

Governance and Peace Building Project



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Steps for Peace

Working Manual

for

Peace building and Conflict Management



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General introduction

This manual is a peace building and conflict management working book for field workers in national and international organisations in Afghanistan. It will support them in their contributions to a transformation process from a culture of violence to a culture of peace in Afghanistan.

It will introduce them to the basic concepts and methodologies of peace, peace building, conflict and conflict management in order to give people the opportunity to understand peace and conflict more systematically and to improve their ability to solve problems themselves using non-violent means.

Besides these concepts for peace building, some basics are needed by a good peace worker: the readiness to learn, excellent communication skills and the will to bring new ideas to reality. In the terminology of international aid and development agencies it is called developing projects and programmes. Such an Action Plan is also necessary for peace building.

This working manual does not include concepts of Do-No-Harm (DNH), because some training programmes in DNH are offered and trainers were qualified in Afghanistan. A Do-No-Harm manual is in the planning process. For that reason this working manual concentrates on basic aspects of peace building for use by everyone.

As peace building is a very complex issue it requires a lot of time but everybody can start to contribute to peace building from any point. This handbook seeks to encourage people to develop their own strategies for activities. At the very least each organisation and each profession should design new peace building activities and conflict management intervention because their goals, their target groups, the facilitators and their experience and skills and the social, economic and political environment as well as the security situation of their specific working field are dependent on such peace building and conflict management intervention. .

The concept of this working manual is that of a developing manual. Do not take the working manual as something that has to be worked through chapter by chapter. If you have better ideas, please feel free to improve the manual and adapt it to your needs. This will allow additions to the chapters or new chapters can be added. The pool of methodologies will expand as experience grows.

Experienced trainers/facilitators will develop their own methodologies and examples to better fit their goals or are better understood by their target groups.

This training manual seeks to encourage people and organizations to find their own way to contribute to the peace building process on the community level in Afghanistan. It is a working book in the sense that it will need an Afghan “translator” to make it better understood by local people. It is designed for all those “translators” working as trainers, field staff of Afghan and International organizations, representatives of communities and administration working on the non-governmental level up to the governmental level.

In chapter 1 “Open for learning and mutual good understanding” Amanda Benstead shares her experience as “learning expert” in her contribution “Learning by experience”. “The Square of Communication” is developed by Prof. Friedemann Schulz von Thun, an expert in

psychosocial communication. He kindly gave permission to us to translate and use his concept for peace-building in Afghanistan. We would like to thank him for this.

Chapter 2 “Basic Elements of peacebuilding” is an introduction to the definitions and concepts of peace, peace building, state-building, the development of good governance and civil society.

Chapter 3 “Analysing conflicts” introduces a definition and aspects of conflict and describes methodologies of conflict analysis.

Chapter 4 ”Stakeholders in peace building” shows methodologies, describing different stakeholders and their roles in peace building, introduces methodologies for stakeholder-analysis and specifies relations in social power.

Chapter 5 “Conflict management styles” describes different non-formal conflict management styles, such as negotiation, mediation and arbitration and how they can be used for confidence-building and facilitating the dialogue processes.

Chapter 3 “Analysing conflicts”, chapter 4 ”Stakeholder in peace building” and chapter 5 “Conflict management styles” benefit from the training manual “Working with conflict” from ‘Responding to Conflict’ by Simon Fisher. This manual is the result of many training programmes by practitioners in a number of conflict areas, including Afghanistan. Some parts were taken from this working manual. Some actual examples and additional methodologies of how to use them were added. My thanks to Responding to Conflict for permission to use some extracts from their working manual.

Chapter 6 “Action-plan for peace building and conflict transformation” tries to give support in how to start with an idea and bring it to action in peace building by showing methodologies of vision work. It provides ideas of a To-Do list in the planning period and demonstrates how to evaluate a project to get feedback for improving future projects and to learn systematically from experience.

The basic structure of each chapter is a short introduction, the presentation of basic concepts or methodologies, a section on how to use it in the field, and gives examples to support understanding.

The manual contains posters on peace, conflict, conflict-escalation and conflict management for pedagogical use with illiterate people.

My especial thanks goes to Suleiman Mohammad of Co-operation for Peace and Unity (CPAU). He supported peace building training programmes with advice with an enormous amount of handouts in Dari, thereby enabling us to carry out evaluation tests. Many thanks also to Nasreen Safi and Homayoun Wardak from Afghanaid, who regularly and freely gave of their advice from their background as experienced DNH trainers on improving peace building training and how to adapt it to an international aid agency.

Akbar Sarwari, a freelance trainer in peace building, did the translation of this working manual from English into Dari. Along the way we discussed similarities and differences in the implementation of peace building issues in the field. Additionally he improved the understanding of concepts, the adaptation of examples and methodologies for use in Afghanistan and I am especially grateful to him for his assistance.

An advisory group proofread the translation from English into Dari. In the process they created some new words in Dari to make the topic more understandable by Afghan people. My thanks also go to Akbar Sarwari and Homayoun Wardak, to Amin-ul-haq Mayel (Oxfam) and Hamidullah Natiq (freelance expert in peace building).

The posters in the training manual were developed with the support of Florian Weigand of DED and were drawn by Latif Ghafoori of Sanaye Development Organisation (SDO).

Only with the generous support of the German Development Service (DED) and the never ending support of the coordinator for the Civilian Peace Service Habib Qayum could this manual have been realized. Thank you.

The manual is the result of experiences on a six-month peace building training programme for local staff from Afghanistan and Oxfam working in Badakhshan. It was a learning cycle of training – reflecting – training – implementation in the work – reflection on experience – improvement of activities – exchange of experience. It was a very fruitful Afghan-international co-operation and co-production. I want to say thank you to all of you for your openness and willingness to share experiences and ideas and your creativity and encouragement in dealing with peace building on the local level and for the valuable feedback as social organiser/ community mobiliser. In the six months eleven people talked about peace and peace building with more than forty different target groups and did conflict management. In this time they reached more than 3,000 people directly and 17,000 people indirectly. What a potential for bringing peace to Afghanistan!

Good luck on your contribution to peace building and conflict management in Afghanistan.

Cornelia Brinkmann
Peace building Advisor

1. Open for learning and mutual good communication

Introduction

To be successful in peace building and managing conflicts basic skills about learning and communication skills are needed.

Learning is substantial if you want to change or transform something or yourself, e.g. violent conflicts, difficult structures, people's attitudes or thinking. So learning is a basic element of the transformation processes.

The basis for managing conflicts in a non-violent way is the word, is by communication. Words and mutual communication are the basic "weapons" of peace building and conflict management.

In chapter 1 Amanda Benstead shares her experience as "learning expert" with her contribution on "Learning by experience". She introduces the process and experience orientated learning cycle of David Kolb.

"The Square of Communication" is developed by Prof. Friedemann Schulz von Thun, an expert in psychosocial communication. It describes analytically the four sides of a message for the sender and receiver.

1.1 Learning by experience

By Amanda Benstead

How we learn

We learn by using our five senses; sight, hearing, touch, taste and smell.

We learn more quickly when we use combinations of different senses, for example:

People in a learning situation may retain....

10% of what they read

20% of what they hear

30% of what they see

50% of what they see & hear

70% of what they talk over with others

80% of what they do in real life

95% of what they teach someone else to do

But we must remember that we are all different. Each of us has a different preferred way of learning.

