settlement.

Peacemaking refers to the diplomatic efforts intended to end the bloodshed, the execution of violence between the conflicting parties. The objective is to move a violent conflict into a nonviolent stage where other methods like negotiation, arbitration, facilitation or mediation can be applied. International organizations or international courts might act as the neutral third parties that provide nonviolent channels for transformation¹¹.

5. Mediation¹²

5.1 A brief history of mediation and humanism

Conflict resolution with the help of a third party has probably been practised since the existence of three or more people on earth. Historical roots have been found in China, Japan and parts of Africa.

In ancient *China*, mediation was the main means of solving conflicts. Based on the understanding of self-determination, mediation is still widely practised today and its importance is underlined by considering mediation as a conflict solving method in the formal Chinese legal system.

In *Japan's* law and customs preference was and is still given to the less formal conflict resolution method of mediation. Generally, the leader of the community serves as the one who helps the members to settle their disputes. The importance of mediation is reflected in the relatively small number of lawyers in Japan.

In *Africa* an informal mechanism for resolving conflicts has a rich history. Palaver, neighbourhood meetings or assembling a moot are arrangements, where mostly a 'great man' serves as mediator to help the parties involved in the dispute to resolve their conflict cooperatively. The role of the 'great man' varies from community to community, from nation to nation, but all appear to seek a solution without a legal judge or arbitrator. The success of this kind of conflict resolution may be based on the extended family and kinship circles within many African communities, where family leaders offer wisdom and models to assist their family members.

We can also find a *biblical foundation* and approval for mediation wherein the mediator is described as the one who is able to bring about a peaceful coexistence:

“Blessed be the peacemakers for they shall be called the sons of God” (Mat 5.9). Another source of self-determined conflict resolution is based on the words of Paul to the congregation at Corinth: “When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints? ... And if the world is to be judged by you, are you incompetent to try trivial cases? ... Can it be that there is no man among you wise enough to decide between members of the brotherhood, but brother goes to law against brother and that before unbelievers” (1 Cor 6.1–6). In other words, Jesus suggested not to take the disputes to the court but rather to appoint people from the community to settle the disputes.

Religious, ethnic groups and other subcultures such as gypsies, merchant groups or trade councils have traditionally established their own alternative means and mechanism of conflict resolution to avoid the imposition of outside authorities (governments), to retain independence and to set up norms. The council of local rabbis, the Jewish Beth Din, for example, existed for this purpose for many generations in various settings. Mediation represented a form of personal, cultural and religious empowerment without conceding personal conflicts to the king or other authorities.

In the *United States*, immigrants from China, Jews and Quakers established their own mediation forums to resolve personal disputes in the early years of the last century. The development of the specific procedure and the ‘new’ understanding of mediation as it was developed in the United States around the 1960s, needs to be seen in the context of social and political transformation in the United States at that time. It was a period characterized by discontent and conflict on many fronts: civil rights struggles, student unrest, growing consumer awareness, gender role re-examination and war protests. Two main conflicts were:

The awakening of political consciousness in the Afro-American population under the leadership of Martin Luther King Jr. (assassinated in 1968). Many of the ‘Black People’ no longer tolerated segregation, discrimination and marginalisation. Being part of a growing opposition to the white US-establishment they felt empowered and confirmed in fighting for their civic rights. The refusal of the black lady, Mrs. Rosa Parks, to get up from a seat in a public bus that was reserved for white people was another initiation for the “outbreak” of the Afro-American civil rights movement (1955).

The people’s protest against war. A powerful peace movement took action against the US involvement in an atrocious war in far away East Vietnam. Thousands of American soldiers were killed and crippled without meeting any of the local population’s needs, concerns or aspirations.

Beyond ethnic and social boundaries, throughout the country people became sensitised to the issue of violence and non-violence. Following the example of Mahatma Gandhi in India, many wanted to remain strictly non-violent in their rallies and actions of civic disobedience. New awareness and growing self-confidence about becoming involved in political issues went along with the upcoming “humanist” interpretation of the human being: the individual is born to be autonomous and to live in self-determination and mutual responsibility regarding fellow creatures. Applied to conflict situations, each human being is meant to be their own expert: every individual knows best what their wants, needs, fears and desires are. According to this, mediation — at its origin — turned out to serve two goals on two different levels:

Practical – During political turmoil the clash of needs, values and interests caused a growing number of conflicts within the population and between civilians and authorities. The courts were over-crowded beyond their capacities. They needed to be relieved. That was when mediation as a new way of conflict resolution outside of jurisdiction could comply with an actual public need.

Philosophical – The new humanist philosophy suggested people should be independent of judges and courts in order to resolve conflicts on the basis of self-responsibility and mutual respect. The model of mediation as described below is a result of this new thinking.

Mediation processes vary throughout the world in form and underlying philosophy. In many western countries, the mediator is usually an independent, impartial person who has no decision-making authority. In other societies, it may be more important that the mediation is a voluntary process and its success is linked to empowering the decision-making authority in the parties involved in the disputes¹³.

The formal mediation process that developed in the US as described, still frames the procedures today. Fundamental pre-conditions are:

- ▶ The two or more conflict-parties are willing to go through the process and accept the mediator(s) to support them with the aim of finding their own way of settling their differences.
- ▶ The mediator creates a safe environment by their presence, the way the process is structured and by applying skill to facilitate the procedure. When the conflicting parties feel safe, the process allows misunderstandings and suspicion to evaporate. The parties can bring up whatever concerns them most, they are given a chance to air their grievances and can discuss their issues.

They can talk directly (with the mediator and later the opponent) and hear the other's perspective. In this way, there is a chance of finding solutions which meet the interests of all involved.