Learning Styles

According to David Kolb's learning styles model, most of us fit into one of four learning style preferences. Knowing a person's (and your own) learning style enables learning to be orientated according to the preferred method. That said, everyone responds to and needs the stimulus of all types of learning styles to one extent or another - it's a matter of using the emphasis that fits best with the given situation and a person's learning style preferences.

The following are brief descriptions of the four Kolb learning styles:

- **Diverging (feeling and watching - CE/RO)** - These people are able to look at things from different perspectives. They are sensitive. They prefer to watch rather than do, preferring to gather information and use imagination to solve problems. They are best at viewing concrete situations from several different viewpoints. These people perform better in situations that require ideas-generation, e.g. brainstorming. People with a Diverging learning style have broad cultural interests and like to gather information. They are interested in people, imaginative and emotional, and tend to be strong in the arts. They prefer to work in groups, to listen with an open mind and to receive personal feedback.
- **Assimilating (watching and thinking - AC/RO)** - The Assimilating learning preference is for a concise, logical approach. Ideas and concepts are more important than people. These people require good clear explanation rather than practical opportunity. They excel at understanding wide-ranging information and organising it a clear logical format. People with an Assimilating learning style are less focused on people and more interested in ideas and abstract concepts. They are more attracted to logically sound theories than approaches based on practical value. This learning style is important for effectiveness in information and science careers. In formal learning situations, these people prefer readings, lectures, exploring analytical models, and having time to think things through.
- **Converging (doing and thinking - AC/AE)** - People with a Converging learning style can solve problems and will use their learning to find solutions to practical issues. They prefer technical tasks, are less concerned with people and interpersonal aspects and are best at finding practical uses for ideas and theories. They can solve problems and make decisions by finding solutions to questions and problems. They are more attracted to technical tasks and

problems than social or interpersonal issues. A Converging learning style enables specialist and technology abilities. People with a Converging style like to experiment with new ideas, to simulate, and to work with practical applications.

- **Accommodating (doing and feeling - CE/AE)** - The Accommodating learning style is 'hands-on' and relies on intuition rather than logic. These people use other people's analysis, and prefer to take a practical, experiential approach. They are attracted to new challenges and experiences, and to carrying out plans. They commonly act on 'gut' instinct rather than logical analysis. People with an Accommodating learning style will tend to rely on others for information than carry out their own analysis. This learning style is prevalent and useful in roles requiring action and initiative. People with this learning style prefer to work in teams to complete tasks. They set targets and actively work in the field trying different ways to achieve an objective.

We must remember that, if people have different preferred ways of learning, we must include different approaches and methodologies when we are putting together any learning event.

The Experiential Learning Cycle

Kolb's Experiential Learning Cycle (see diagram), is a model for understanding how the process of learning from experience works. It suggests that there are four stages that follow on from each other. Concrete Experience (1) is followed by Reflection (2) on that experience on a personal basis. This may then be followed by the establishment of general rules describing the experience, or the application of known theories to it (Abstract Conceptualisation (3)), and then to the construction of ways of modifying the experience next time (Active Experimentation (4)), leading in turn to the next Concrete Experience. All this may happen in a flash, or over days, weeks or months, depending on the topic. The most direct application of the model is to use it to ensure that learning activities give full value to each stage of the process. This may mean that the facilitator or trainer has to 'chase' participants around the cycle, asking questions to encourage reflection, conceptualisation and ways of testing the ideas.

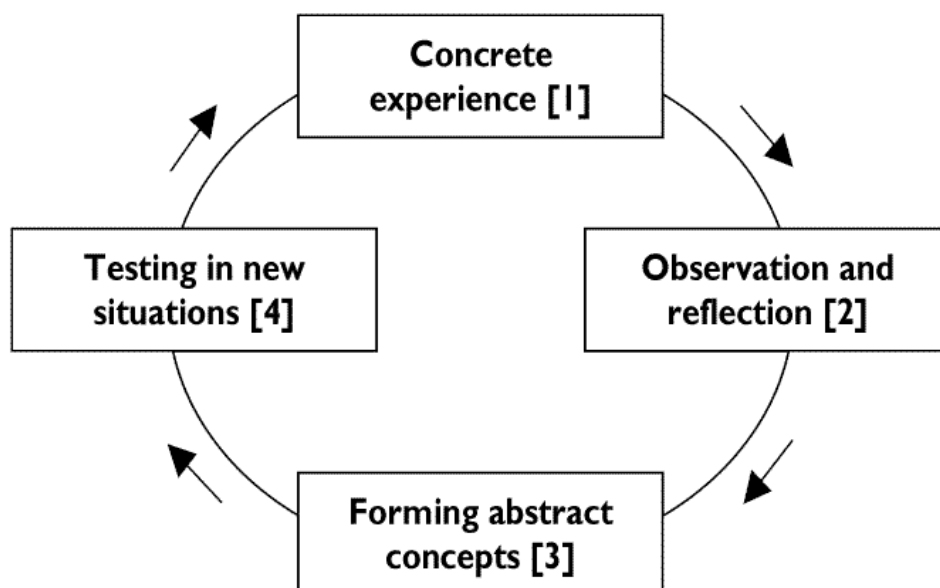


Figure 1.1: The Experiential Learning Cycle, Kolb 1974

Designing a Learning Experience

Things to remember:

1. Think about the learning points you want to achieve and consider which the most appropriate sequence is.
2. Keep it simple. Try to focus on just one question at a time. If there is too much to think about in one session, participants may lose focus and results may be confused.
3. Try and start with the general and work through to the more specific; start with broad overviews or background and focus progressively harder on the detail.
4. Things will almost always take longer to achieve than you expect. Spend time thinking about the timing of your different sessions.
5. Try to avoid a situation where the facilitator does all the talking. Remember the Chinese proverb – “Tell me and I forget, show me and I remember, involve me and I understand”.
6. Consider the size of the group. The larger the number of participants the longer it will take to gather everyone’s thoughts and ideas and to give everyone a chance to speak, especially if you are planning group work sessions followed by feedback sessions.
7. Use a variety of types of session to keep the participants motivated and interested i.e. alternate group work and feedback with brainstorming or presentations, role-plays or group discussions etc.
8. Try to make it fun. Participants will learn better and give their attention longer if they are enjoying themselves.

How to use

Exercises To Demonstrate How We Learn

Exercise 1: What is this?

Ask the whole group to shut their eyes while you give them four different sensory experiences.

First give each participant a common object to hold in their hand (e.g. a marker pen).

Ask them ‘what is this?’

They will say ‘a marker pen’.

Ask them ‘how do you know?’

They will say ‘because I can **feel** it’.

Secondly, while their eyes are still shut, put a candy in the mouth of each participant.

Ask them ‘what is this?’

They will say ‘candy’.

Ask them ‘how do you know?’

They will say ‘because I can **taste** it’.

Thirdly, while their eyes are still shut, take some strong smelling spice (e.g. cumin) and pass it under the nose of each participant. Ask them ‘what is this?’

They will say ‘cumin’.

Ask them ‘how do you know?’

They will say ‘because I can **smell** it’.

Fourthly, while their eyes are still shut, select a ring tone on a mobile phone and let it ring for a few seconds.

Ask them 'what is this?'

They will say 'a mobile'.

Ask them 'how do you know?'

They will say 'because I can **hear** it'.

Lastly, while their eyes are OPEN, stand in front of them and point at yourself.

Ask them 'what is this?'

They will say 'a facilitator' or 'a man/woman'.

Ask them 'how do you know?'

They will say 'because I can **see** you!'

Write up the exercise on a flip chart:

Marker pen – **feel/touch**

Cumin – **smell**

Candy – **taste**

Mobile – **hear**

Facilitator – **see**

Conclude the exercise by making sure all participants understand that the way we learn is by using our five senses.

Exercise 2: Can you do this?

Choose something to demonstrate to the group, like a coin trick (and give them all a coin) or a paper folding trick (and give them all a sheet of paper).

Ask the group 'can you do this?'. Keep silent and demonstrate your trick.

They will struggle to copy what you have done.

Keep silent and demonstrate again.

Again they should struggle.

Now say to the group 'Let me show you again and *this* time I will also explain to you how to do it.'

Now, while you are showing *and* explaining, some participants should be able to succeed in doing whatever it is you were demonstrating.

Conclude the exercise by emphasising the point that by using a combination of different senses we can learn more quickly. When you showed them what to do, it was difficult to succeed but when you showed and told at the same time they were more able to achieve the task.

1.2 The Square of Communication

The Anatomy of a message (or: whenever you say something...)

The basic process of interpersonal communication can be described quickly. There is a *transmitter* who wants to communicate something. He encodes his concerns in recognizable symbols – what he sends out, we call his *message*. It is up to the *receiver* to decode this perceptible construction. Usually, the outgoing and the incoming messages correspond well enough so that there is an understanding. Oftentimes, transmitters and receivers choose the option of double-checking the quality of the understanding: through the receivers *feedback* on how he has decoded the message, how he has received it and what it has evoked in him, the transmitter is partially able to check if what he has intended with his transmission is in accordance with the received result.



Figure 1.2: Example of an every-day message: The wife is at home with the children; the husband (from the bazaar) is the transmitter of the message

Lets take a closer look at the “message”. It was a fascinating discovery for me (and it took me a while to fully realize its impact) *that one single message always contains a variety of different information*. This is a basic fact of life, and for us as transmitters and receivers, there is no way around it. The fact is that every message comes as a difficult communication, prone to complications – and yet, is so very thrilling and exciting. To organize the multitude of information that is included in a message, I would like to differentiate between four “mentally meaningful” aspects of it.

An example from everyday-life (see figure 1.2):

The husband (=sender) tells his wife (=receiver) who has two children in her arms, “My bags are heavy” – What is contained in this message, what did the transmitter put in (consciously or unconsciously), and what can the receiver gather from it?

Objective content (or: the information I give out)

First, the message contains objective information. In this example, we learn about the present state of “the bags are heavy”. When the facts count, this aspect of the message is in the foreground – or at least, it should be.

At this very moment, too, I am conveying a lot of objective information in this chapter to my readers. You are learning about the fundamentals of communication psychology. – Nevertheless, this is only a part of what is transpiring right now between myself (the transmitter) and you (the receivers). Thus, let us turn to the second aspect of the message:

Self-disclosure (or: what I give away about myself)

Every message not only contains objective information about the facts but also information about the transmitter himself, as a person. From the example in figure 1.2, we can draw the conclusion that the transmitter apparently speaks English, that he is generally awake and internally involved in the situation. On top of that, he might be exhausted, etc. generally speaking: in every message, we find a piece of self-disclosure on behalf of the transmitter. I choose the term “self-disclosure” to include both the intentional self-*presentation* and the involuntary self-*revelation*. This side of the message is highly charged psychologically, as we will see.

You, too, while reading this right now, are not only learning about objective facts, but also quite a bit about myself, Schulz von Thun, the author about my way of developing ideas, of finding certain things important. If I were giving a verbal lecture to you instead, you might possibly draw conclusions about my abilities and my state of mind from the way I act. The circumstance that – whether I intend to or not – I always disclose information about myself, is something that I, the transmitter, am well aware of, and that causes me some inner commotion and discomfort. How will I perform as a speaker? Sure, I want to convey objective information, but I also want to make a good impression, I want to present myself as a person who has something to offer, who knows what he is writing about and who is” on top of things “in terms of ideas and language.

Relationship (or: what I think of you and how we stand to each other)

The message further reveals the transmitter’s position the receiver, what he thinks of him. This often shows in the choice of words, the tone of voice and other non-verbal accompanying signals. The receiver has an especially sensitive ear for this side of the message, because this is where he feels how he, as a person, is treated (or mistreated) in a certain way. In our example, the husband indicates by his remark that he is a good husband and caretaker of the family and expects that his wife will come to store the food. Possibly, his wife may defend herself against his “patronizing” with a harsh answer: “Who works a lot, you or I”- remember, in this case, her rejection is not geared towards the objective content (that she will agree with!). Rather, her rejection is directed towards the relationship-information that she received.

Generally speaking: sending out a message always implies expressing a certain kind of relationship to the person addressed. In a strict sense, this is, of course, a special part of the self-disclosure. But we want to treat this relationship-aspect as something different, because the psychological situation of the receiver is a different one: when receiving the self-disclosure, he is a “*diagnostic*” whose own personality isn’t involved (“what does your remark tell me about yourself?”). When receiving the relationship-side, it – literally – *concerns* him personally.

To be specific, we find two kinds of information on the relationship-side of the message. For one, the kind that reveals what the transmitter thinks of the receiver, how he sees him. In the example, the husband reveals that he believes his wife should help him. – In addition to that, though, the

relationship-side also contains information about how the transmitter views the *relationship between himself and the receiver* (“this is how we stand with each other”). When a person asks another person “say, how it is going with your marriage?” – Then this objective question implicitly carries the relationship-information: “The way we stand to each other allows such a (intimate) question.”- Obviously, it is possible that the receiver doesn’t agree with this *relationship*-definition, finding the question inappropriate and obtrusive. And so it is not rare for us to see two communication partners involved in a tiresome tug-of-war about the definition of their relationship.

Thus, while the self-disclosure-aspect (from the transmitter’s point-of-view) contains *I-messages*, the relationship-aspect contains *you-message* on the one hand, and *we-message* on the other hand.

What is going on now, while you are reading this text, on the relationship-side of the message? Just by having written this book, I reveal that I think you need information regarding our subject. I assign to you the role of the student. By reading (and continuing to read) this book, you reveal that you accept such a relationship for the moment. However, it could be that you feel “lectured” inappropriately by my way of developing ideas. That you think to yourself: “Well, it may be quite correct what this guy is writing there (objective aspect of the message), but his overly pedantic, patronizing style sure is annoying!” I myself have experienced that some receivers show an allergic reaction when I present the objective information in an overly comprehensible way; the feeling might be: “He must think I’m stupid, presenting this information in such a simple, idiot-proof manner” You see how even in objective, fact-oriented presentation the relationship-aspect of the message can have influence on the situation.

Appeal (or: what want you to do)

Hardly anything is said “just so” – almost all messages are intended to *have some impact* on the receiver. In our example, the appeal may be: “Come and store the food!”

Hence, the message also serves to cause the receiver to do, or not to do, to think or to feel certain things. This attempt to have influence can be more or less open or hidden – in the latter case, we talk about manipulation. The manipulating transmitter doesn’t shy away from using the other three sides of the message to serve the effect of the appeal as well. In that case, the information on the objective side is one-sided and tendentious. The self-disclosure is intended to have a certain affect on the receiver (i.e. feelings of admiration or goodwill). And also the information on the relationship-side may be dominated by the secret goal of staying on somebody’s good side (like through servile behaviour or compliments). If the objective-, the self disclosure- and the relationship-aspect are geared towards improving the effectiveness of the appeal-aspect, they are being “*functionalised*” – they don’t reflect what is, but instead become means to an end.