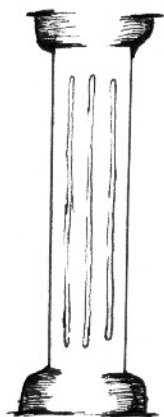
- ▶ It is neither the role nor duty of the mediator to judge who is right and who is wrong. It is the role and task of the conflict-parties to reach an acceptable agreement suitable for all involved.
- ▶ As mediation is not bound by rules of formal proceedings (like courts), people are not bound to the official subject of dispute.

The success of mediation lies in the readiness and willingness of the conflicting parties and in the mediator's skills. All the conflict-parties involved should win in the end; they should be able to sign a mutual agreement and practice what is worked out. If everyone wants to see the conflict end, mediation can be an efficient way of achieving this.

5.2 Two pillars of nonviolent conflict transformation and mediation

The following presents an overview of the basic attributes, principles and preconditions for nonviolent conflict transformation and mediation. Both pillars complete what is needed to become a good peacemaker, an effective mediator.

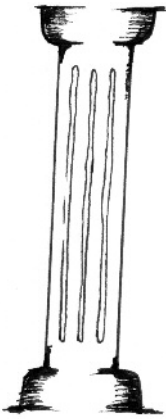
Techniques, tools and skills



The *techniques, tools and skills* pillar deals with the instruments that support the process of conflict transformation. This covers knowledge about:

- ▶ Communication tools and how to utilize skills like listening and questioning appropriately,
- ▶ Conflict and violence (causes, needs, interests, feelings, values...),
- ▶ Conflict transformation which includes being familiar with the philosophy, the background, the goals and limits of the diverse methods, especially mediation.

I/ME – acquire awareness of myself



The *I/ME* pillar deals with the attributes one brings as an individual to facilitate a mediation session. One has to develop awareness of oneself as a human being in order to develop the necessary self-awareness and self-confidence¹⁴. This includes knowledge about one's self as an individual:

Background

Personal development is related to an individual's background. One should be aware of one's own culture, family, society, their influences on oneself, their strengths and weaknesses. It is a lifelong learning process that includes issues such as:

Philosophy How a person perceives and considers their fellow creatures is embedded in the philosophy one grew up with or was inspired through others. For example, how one perceives gender relations; how one thinks about a new born human being: as either a blank sheet and free or already comprising inherited evils...; how one thinks about human creatures: every human being is equal and should have the same chances and opportunities in life or one race is better than another...

Values What is important in a person's life? For instance, do I want to settle down, build a house, build a family, buy a car and other material things or is it important to me to be free from material property and therefore able to work in different countries, independent from a nuclear family...

Perception What perceptions does one hold — what is good or bad, what is right or wrong, what is allowed or forbidden...? We learn this during our socialisation period, but we adapt it throughout the ongoing, lifelong process.

Self-confidence/Self-assurance

The more one is conscious and aware of one's own personality, which includes the issues described, the more one can build up self-assurance and self-confidence. The more one knows and is aware of oneself, the more one can open up to new, other and different things; one can more easily tolerate 'strange' behaviour and have compassionate feelings for all human creatures.

Strength and weakness

A mediator's strengths should be for example, being a good listener, being impartial, having skills in digging out feelings and needs, being able to create a safe atmosphere. Throughout life, every individual acquires awareness about their own strengths and weaknesses.

Conflict resolution strategies

Various strategies for finding solutions to conflict exist. Depending on the individual and the type of the conflict one might choose forgiveness, using power to obtain a solution, judging, negotiation, mediation ...

5.3 Guiding principles for mediation

Although the practice and philosophy of mediation differs from mediator to mediator, the basic characteristics and qualities are general.

Basic qualities	
Willingness	The present parties attend the mediation session voluntarily and may leave at any time.
Confidentiality	The process itself is confidential; what is communicated in the session will not be disclosed to anyone else. A proverb says: "You should not scrub the head of somebody who is not present".
Impartiality	The mediator is neutral, s/he never takes sides in the conflict or backs one party ¹⁵ .
Selfdetermination	The parties control the outcome of the mediation with the readiness to find a suitable solution for all.
Seriousness	Every conflict has to be treated with all seriousness, don't under-rate "easy, minor, light cases". You never know what lies beneath a case you (accidentally) interfere in.
Participation	
Stakeholders	All the stakeholders (parties involved in the conflict) are present.
Mediator	Mediator(s) has to be present and accepted by all the parties present.
Respect	Respect for all people present has to be assured.

Basic structure	
5 Phases	The mediator/s follow a structured process (see following pages), but is not following a script.
Time	Most of the talking time in a mediation session should be given to the conflicting parties. The estimated time share should be 2/3 conflicting parties, 1/3 mediator ¹⁶ .
Informal Mediation	Describes, for instance, a situation when one accidentally encounters a conflict and utilizes the skills to find a solution. Or in a situation where conflicting parties ask a mediator to informally assist. Informal mediation is mostly done by one mediator.
Formal Mediation	Describes formal mediation sessions between two conflicting parties, members of one group, two or more small groups, big groups of people or parties. It is mostly done by two or more mediators and assistants. A report has to be written.
Preparation of the mediator(s)	
Conflict case	Means to review the case, to think through potential problems, to review skills and approaches etc.
Procedure	Discussion about dividing tasks between the mediators, personal mediation style, potential difficulties etc.
Arrangements	Seating arrangements <ul style="list-style-type: none"> ▶ everyone should see and hear everyone, ▶ seating should suggest the impartiality of the mediator/s, ▶ conflict parties should sit together. Having paper and pens available for everybody to take notes. Possibly making something to drink available.