The appeal-aspect has to be separated from the relationship-aspect, since the same appeal can be combined with completely different types of relationship-information. In our example, the wife may find the appeal in itself reasonable, but react sensitively to the “patronizing”. Or, the other way around: she could find the appeal unreasonable (“I have to take care for the children!”), but consider it quite all right for her husband to make these kinds of suggestions in regards to her duties.

Evidently, this book, too, contains several appeals. They will become even more apparent in the following chapters. An essential appeal, for example, is this one: in critical (communication-) situations, trying to address- or inquire about – the “silent“ self disclosure-, relationship- and appeal-information directly. This way, you can reach “square clarity”!

Having sufficiently described the four aspects of a message, I will now summarize them in the following model:

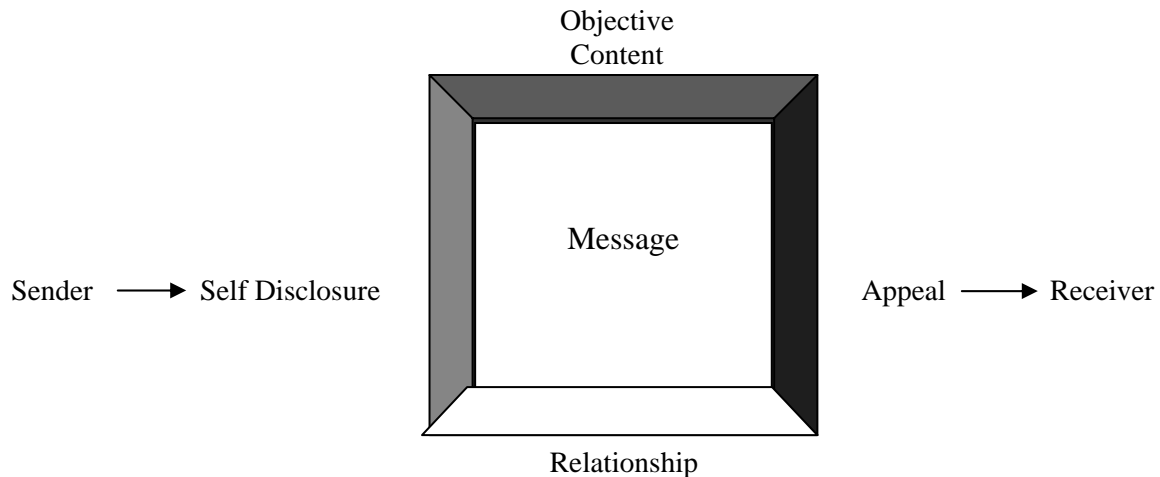


Figure 1.3: The four sides (aspects) of a message – a psychological model of interpersonal communication

This model is inspired by Buehler (1934) and Watzlawick et al. (1969). Buehler differentiates between “three aspects of language“: *presentation* (=objective content), *expression* (=self-disclosure) and *appeal*. Watzlawick differentiates between the *content* and *relationship* aspect of messages. The “content aspect“is equivalent to the “objective content“of the model presented here. However, Watzlawick has a broader definition of the “relationship aspect“– basically, it includes all three: “self-disclosure“, relationship“(in a stricter sense) and “appeal“- and therefore also the “metacommunicational” parts of the message that indicate how it is supposed to be interpreted. The advantage of the model presented here, as I see it, is that it allows us to categorize the multitude of possible communicational errors and problems in a better way, and that it opens up our view to various training goals to improve communication skills.

The message as subject of the communication diagnosis

Let’s keep in mind: the fact that one single message contains a variety of information; whether we want it or not – the transmitter always transmits from all four sides simultaneously. The multitude of information can be organized with the help of the square. This “supplementary information“defines the psychological quality of a message. To elucidate the psychological working method of communication psychological, let’s take another look at the husband’s message: “My bags are heavy!” through communication psychology’s magnifying glass:

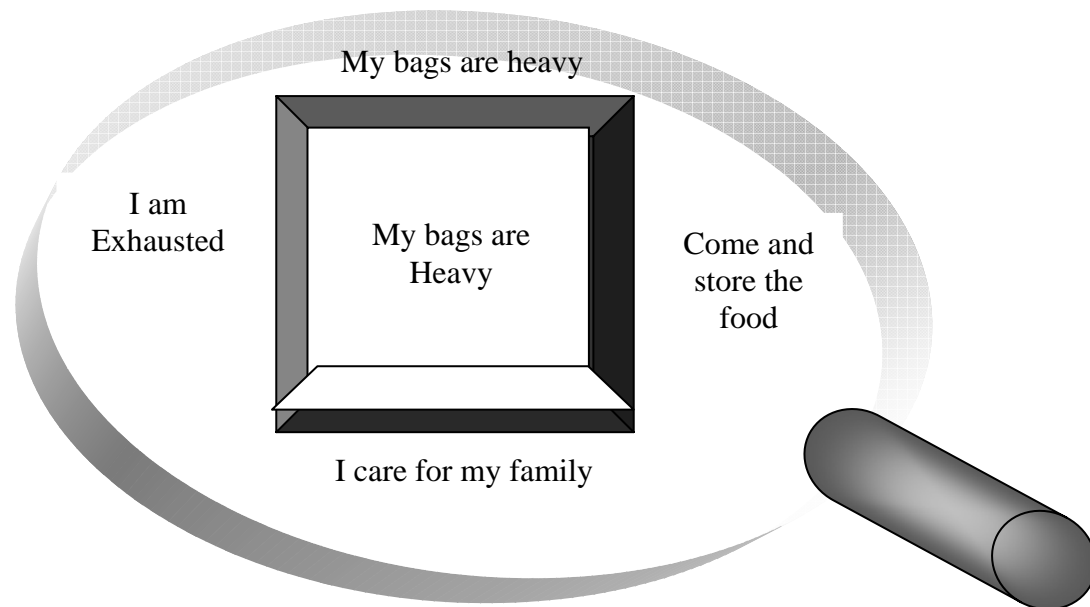


Figure 1.4: The “information wicker – work” of a message, as seen through the magnifying glass of communication psychology.

Until now, to keep things simple, I have pretended that the “supplementary information” of every message is always clear and obvious. The opposite is the case. As we will see, the transmitted and the received “information wicker–work” can differ substantially.

Messages and information

I use both terms in the following way: the “message” is the entire multi–sided package with its verbal parts. At the same time, one *message* contains a variety of *information*. By examining the supplemental information through our magnifying glass, the message becomes the subject of the communication diagnosis. - But what is the unit we analyse? Does the message consist of a single sentence, or can it be two or more sentences? Answer: this is not predetermined; it depends on the practical purpose. It could be a single word (e.g. ”out”) or a single meaningful look, but it could also be based on entire speech or a letter.

Explicit and implicit information: Information can be *explicitly* or *implicitly* included in the message. Explicit means: formulated openly, outspoken. Implicit means: without being said directly, it is still “in there” or can at least be inferred.

The division between explicit and implicit is independent of the divisions of the square: on all four sides of the message, explicit as well as implicit information is possible. Therefore, I can (explicitly) say:”I am from Kabul! “– or I can (implicitly) give away being a “Kabuli” through my regional dialect. In the same way, I can (explicitly) tell somebody what I think of him, or I can (implicitly) “talk down” to him with a certain tone of voice and certain formulations, showing my status in relation to him in a no less impressive way. In the same way, I can send out an appeal explicitly (“Sakina, go get tea”) or implicitly (“Sakina, I’m out of tea”).