5.4 Phases of mediation

The process or phases of a mediation session has five aspects, which are not linear but respond to the parties' needs. The various tasks of a mediator throughout a mediation process are described in the following pages. They are written as a "how-to-do-manual" for a mediator.

Phase 1 Opening a mediation session/building the process

Included in this stage is a personal introduction, information about what happens in a mediation session and the establishment of basic rules and guidelines if necessary. It describes in detail how to proceed in a very first mediation session, when the parties are participating for the first time. Obviously many aspects will not be discussed in further sessions.



General information

- ▶ The opening statement sets the tone of the mediation. This is the time to establish the presence of the mediator.
- ▶ The opening statement should be kept short, because upset and nervous participants may not take in much information.
- ▶ Although the opening statement should touch on each of the following, it can be adapted to your own style and to the particular context of the mediation session.
- ▶ During the opening statement the parties get a sense of the mediator(s) and how the process works. It also gives the parties a moment to get used to sitting 'at the same table' with their opponents.

Welcome and words of encouragement

- ▶ Welcome each person present individually.
- ▶ Keep in mind that conflicting parties may be tense, sceptical, nervous, etc. and mediation is unknown to them. During the process they may be asked to speak about their own faults and mistakes in the presence of their opponents. Therefore compliment them on their courage to try something difficult and unfamiliar. Reassure them that although mediation is not easy, it can often make difficult situations much better.

Introduction of mediator and conflict parties

- ▶ Introduce yourself to the parties: your name, profession and qualifications or experience in mediation. You can briefly add personal information to encourage the conflicting parties to talk about themselves.
- ▶ Let each person (conflict parties) present introduce her/himself (if you know everybody, you might do the introduction). Ask how they wish to be addressed.

What do I (mediator) know about the conflict

- ▶ Inform the people how you came to know about the conflict, how you made contact with the parties. Give a summary of your current knowledge of the conflict.
- ▶ Confirm the accuracy of your information by asking them.

Expectations of conflict parties

Ask the conflict parties

- ▶ if it is the first time they are taking part in mediation,
- ▶ what they already know about mediation,
- ▶ what expectations they have concerning the mediation process (not their expectation about the content or outcome of the conflict!).

Mediator's role

- ▶ Explain that *you are present to help* the parties to talk to each other constructively.
- ▶ Note that *you are responsible for the process* of the session but *not for its content*.
- ▶ Explain that *not you*, but the parties will try to *find* their own *solutions*.
- ▶ Emphasize that *you will not be judging* who is right, who made mistakes or who is the wrongdoer, etc.
- ▶ Emphasize that *you are impartial* throughout the process.

Formalities

- ▶ Give information about the time frame of one mediation session, follow up sessions, what is allowed and what is forbidden.
- ▶ Outline the mediation procedure: Explain the mediation process briefly and emphasize that each person will have a turn to speak without being interrupted.

Ground rules

Explain the ground rules of the mediation process:

- ▶ One person speaks at a time while the others listen without interrupting the speaker.
- ▶ No abusive language or physical violence against the opponent or mediator is allowed.
- ▶ If necessary, the mediator will interrupt the process.
- ▶ Ask the conflicting parties if they accept the ground rules and if they want to add rules.

Confidentiality

Explain that what happens in the mediation will be kept confidential.

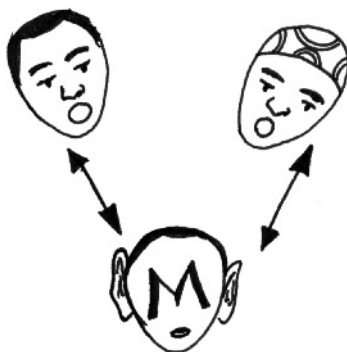
“What you see here, what you hear here, what you say here, what you do here, when you leave here, let everything stay here”.

Willingness to go ahead

- ▶ Check whether there are questions or concerns.
- ▶ Ask all the parties if they are willing to proceed with the session and with you as mediator.

Phase 2 Air all viewpoints/share perspectives

This is the stage where parties have uninterrupted time to tell their stories, to talk about their problems, what concerns them most, how they feel about the situation and what they would like to happen. The mediator is there to summarize, reframe, paraphrase, and clarify—to check that everyone has understood.



Set a courteous, unhurried tone

- ▶ Explain that every person is allowed the time they need to tell their side of the story.
- ▶ Point out that no one should interrupt when someone is speaking. This gives everyone (conflicting parties and mediators) a chance to hear each person's story.

Explain listening and speaking

- ▶ Each person will have a turn to speak.
- ▶ Each person will have a turn to listen to what the others have to say.
- ▶ Encourage the parties to note down ideas instead of interrupting the speaker.

Ask someone to start

- ▶ Ask who wants to start to talk.
- ▶ Sometimes the person who seems to have the most complaints wants to start.
- ▶ Select a person to start when no one takes up the task to be the first.

Protect each person's speaking time

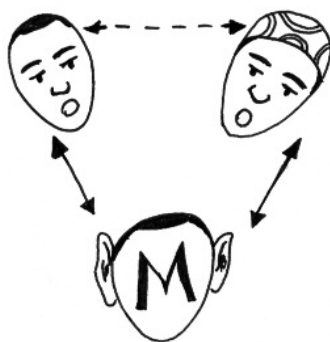
- ▶ When those listening cannot contain themselves from commenting, demonstrate that you are consistent and fair — you'll protect each person's turn.
- ▶ Reassure them that everyone will have plenty of chance to talk during the session.
- ▶ Try not to let the interrupter draw your attention away from the speaker.
- ▶ Time limits for turns are generally not necessary unless you do group mediation with more than seven people.

Summarize viewpoints and reflect feelings for each party

- ▶ Check your understanding by summarizing the content and feelings spoken out by reflecting and interpreting the overall message.
- ▶ Reassure that you understood the person's concern.
End each turn by checking if the person has finished and if they want to add anything.
- ▶ If the listening party had difficulty waiting their turn, thank them for their patience.

Phase 3 Clarify the problem/developing ideas

The parties start to remove the barriers against each other and develop ideas on how to solve the issues. The mediator supports and assists.



Ask clarifying questions

- ▶ Gather the information needed to understand the interests of the conflicting parties.
- ▶ Ask questions like “Could you describe what happened when...?”, “Do you mean that...?”, “Would you like to explain this ... in more detail?”

Encourage the parties to talk

- ▶ Acknowledge the versions of each party. This will assure the parties that you are really concerned.
“From your point of view this has been going on since...”
- ▶ Ask questions like “Tell me/us more about...?”, “Can you help me/us to understand why this ... is so important to you?”, “How does ... affect you?”

Summarize once in a while the parties’ concerns

- ▶ Summarize to make sure that you understand.
- ▶ Be aware that every conflict involves various points of view.

Listen for interests, issues, needs and feelings

- ▶ Listen with your nonviolent communication skills and dig out the deeper causes.
- ▶ Take people’s emotions as both serious and normal. Identify feelings that hide behind the words, try to clarify and reflect the needs, interests, values ... of each party.
- ▶ Clarify the situation/problem and what the parties really want.

Help each party to understand their own and the others’ needs

- ▶ Support the parties in finding out their needs behind their feelings.
- ▶ Help the parties to get a clearer idea of each other’s interests and issues.
- ▶ You can ask the opponent how s/he feels when listening to the other side.
- ▶ You can ask the opponent to summarize the other party’s concern.
- ▶ You can ask the opponent about the feelings and needs they can imagine the other party has.

Watch for moments of mutual understanding

- After intense exchange someone might apologise, look directly at the opponent for the first time, smile at the other or offer a kind word. These are signs of mutual understanding, signs of a shift from accusation and defensiveness to empathy and transformation. Watch carefully for these moments, make room for them and move gently on to discuss possible agreements.

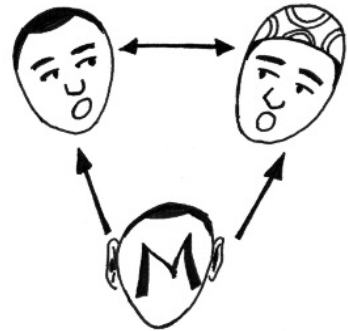
Note down issues they need to negotiate and possible solutions found

- When the parties begin to shift their conversation from what happened in the past to what should happen in the future: List the interests and concerns they talk about.
- Note down what the parties express as possible solutions and raise them later.

Phase 4 Brainstorming solutions/deliberating

There might still be the need to clarify interests and desires. It is necessary to identify the common issues that parties wish to resolve and the barriers they are experiencing. The mediator assists the process, often summarizes, clarifies and highlights the common ground but also the differences. S/he also assists in brainstorming options and helps to explore possible consequences of putting the idea into practice

When conflict parties in a mediation session reach the phase of mutual understanding, they try to find solutions for their future relationship. Each party inspires the other by mentioning ideas and a creative process starts. Support the parties in their own creativity to develop new options and new possibilities for the future. In most cases there are more possible solutions than is apparent upon first examination.



Let the parties imagine new ideas and options

Use the method of brainstorming, note the ideas mentioned and keep in mind:

- A mediator provides the process — the conflicting parties provide solutions.
- A mediator supports the parties in their creativity, but does not mention their own ideas!!

Deliberate on every optional solution

After all the ideas have been written down, the parties — with the help of the mediator — go through them and check whether both parties agree on the ideas. Let the parties:

- ▶ Add concrete steps and details to the options mentioned.
- ▶ Develop realistic solutions out of the “unrealistic ones”.
- ▶ Add new options if both parties wish and cancel the options one party does not agree to.
- ▶ Check if the solutions are balanced (no party should feel that they have to make more efforts than the other to develop a healthy relation).
- ▶ Write down what both parties have agreed upon.

Elaborate possible alternatives in view of a common solution

- ▶ Develop several possibilities for solutions, compare and combine them.
- ▶ What are the advantages and disadvantages?
What are the possible consequences?

Test for agreement and explore consequences

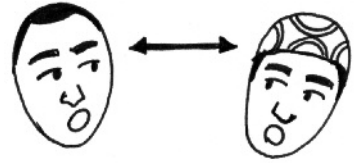
- ▶ Check where the solutions might fail or cause other problems.
- ▶ Check if the solutions really solve the issues that arose during the process.
- ▶ Check if the agreement meets the interests of each party.
- ▶ Check if there are issues and interests that have not yet been met.
- ▶ Check if the solutions require resources or support from other people.

Can the parties realistically carry it out?

When discussing concrete actions, the parties realize what they are able to do or change in future. Sometimes, when not all needs and feelings related to the conflict are worked on during the mediation, the conflicting parties might quarrel or discuss the conflict again. Let them go ahead and use your skills to support them until everybody is satisfied.

Phase 5 Agreement/Decision

Throughout the process the parties take decisions. In this last phase of a mediation process the mediator helps the parties to identify and to sort out areas of agreement and disagreement.



Make the parties aware that one outcome of the process is their willingness to dialogue. This is how they reached an understanding, found the root causes of their conflict and are now in the phase of discussion on how to change in the future.