One might tend to think that the explicit information is the actual main information, while the implicit information, being less important, is conveyed “on the side”. This is definitely not the case. On the contrary - the actual “main” information is oftentimes transmitted implicitly. Some transmitters have truly perfected the art of conveying, their concerns through implicit information, in order to be able to deny them afterwards, if necessary (“I didn’t say that!”).

Non-verbal parts of the message. Oftentimes, the non-verbal channel is used for implicit information: through the voice, through emphasis and pronunciation, through accompanying facial expression and gestures, partly independent and partly “qualifying” information is transmitted. With “qualifying”, I mean: the information indicates how the verbal parts of the message should be interpreted. The meaning of a sentence like “You shall suffer for this!” depends crucially on how the non-verbal accompanying signals look or sound. “Non-verbal communication” has recently developed into a significant area of research and (especially for therapeutic communication) as an important field of observation.

Can this model be used for purely non-verbal message as well? Yes. However, in this case, the objective side is usually “empty”. Let’s assume, somebody is crying. All three remaining sides of this message can contain important information. Self –disclosure: perhaps sadness, mental distress, perhaps happiness – in any case, emotional arousal. Relationship: perhaps a punishment for the receiver (“Now, see what you’ve done to me, you jerk!”). Appeal: perhaps this crying is a (conscious) strategy for getting attention or protection (see figure 1.5).

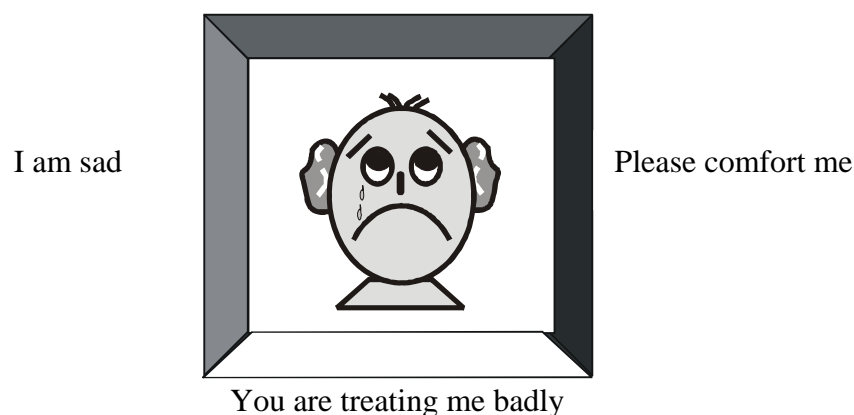


Figure 1.5: Three sides of a non-verbal message

“*You cannot communicate*”, This “basic law” of communication (Watzlawick 1969) reminds us of the communicative character of all behaviour. I don’t have to say anything to communicate. All silence is communicative and presents itself as a message with at least three aspects.

Let’s assume, I met a person on the bazaar. He is bargaining, and I greet him with a friendly remark. He doesn’t react and continues to bargain. The message that I “hear” is shown under the magnifying glass of communication psychology in 1.6:

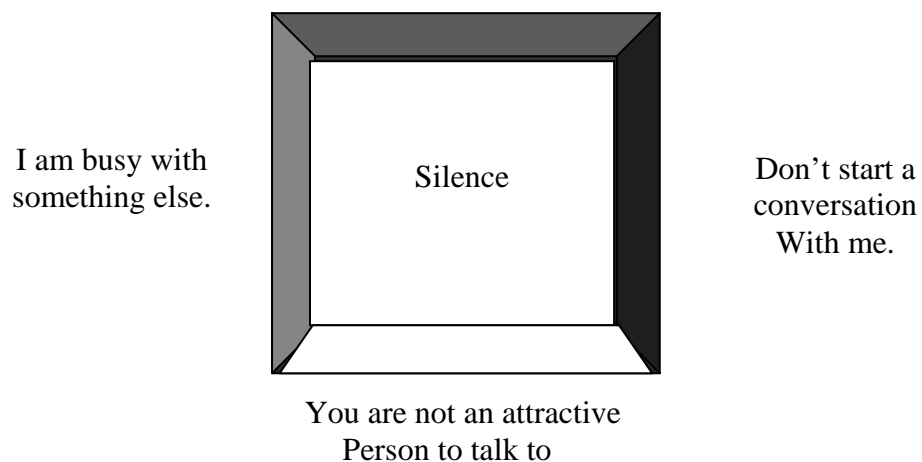


Figure 1.6: Every behaviour has a communicative character: Here silence on the bazaar.

Every behaviour displayed in an interpersonal context has a “square” character and will be received as such.

Congruent and incongruent message

On the one hand, the co-existence of verbal and non-verbal aspects of the message makes it possible for these aspects to complete and support each other. On the other hand, there is the confusing option that they contradict each other.

A message is *congruent* if all signals point in the same direction, if it is harmonious in itself. For example, an angry look and a loud voice go with the sentence: “I don’t want to see you ever again, you jerk!”

Recently, communication-psychological literature has paid special attention to those messages that are *incongruent*, where verbal and non-verbal signals don’t match, contradict each other. For example, somebody’s answer to the question “Is something wrong with you?” might be: “I m fine” but his facial expression could indicate clearly that there is indeed something wrong (see figure 1.7a). – The opposite case is conceivable as well, and occurs frequently (figure 1.7b).

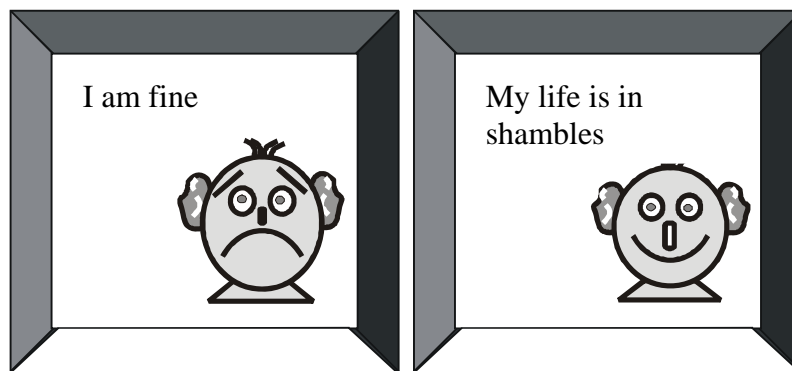


Figure 1.7a and 1.7b: Examples for incongruent message

So far, we have experienced interpersonal communication as very complicated because every message we send consists of a whole “wicker-work of information”. Now, things will get even one step more complex: whether intentionally or not, as the transmitter always communicates on two levels simultaneously: on the content level and on the Meta level. The information on one level alternately “qualifies” the information on the other level. That means, they both indicate how the information on the other level should be interpreted, what it means. People don’t just say something; they also qualify what they say.

Receiving with four ears

We have looked at the message-square predominantly from the transmitter’s point-of-view: he conveys objective information, while at the same time presenting himself; he expresses how he stands in relation to the receiver, who therefore feels he is being treated in some way or another; and he tries to have influence on the other person’s way of thinking, feeling, and acting.

Since all four aspects are always involved simultaneously, the communicationally skilled transmitter has to be able to master them all, so to speak. Unilateral mastership creates complications in the communication. For instance, it is of little use to be objectively right, if at the same time, you are causing a disaster on the relationship side. Equally useless is it to make a good impression on the self-disclosure-side, i.e. by presenting yourself as witty and well-educated, all the while the objective information staying completely incomprehensible.