A written agreement is evidence that the conflicting parties accomplished something together, it reminds them what they agreed to, prevents misunderstandings afterward and gives a clear ending point to the mediation process. In cultures which resolve disagreements with verbal promises, you may face resistance against writing an agreement. People may feel a lack of trust in their promises. Try to find out what creates an uncomfortable feeling and let the parties agree upon how to proceed.

Help parties to formulate the agreement

- ▶ Support the parties to formulate the issues.
- ▶ An agreement should clearly state *“who agrees to do what and when”*.
- ▶ Remind them of the consequences of violating the agreement.

Review each point of agreement

- ▶ Check if the wording is okay: use clear, familiar words, make straight forward sentences, avoid bureaucratic language and statements that could be interpreted in more than one way, watch for ambiguous words like friendly, soon, cooperative, etc.
- ▶ Check if the solution is acceptable to all the parties.
- ▶ Check if the whole agreement is well-balanced.
- ▶ Listen carefully to their uneasiness to determine whether the agreement meets all the parties' interests and needs.

Write the final agreement and read it aloud

- ▶ Draw up a final copy during the session.
- ▶ Read it aloud to make sure that each person follows and agrees.

Have everyone present sign and give each party a copy

- ▶ Let the parties sign to show their agreement.
- ▶ The mediator signs in her/his role as participant and witness.

Talk about follow up

- ▶ How will the parties communicate in future when problems arise?
- ▶ Will they meet with the mediator after an agreed time?

CHECKLIST FOR MEDIATORS

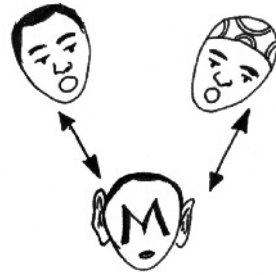
Phase I Opening

- ▶ Welcome and words of encouragement
- ▶ Introduction of mediator and conflict parties
- ▶ What do I (mediator) know about the conflict
- ▶ Expectations of conflict parties
- ▶ Mediator's role
- ▶ Formalities
- ▶ Ground rules
- ▶ Confidentiality
- ▶ Outline the mediation procedure
- ▶ Willingness to go ahead



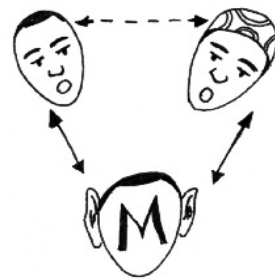
Phase II Air all viewpoints

- ▶ Set a courteous, unhurried tone
- ▶ Explain listening and speaking
- ▶ Protect each person's speaking time
- ▶ Summarize viewpoints and reflect feelings for each party
- ▶ End each turn by checking that the person has finished



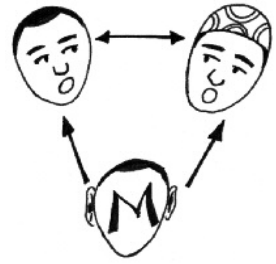
Phase III Clarify the problem

- ▶ Ask clarifying questions
- ▶ Encourage the parties to talk
- ▶ Listen for interests, issues, needs and feelings
- ▶ Summarize the parties' concerns once in a while
- ▶ Help each party to understand their own and the others needs, interests, values...
- ▶ Watch for moments of mutual understanding
- ▶ List the issues to be negotiated
- ▶ Note down possible solutions suggested



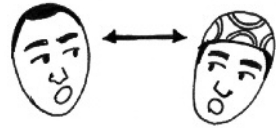
Phase IV Brainstorming solutions

- ▶ Let the parties imagine new ideas and options
- ▶ Go through each issue and sort out those which would not meet everybody's interests
- ▶ Elaborate possible alternatives in view of a common solution
- ▶ Test for agreement and explore consequences
- ▶ Can the parties realistically carry it out?



Phase V Agreement

- ▶ Help parties to formulate the agreement
- ▶ Review each point of the agreement (wording okay? acceptable? Well-balanced?)
- ▶ Write out the final copy and read it aloud
- ▶ Have everyone present sign
- ▶ Give each party a copy
- ▶ Talk about follow up