Lets look at the square from the receiver's point-of-view. Depending on which aspect his listening is focused on, his reception involves different activities: the objective content, he tries to understand. As soon as he is checking the message for the self-disclosure-aspect, he is acting in a diagnostic manner ("What type of person is this?" or "What is going on with him/now?"). Personally, he is especially touched by the relationship-aspect ("How does the transmitter stand in relation to me, what does he think of me, who does he think I am, how do I feel I am being treated?"). Finally, the appeal-aspect is evaluated under the question "What does he want from me?" or, in regard to utilizing the information ("What would be the best thing for me to do, now that I know this?").

With his two ears, the receiver is biologically ill-equipped: in fact, he needs "four ears" one ear for each aspect (see figure 1.8).

Depending on which of his four ears the receiver has currently switched on for reception, the conversation takes a very different course. Oftentimes, the receiver is completely unaware of the fact that he has switched off some of his ears, thereby changing the course of the interpersonal interactions. In the following, I would like to examine these workings more closely.

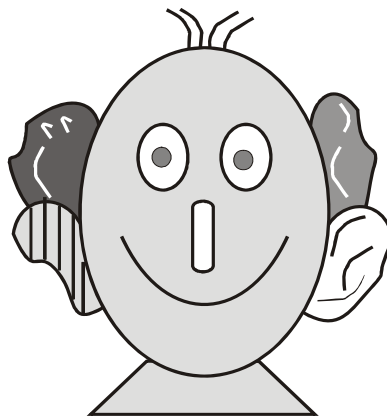


Figure 1.8: The "four-eared-receiver"

"Free choice" for the receiver

What makes interpersonal communication so complicated is this: Generally, the receiver is free to choose whichever aspect of the message he wants to react to. An every-day-example from a school: the teacher is walking down the hall, bound for the classroom. Eleven-year-old Romin comes running towards him and says (see figure 1.9): "Teacher, Ahmad just tossed my book in the corner!"

How does the teacher react? In training classes for teachers. I have observed characteristic differences:

- Same teachers react to the *objective content*: "And did he do that on purpose?" (Acknowledges the objective information and asks for further objective information.)
- Some teacher react to Romin's *self-disclosure*: "You are pretty upset about that, aren't you, Romin?" -Or: "Oh, you are a tattle-tale, aren't you?"
- Other teachers react to the *relationship-aspect*: "Why do you tell *me* that? I'm not your policeman!" -Or: "I am happy that you have trust in me!"
- Most teachers react to the *appeal*: "I will go and see what's going on right away!"

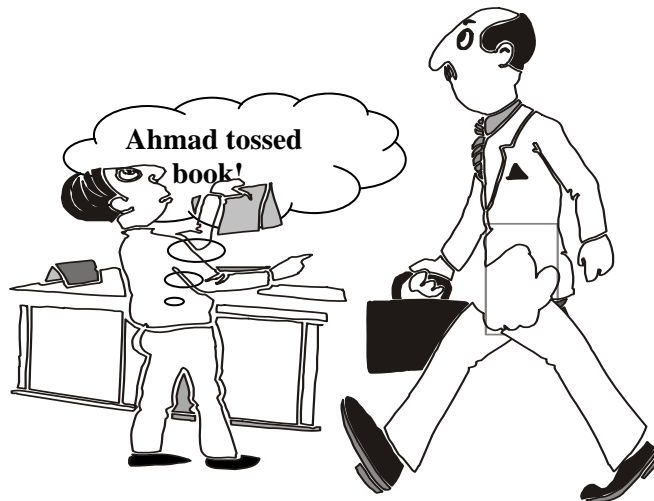


Figure 1.9: Romin and the teacher. Which of the four aspects of the message will the teacher react to?

Once more, back to our shopping-example (see figure 1.2). "My bags are heavy!", the husband had said. Let's assume, the wife answers, a little annoyed: "Who did a lot, you or I?" - This would be a relationship-reaction: by this she is defending herself against the "patronizing" that she senses on the relationship-side of the message.

Nevertheless, she could have reacted to the objective content (i.e. "Yes, they are big, that's nice!") or to the self-disclosure (i.e. "You are exhausted?") Or to the appeal (i.e. by sending the children away).

This free choice "of the receiver generates some disturbances - for instance, if the receiver refers to an aspect that the transmitter didn't mean to accentuate. Or, if the receiver is primarily listening with one ear, therefore being (or pretending to be) deaf to all the other information that is coming in as well. The well-balanced "four-eared-ness" should be part of the receiver's psychological standard-equipment. Then, it has to be decided from situation to situation which aspect(s) to react to.

How to use

Exercise 1: Non-verbal communication

Groups of two person, one person is A and other person is B. Person A move his/her hands and B follows, after some minutes the roles change: B is leading A. In the next step no one is obviously leading, but both should move their hands.

Questions for feedback:

Exercise 2: Congruent and incongruent messages

Group of two person, one person is A and other person is B. A starts to talk but shows non-verbal a different message. After some minutes A and B change the roles.

Questions for feedback: How do I feel in the different steps? What was comfortable? What was difficult? What confuses me and why?

Exercise 3: Congruent and incongruent messages

Start to observe incongruent messages in your daily work and life. Where does it happen? How does it function? How do I react on that? How do other people react on that? Analyse the four sides of the square of these messages?

Exercise 4: Understanding the Square of Communication, understanding the four-eared-receiver

Prepare 5 pages of paper for each position of the Square and the middle: objective, self-disclosure, relationship, appeal and message. Select for each position a person. The message-person gives messages. After each message the other persons are reacting from their point of position.

First do this exercise with one group in front of all to explain the exercise. Then let it do in group work.

Questions for feedback: How do I feel in my position after some time?

Exercise 5: Receiver-driven communication

Group of two people, one sender and one receiver. The sender is talking about simple things and the receiver is reacting one-sided:

1. On the self-disclosure level;
2. On the relationship level (expectation: the sender don't like me);
3. On the appeal level.

After some time sender and receiver change their roles.

Questions for feedback: How do the sender feel with the one sided reaction? What are the different feelings of the different one-sided ears of the receiver? Which pattern do you find in you daily live?

2. Basic elements of peace building

Introduction

Those who want to define “peace” will face the obstacle of locating the meaning of “peace” which has so many dimensions including ones very personal understanding. The “Soulh” is an Islamic definition of peace and is presented in chapter 2.1.

Peace is something everybody wants to have and which not many people actually achieve. When one has it it can be lost very easily therefore it is something which has always to be worked for. For that reason it is understandable that there are different definitions of peace and, for that reason also, of peace building (chapter 2.2). “Peace building” is the name of a transformation process from a violent situation to more political, social and economic equality and justice as well as security for all within cultural variety. Peace building has two aspects, one is working to reduce or to transform violence and the other is to improve existing peaceful activities or to encourage new ones. An overview of different levels of peace building activities shows the broad potential of different actors. The timing of peace building activities is important, some activities will show visible results very quickly and others will be visible only in future, sometimes in the very long-term, after one or two generations.

Many root causes for conflicts stand in relation to state, government and civil society. In the international discussion keywords for solutions are “good governance, “democracy” and “civil society”. The internal discussion in Afghanistan around these points is in its infancy and in progress. For that reason it is at the moment not possible to present a concept of good governance or civil society which could achieve broad internal political and social acceptance. For that reason this chapter will give only a very general introduction to the concept of state (chapter 2.3), the development of good governance (chapter 2.4) and the definition of civil society (chapter 2.5). In the longer-term the sustainable peace building process will require much effort in Afghanistan to improve these basic elements for a peaceful life and to achieve the competence to manage conflicts as soon as possible and to transform society to the benefit of all.

2.1 “Soulh”, an Islamic definition of “peace”

The “Soulh” definition of peace from Islamic point of view. Peace is an Arabic word that has 11 meanings as follows:

1. Profit and advantage
2. Worth, deserving, suitability and fitness
3. Kindness and well mannered
4. Talent and capability
5. Self mending and amending
6. Charity and benevolence
7. Tranquillity and affluence
8. Multiplicity and Exuberance of something
9. Reconciliation
10. Unity
11. Cease-fire and avoiding war

(Ragheb Isfehiani translated by Akbar Sarwari (CPAU: Peace and Islam (in Dari), 2002, p.4)

How to use

Exercise 1

1. Look for examples of these meanings from your daily experience.
2. Which parts of the “Soulh” can be influenced by me/ us? What can I/ we do to improve parts of the “Soulh”?
3. Where of the “Soulh” links with peace building activities?

Exercise 2

Role-play: Discussion with religious people on their view of peace and their contributions to peace.

Example

Case study

Participants in the training discuss with Maulawi and Mullah the CPAU book “Peace and Islam”. On which points can they agree? What could be their contribution to a local peace building process? One Mullah did a conflict mapping and realised that in his community there were ten direct and indirect conflicts. He started to think about what he could do.

2.2 Peace and peace building

As “peace” has so many faces it has different definitions. Main sources for describing peace could be religion (see 2.1 peace and Islam), philosophy, moral values, art, political programmes and people’s visions. The research are studying peace, so some results are available.

The definition of “negative peace” is the absence of violence and war. For many this definition is not satisfying. So the definition of “positive peace” includes the absence of structural and cultural violence. (For more on violence see chapter 3). So analogous to the four dimensions of violent conflicts, peace includes the physical, psychological, structural and cultural dimension. This means, for example, political, social and economic justice, security for all within cultural diversity, enough to eat, access to health systems and education.

It is clear that peace describes more a process than a condition. Peace is something people want to have. If they live in peace, they can loose it very easily, so it is something always to work for. How you work is as important as what you do. Mahatma Ghandi, a famous and successful Indian non-violent activist, said: “We must be the change we wish to see in the world.” So peace building is the activity to obtain peace.

Peace needs a lot of strong partners as the balancing or managing of different interests and needs requires respects for all partners and to be dealt with in a just way. A good government and a strong civil society are necessary for a sustainable peace process.

How to use

Exercise 1: Joint brainstorming about peace

In the next step:

- 1a) Discussion in working groups about the most important aspects of peace. Short presentation of the result with the main arguments.
- 1b) Each participant gets a pencil and can mark the five most important points for peace from their point of view. Discussion of the result follows.
- 1c) They should note which points describe “negative peace” and which “positive peace”.

Exercise 2: Vision work for peace (see 6.1: “What peace do we want?”)**Exercise 3: Group work**

Who is working in our country/ society for peace? What peace do they describe? What could my/ our contribution be to peace?

Example**Brainstorming on “peace” in the winter 2005 training for Oxfam staff**

Unity between all the ethnic groups and nations
Peace and freedom
General security
Mutual respect
General livelihoods
Peace and fortune
Tools of development
Joint message
Message of unity
Culture of tolerance
Equality and justice
Enjoyment of live
Confident situation
Friendship
Respect for other people
Concentration of mind
Peace meaning general governance
Reduction of disunity
Reduction of prejudice and obtaining livelihoods
Friendship and communication
Peace is a lovely word
Reducing poverty
Peace as opportunity
Peace and freedom of expressions
Comprehended each other
Development of social equality
Non-violence
Success

Peace building

Peace building is a two-sided process, one is the prevention, reduction or transformation of violent conflict or war and the other is the construction and improvement of existing peaceful structures and activities. Activities for peace building concern not only conflict behaviour: they also address underlying context and attitudes.

On the local level at all stages of a conflict (see 3.6) peace building can occur fore example during a peaceful period by fair conflict management measures and violence prevention. In a pre-conflict period, for example. By supporting dialogue and negotiation between different parties or interests and supporting joint activities. In a confrontation period activities could be for example. Mediation, arbitration or justice or measures to balance asymmetric power between the conflicting parties,

supporting moderate people but also activities that show the conflict parties the benefit of cooperation. In a crisis for example, influential people can try to mediate or arbitrate between the conflict parties, they can develop political, legal, traditional or social pressure to reduce violence. People can document violent outbreaks and effects on victims so that later matters can be treated legally and victims can seek justice. In the post-conflict period the range of peace building activities is very broad: it could be for example, every thing that supports the reconstruction of relationships between conflict parties such as confidence building, facilitating dialogue, negotiation, mediation, arbitration and litigation, but also healing processes such as reconstruction, reconciliation and trauma work.

Agenda for Peace

Former United Nations General Secretary Boutros Boutros-Ghali's *Agenda for Peace* embodies a well-known proposal for an overall system of conflict management. Based on four levels of action directed toward the resolution of conflict, the *Agenda for Peace* illustrates the broad spectrum of instruments that can be deployed by civil conflict management tools. These instruments are depicted in table 2.1 as potential activities and strategies to be pursued by state and non-state actors. It should be noted, however, that the instruments listed in each corresponding category represent examples and are not meant to be comprehensive. Since the *Agenda* was developed by and for state-level actors, it also contains a military option.

Table 2.1: Levels of peace building activities

Phases in the Development of Violent Conflicts*	Levels of Action in the "Agenda for Peace"	Activities of State-level Actors (GOs)	Activities of Non-governmental Organizations	Category of Action
Origination Phase Escalation Phase	Preventive diplomacy <i>(prevention)</i>	<ul style="list-style-type: none"> • Quiet diplomacy • Good offices • Negotiations • Consultations • Boycotts, embargos 	<ul style="list-style-type: none"> • Strengthening and empowerment of civil society structures • Dialogue and meeting/exchange programs • Fact-finding missions • Civil peace services 	Civilian
Phase of Actual Conflict	Peacemaking <i>Peace enforcement</i>	<ul style="list-style-type: none"> • Mediation • Negotiations • Blue helmet operations • Military peace enforcement 	<ul style="list-style-type: none"> • Mediation • Protection of civilian population • Documentation of human rights violations • Increase public awareness and media attention • Humanitarian assistance • Assistance to refugees • Assistance to prisoners 	Civilian Military (GOs only)
De-escalation Phase	Peacekeeping	<ul style="list-style-type: none"> • Demilitarisation • Policing • Negotiations • Consultations 	<ul style="list-style-type: none"> • Humanitarian assistance • Documentation of human rights violations 	Civilian

		<ul style="list-style-type: none"> • Truth commissions • International Court of Justice 	<ul style="list-style-type: none"> • Mediation • Reintegration of returnees • Reconstruction • Civil peace services 	
Consolidation Phase	Post-conflict peace building	<ul style="list-style-type: none"> • Reconstruction • Reintegration of ex-combatants • Election monitoring • Establishment of the rule of law • State- and nation-building 	<ul style="list-style-type: none"> • Rehabilitation and reconstruction • Treaties and agreements • Reconciliation efforts • Development cooperation • Reintegration of ex-combatants • Democratisation • Civil peace services 	Civilian

* From Wissing, 1995.

Timing of peace building involvement

Some peace building activities will show visible results very quickly while others will only be visible in the longer future, sometimes in the very long-term, after one or two generations.