APPENDIX



Notes

Part I – Peace

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4. Dulabaum, Nina L.: *Mediation: Das ABC, Die Kunst, in Konflikten erfolgreich zu vermitteln*, 2001 p. 31–42
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4. Wasmuth Ulrike C: *Friedensforschung als Konfliktforschung. Zur Notwendigkeit einer Rückbesinnung auf den Konflikt als zentrale Kategorie*, 1992 p. 4 f.
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24. Dugan, Máire A.: *Aggression. Beyond Intractability*, 2004; Masciulli, Joseph: *From a Culture of Violence to a Culture of Peace. Evolving cosmopolitan politics and ethics*, 2004 p. 331–354; Besemer, Christoph: *Konflikte verstehen und lösen lernen, Ein Erklärungs- und Handlungsmodell zur Entwurzelung von Gewalt nach Pat Patfoort*, 1999 p. 19–35
25. According to Konrad Lorenz: One of the most common reasons for using aggression against members of the same species is the establishment of a dominance hierarchy, the rank order in society. Lorenz therefore attributes aggression a role in developing social structures due to its critical role in clarifying rank ordering of group members.
26. Dollard, John (et al): *Frustration and Aggression*, 1939
27. Draper, P.: *The Learning Environment for Aggression and Anti-social Behaviour Among the !Kung*, 1978.
28. Bandura, Albert (et al): *Transmission of Aggression Through Imitation of Aggressive Models*, 1961 p. 63, 575–582. The Bobo doll experiment was conducted by Albert Bandura in 1961. In this work, Bandura found that children exposed to an aggressive adult model acted more aggressively than those who were exposed to a nonaggressive adult model. This experiment suggests that anyone who comes in contact with and interacts with children can have an impact on the way they react and handle situations.
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34. Der Spiegel: *Als Deutschland in den Krieg zog*, 2011 p. 78; speech from 11.9.2001 – translation by K. Schilling
35. Patfoort, Pat: *Uprooting Violence, Building Nonviolence*, 1989; Patfoort, Pat: *We can't change the past, but we can change the future*, 2002
36. The most important root (cause) of aggression is **fear**. Fear of losing a place in life and what humans need to live, e.g.: shelter, work, culture, religion/respect, appreciation, love.
37. Augsburg, David W.: *Conflict Mediation Across Cultures*, 1992 p. 229–258; Siebenhühner, Peter & Hagen, Berndt: *Handbook for Trainers and Practitioners in Conflict Resolution, Part I, Introduction to Conflict Management*, p. 40–52; Mischnick, Ruth Ph. D: *Nonviolent Conflict Transformation, Training Manual for a Training of Trainers Course*, p. 30–38; Caritas Internationalis: *Peacebuilding: A Caritas Training Manual*, 2002 p. 54–58
38. Quan, Julius: in: Dietrich, Anne: *Zivilcourage lernen. Analysen – Modelle – Arbeitshilfen*, 2004
39. Sources: Macbeth, Fiona and Nic Fine: *Playing with Fire, Creative Conflict Resolution for Young Adults*, 1995; Caritas Internationalis: *Peacebuilding: A Caritas Training Manual*, 2002 p. 54–58, 66
40. Glasl, Friedrich: *Confronting Conflict. A First Aid Kit for Handling Conflict*. 1999 p. 104–105; Glasl Friedrich: *Konfliktmanagement, Teil II, Die Dynamik der Eskalation*, 2002 p. 215–286.
41. Anderson, Craig A. (et al): *The Influence of Media Violence on Youth*, 2003
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43. Patfoort, Pat: *Uprooting Violence, Building Nonviolence*, 1989; Patfoort, Pat: *We can't change the past, but we can change the future*, June–July 2002; Patfoort, Pat: *Inner Strength: a Fundamental Weapon against Violence*, July 2002
44. In other words this means: African ruling elites mis-used the system they inherited and mixed it with materialism, authority and dominance with the aim of keeping and strengthening their power at all costs. Unjust structures and inequity over a long time continuously worsened the situation and the life chances of the general population, while at the same time the power of the elites and their use of various forms of violence increased. For instance, people perceive inhumane life circumstances as normal as there is no person or place to protest, nowhere and nobody to be heard (e.g.: only dirty water available if at all, less than minimum wages paid when in employment, inappropriate health facilities make masses of people die, school classes with an average number of 100–200 pupils). People are manipulated by false promises and they continue for long in their misery. If no protest changes, in the end violence is seen as the only instrument that might lead to a change.
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Gandhi's principles

*Live as if you were to die tomorrow.
Learn as if you were to live forever.*

Truth

Gandhi dedicated his life to the wider purpose of discovering truth. He tried to achieve this by learning from his own mistakes. Gandhi stated that the most important battle to fight was overcoming his own demons, fears, and insecurities.

Nonviolence

The concept of nonviolence and nonresistance has a long history in Indian religious thought and has had many revivals in Hindu, Buddhist, Jain, Jewish and Christian contexts. He is quoted as saying, e.g.:

- ▶ When I despair, I remember that all through history the way of truth and love has always won. There have been tyrants and murderers and for a time they seem invincible, but in the end, they always fall — think of it, always.
- ▶ Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.
- ▶ What difference does it make to the dead, the orphans, and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty and democracy?
- ▶ An eye for an eye makes the whole world blind.
- ▶ There are many causes that I am prepared to die for but no causes that I am prepared to kill for.
- ▶ Poverty is the greatest violence.
- ▶ Nonviolence is a quality not of the body but of the soul.
- ▶ Nonviolence is not a weapon of the weak. It is a weapon of the strongest and the bravest.
- ▶ Jesus was the most active resister known perhaps to history. His was nonviolence par excellence.

Vegetarianism

As Gandhi grew into adulthood, he became a strict vegetarian and inspired many people around the world to become vegetarian. To Gandhi, a vegetarian diet would not only satisfy the requirements of the body, it would also serve an economic purpose as meat is generally more expensive than grains, vegetables and fruits. Also, many Indians of the time struggled with low income, thus vegetarianism was seen not only as a spiritual practice but also a practical one. He used fasting as a form of

political protest and abstained from eating for long periods — he was even ready to fast until his death if his demands were not met.

Brahmacharya

For Gandhi brahmacharya meant *control of the senses in thought, word and deed*. He was deeply influenced by the philosophy of Brahmacharya — spiritual and practical purity — largely associated with celibacy and asceticism. Gandhi saw brahmacharya as a means of going close to God and as a primary foundation for self realization.

Simplicity

Gandhi earnestly believed that a person involved in social service should lead a simple life which he thought could lead to Brahmacharya.

His simplicity began by renouncing the western lifestyle he was living in South Africa. Returning to India he gave up wearing Western-style clothing, which he associated with wealth and success. He dressed to be accepted by the poorest person in India, advocating the use of homespun cloth (*khadi*). He called it “reducing himself to zero”, which entailed giving up unnecessary expenditure, embracing a simple lifestyle and washing his own clothes. Gandhi and his followers adopted the practice of weaving their own clothes from thread they themselves spun, and encouraged others to do so. While Indian workers were often idle due to unemployment, they had often bought their clothing from industrial manufacturers owned by British interests. It was Gandhi’s view that if Indians made their own clothes, it would deal an economic blow to the British establishment in India. Consequently, the spinning wheel was later incorporated into the flag of the Indian National Congress. Gandhi would wear a dhoti all his life to show simplicity.

Faith

“Truth is God and God is Truth.” Gandhi was born a Hindu and practiced Hinduism all his life. Most of Gandhi’s principles derive from Hinduism. As a common Hindu, he believed all religions to be equal, and rejected all efforts to convert him to a different faith.

Gandhi believed that at the core of every religion was Truth and Love (compassion, nonviolence). He also questioned hypocrisy, malpractices and dogma in all religions and was a tireless social reformer. Later in his life when he was asked whether he was a Hindu, he replied: “Yes I am. I am also a Christian, a Muslim, a Buddhist and a Jew.”

In applying these principles, Gandhi did not compromise from taking them to their most logical extremes. However, Gandhi was aware that this living nonviolence required incredible faith and courage, which he realized not everyone possessed. He therefore advised that everyone need not keep to nonviolence, especially if it was used as a cover for cowardice.

“I have a dream” – Martin Luther King Jr.

The 1950s were a turbulent time in America — people of color, blacks, Hispanics, Orientals, were discriminated against in many ways, both overt and covert. It was the time when racial barriers began to come down due to Supreme Court decisions and due to an increase in the activism of blacks, fighting for equal rights. Martin Luther King Jr. was a driving force in the push for racial equality. Besides various nonviolent actions and protests, he organized a massive march on Washington D.C. on August 28, 1963. On the steps of the Lincoln Memorial, he made his “I Have a Dream” speech, which is credited with mobilizing supporters of desegregation and prompted the 1964 Civil Rights Act. The following is the exact text of the spoken speech, transcribed from recordings:

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

In a sense we have come to our nation’s capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked “insufficient funds.” But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of

opportunity of this nation. So we have come to cash this check — a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

As we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied, as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of

persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, When we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

“O Lord, make me an instrument of Your peace”

This position paper has its origins in the dialogue between the AGEH (German Association for Development Cooperation) and EED (Church Development Service) with their partner organisations in Africa, Asia, Eastern Europe and Latin America during the joint CPS partner conferences in 2001, 2004 and 2007. Particularly at the 2007 conference, the partner organisations of both religious denominations came together to formulate profile attributes of Christian peace work and expressly encouraged the AGEH and EED to intensify their joint activities within the CPS framework. The following document was prepared by a joint working group of AGEH and EED head offices. ...

1. Church involvement in the CPS

The fundamental mission of the churches is to devote themselves to working for peace. Preserving, promoting and restoring peace is the constant objective of the churches in the service of their fellow man. The churches do not see this service as being subject to any constraints relating to time, subject matter, region or any other factor. The objective of church-based development work and its services, including the AGEH and EED, is to help bring about social justice, to promote and safeguard peace and to preserve creation worldwide by means of concerted efforts. This is done by helping the poor, the disadvantaged and the oppressed to improve their own lot and to become involved in shaping peace.

The CPS gives the churches the opportunity to bolster their own peace-building activities by joining forces with the state and with other civil society organisations. In this regard, the AGEH and EED act as church development services on behalf of the churches and their partner organisations in Germany and abroad. The CPS is seen by the AGEH and EED as being complementary to rather than separate from other church instruments concerned with development and peace work. It is implemented on the basis of well-established and recognised development policy principles. At the same time, the AGEH and EED make a specific contribution to the CPS's own profile as an instrument of civil conflict management. They contribute the experience and strengths of church peace work to the CPS, thereby shaping the conceptual framework of the latter together with the other development organisations.

2. Christian values

The AGEH and EED share the basic Christian understanding of ‘just peace.’ The two organisations see it as their mission and motivation to work towards just peace, thereby helping to pave the way for the coming of the Kingdom of Heaven. “Just peace serves to preserve mankind and to help it evolve; because of this, it must always be based on a respect for equal human dignity”¹.

Biblical sources offer a wealth of guidance, but also indicate two inalienable criteria which are fundamental to the nature of the peace sought by God and which lead us Christians in our efforts to establish peace: justice and non-violence². Accordingly, the maxims of justice and non-violence are, independent of cultural differences, globally applicable standards that unite people in church organisations in their quest for peace. Even outside the Christian context, this basis is also shared by many of our non-confessional partner organisations.

The common basis for the work of church organisations is the Christian image of men and women. The dignity of each and every man and woman comes from their having been created in God’s image. This is the basis for our belief in unlimited respect for human rights.

The marriage of peace and justice that this creates, and which characterises the common understanding of ‘just peace,’ features in biblical writings as the subject of divine promise. “The exuberant wording of the Psalms declares that ‘justice and peace will embrace’ (Ps 85,11). Under the Messianic reign, it is written that ‘mountains shall yield peace for the people, and the hills justice’, that justice will be done to those in misery and help given to those in poverty (Ps 72,3; cf. Isa 9,1ff). The marriage of peace and justice is such that the fruits of just actions will be peace. (Isa 32,17).

For the Christian faith, the ethos of the peacemaker (Mt 5,9) is ultimately based in the God-given reconciliation of men and women with Him and with one another; the goal of this ethos is in the coming Kingdom of Heaven.”³ God’s demands and expectations of us are rooted in the reconciliation that He has defined and given to us. The Civil Peace Service provides the churches with a means of carrying out these demands.

This common Christian basis gives rise to the growing trust underlying the specific kind of working relationship that the AGEH and EED enjoy with their partner organisations all over the world and the working relationship between peace

1 ‘Aus Gottes Frieden leben – für gerechten Frieden sorgen’ (Living in God’s Peace – Working for Just Peace) – EKD Council, 2007, page 53

2 Cf. Mt 26,5, indicating the biblical principle of non-violence as the basis for Christian conduct and therefore also for the work of church organisations within the CPS.

3 ‘Aus Gottes Frieden leben – für gerechten Frieden sorgen’ (Living in God’s Peace – Working for Just Peace) – EKD Council from 2007, page 50 f.

experts and their local colleagues. The stable nature of this common basis also helps peace work organisations to overcome differences and to spur on ecumenical cooperation for the sake of the shared vision of just peace; however, it also helps them to actively seek out a working relationship with people of other faiths.

3. Religion and the church: a force for lessening violence

Working for the poor and victimised and demanding justice creates potential for conflict. Peace work founded on Christian faith — and, in particular, on Christian social teachings — is nonetheless wholly opposed to all conflict management mechanisms involving force and military action. Christian peace work subscribes to the preferential option of non-violence and urges for all forms of violence to be prohibited. It seeks out the path of peace laid out by Jesus Himself: a path embracing the ethos of non-violence, forgiveness and loving one's enemies

Christian peace work stresses the necessity of taking a holistic approach. This involves changes to people and institutions at a personal and interpersonal level as well as at community and society level. Accordingly, we are required again and again to strike the correct balance and the right combination of internal efforts to improve social justice and efforts in order to resolve conflicts without resorting to violence.

This also means that it is necessary to make a clear distinction between Christian peace work and workers on the one hand and military players on the other. Similarly, Christian peace work and workers must dissociate themselves from projects involving cooperation between civil and military partners.

4. The 'dark side' of churches in violent conflicts

As active forces within individual societies, churches are frequently involved in conflicts too. The role of a church in this regard is not always clear, frequently mirroring the spectrum of positions that exist within a society. Members of the church, from ordinary churchgoers to bishops, are to be found not only among the peace-loving contingent who abhor violence but also among the warring contingent who embrace violence. Certain Christian elements have also been guilty of fundamentalism, arrogance, exclusionism, intolerance and calls to violence – and the situation is no different today. History shows that churches and Christians have not always sided with those striving for peace and harmony. The history of Christianity and its churches is also marked by violence. In some cases, the Christian mission is still politically instrumentalised in order to justify violence as a means of implementing political objectives and hegemonic interests. Religion is often abused or instrumentalised on account of its emotional power.

With this in mind, the AGEH and EED strive, together with their partner organisations, to subject their own role and actions in social conflicts to constant and critical review and to come to terms with their 'dark side'. Only in this way can church players bring their strengths to bear in the long term and identify and address their own weaknesses and the risks to which they are exposed. ...

Vision of the Civil Peace Service Network – Cameroon

In a socio-political context in Africa, branded not only by armed conflict, oppression and injustice, but also marked by the desire to create a culture of security, stability and fulfillment, it is urgent to develop strategies to promote a just and sustainable peace in Cameroon.

- ▶ The peace of God is the fruit of justice and it grows from within in every society. Unity, tolerance and love are its foundations. To this end God calls on each and every one of us to live through commitment, solidarity and prayer.
- ▶ The youth find their place in Cameroonian society, they contribute to stability and take part in decision making concerning the country's future.
- ▶ Cameroon's natural resources and its entrepreneurial potential are recognised and used for the advancement of the country and a better life for its citizens.
- ▶ Valorising the socio-cultural, legal and political status of women and young girls is considered by all a precondition for social justice.
- ▶ Elections are a duty for all citizens and are held in a transparent, peaceful and participative way. To ensure good governance decision makers at all levels of society are held accountable.
- ▶ Fundamentalism and radicalism are overcome through intercultural and interregional dialogue on one hand, and respect of cultural and religious diversity on the other.

Thus we shall reinforce human welfare and contribute together to sustainable development, a just peace and improvement of people's living conditions in Cameroon.

Kribi, May 19th 2011

Katharina Schilling is a medical nurse and social economist. From 2002–2007 she worked in war-torn Sierra Leone with SLADEA, a non-governmental organisation focusing on literacy and adult education. There she trained and supervised mainly young people to work as facilitators in mediation and nonviolent conflict resolution. In this context, she developed some initial materials, that are still being used by Sierra Leonean facilitators. Since 2010 she has been working with the youths of the PCC on peacebuilding, constructive conflict transformation and violence prevention. Although a variety of books on these topics is available on the international market, it seemed convenient to develop specific working materials, adapted to the context and appropriate to the actual needs, prior knowledge and experience of the youths. This is why and how the resource book — a comprehensive volume of information on topics elaborated and worked on in trainings; and the method book — a compilation of practical instructions on designing and running training sessions in an interesting way, are designed to approach difficult topics in a light-hearted way. The two books complete each other, belong together and will hopefully be useful instruments for all those interested or working in the area of peacebuilding.

Julius Nzang is a young Cameroonian professional Journalist. As a member and group president of the CYF (Christian Youth Fellowship) movement in Kumba, he was selected to attend training on peacebuilding and conflict transformation organized by PCC-CPS. Due to his active participation, talent for drawing and his passion for peace work, he was selected and given the opportunity to assist in the work of the peace project. His illustrations in the resource book and method book show his creativity and drawing skills. With the perception of a young Cameroonian, he cross-checked the relevance and phrasing of the contents of the two documents. He also shares his knowledge and experience of peace work by co-facilitating training sessions.

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