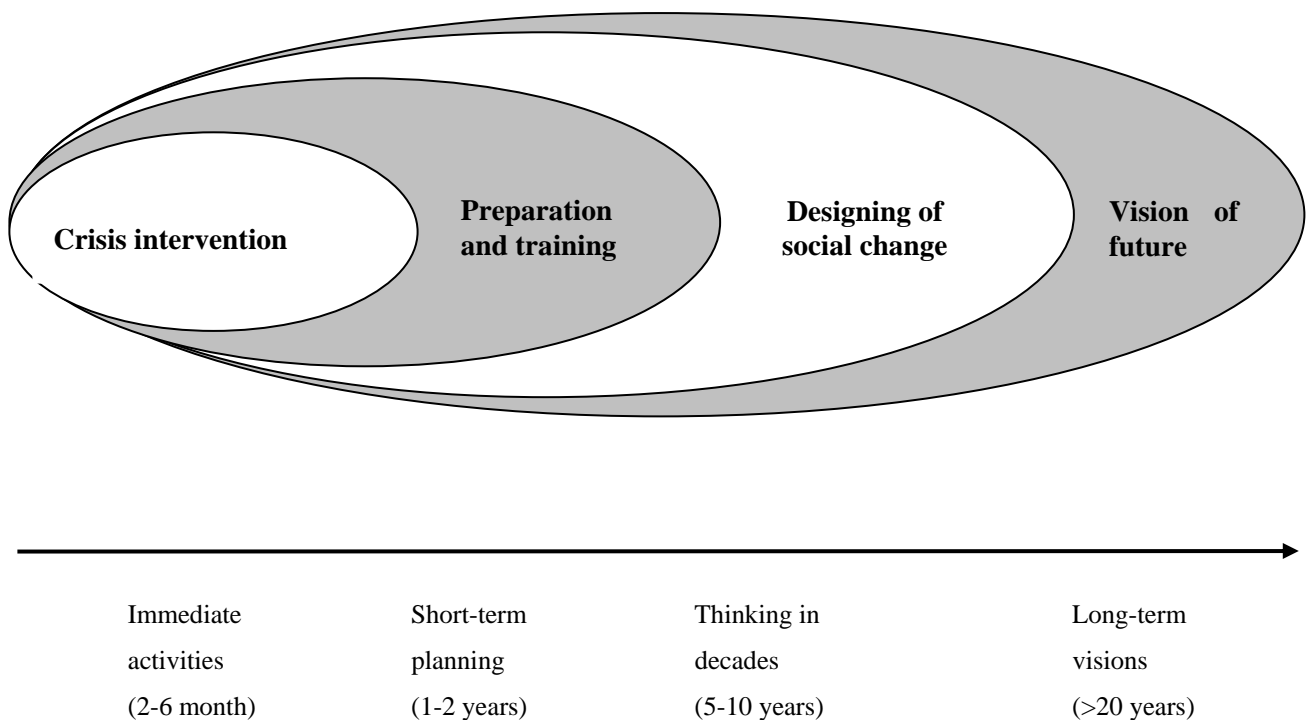


Figure 2.1: Timeline of peace building. In: Lederach, 1997.

Beside the realistic timeframe for peace building activities the identification of the right time is also very important for acceptance and success.

How to use

Exercise: Talking about peace and peace building

There is a need to inform people about peace building activities to open people's minds to options. To give an idea of possibilities.

Chapters 3 – 6 give hints on how to analyse conflict, develop peace building activities and to train people in conflict management skills.

2.3 Concept of state

A state can be described by the following criteria:

- A state is a territory with clear boundaries to neighbouring countries. This is evidenced, for example, by frontier crossing-points.
- The inhabitants of a state are mostly defined by their place of birth and/ or by the nationality of their parents. This is evidenced by a birth certificate, the passport of the parents and regulations on how to deal with children born outside the territory.
- A state has symbols, evidenced by a flag, a national hymn and/or significant external (national inheritance such as religious buildings, art, monuments, mountains etc.).
- A state structures the lives of the inhabitants in its territory. Shared languages, shared traditions and values, common religion and sufficient natural and economical resources make it easier for the state to organise the political, administrative, social, economic and cultural life of a country.
- A state normally has a ruling body such as a government, evidenced in political parties, legitimating procedures by for example elections, a house of parliament and administration.
- A state has a government. The form of government, its legitimacy and structure vary greatly, for example a dictatorship, kingship or democracy legitimated by threatening with violence, enthronisation or election. Their duty is to manage different interests and needs in society, to distribute benefits and to care for national interests.
- A government of a state has the monopoly of violence, that means the government decides who is allowed to use violence internally or externally. Usually clear rules define how and by what means the police can use violence within society and the army externally. In democracies the juridical system oversees the keeping of rules and gives people the opportunity to resist the misuse of this violence.
- All states are sovereign, that means that no state is allowed to intervene in the affairs of another state without their permission. If another state does contravene this it usually leads to war or civil war.
- The government of a state has laws, rules and administration to organise life in the country. The laws can be very different and depend often on the form of government, religion, history and culture of the country. Laws can be developed by religion (Sharia), by tradition (Qanoon) or by democratic law development procedures and have power within the country.

How to use

Exercise:

Questions for group work or plenum: Which criteria of state are clear in Afghanistan? What is different? What are the differences and how do they influence the lives of the local people? How can people influence the constitution of the state?

2.4 Developing good governance

Governance refers to a number of levels of power. There is the level of international governance by organisations such as NATO and the UN, the national level consisting of state governments around the world, and the community level, which includes provincial and local government.

Societies with high levels of agreement on structures and processes, and that govern legitimately, are societies with mechanisms for dealing with conflicts as they arise and with social fabric strong enough to encourage disagreement and withstand dispute. Societies in which people disagree on the structures and processes of decision-making also tend to have a high level of conflict, often expressed through violence (in part because disagreement is feared and repressed). In other words, well-governed society needs to be able to deal constructively with conflicts so that its underlying causes are addressed without recourse to violence.

There are no set rules on the order in which to deal with these problems. If society is unstable – if it is one that has elections whose results are disputed, sees frequent attempts to overthrow the state and constant incidents of violent conflict at all level, is rife with contested laws or competing systems of law, or fosters deep social divisions that are reflected in political polarisation – it may be difficult to choose and defend a single priority. A public campaign to enhance the legitimacy of government may be premature before the post-holders appear to take responsibility and are legitimately elected. Improving the legal system may seem pointless until levels of violence are reduced.

How can one group be persuaded to accept the state when it is excluded from any possibility of power or access to resources? The experience is that it is important to tackle all the issues in whatever order possible because all of them will need to be addressed in order for the situation to improve. And if the situation is fortunate enough to have fairly good government and level of acceptance, it is still vital to work to improve these in order to avoid a future crisis of governance.

The work of improving governance within a society is one that extends across all levels and sectors. While it certainly includes initiatives to promote effective political structures it has a social focus also. The aim is no less than to upgrade the capacities of political, economic, social and community structures so that the basic needs and rights of the population are met. Part of this process is to enable these institutions to be managed and structured in such a way that conflict can be dealt with effectively within them, and in the communities in which they operate.

(Fisher et al, 2000, p. 149ff)

2.5 The role of civil society

The term civil society has been interpreted variously. One commonly accepted definition is “the sphere of institutions, organisations, and individuals located between family, the state and the market in which people associate voluntarily to advance common interests” (Anheier, 2004). The civil society sector is usually understood to embrace organisations, defined as loosely as possible – unregistered as well as registered – that have united in taking action to achieve mutually agreed upon goals.

(Conterpart International, 2005, p. 18)

Civil society is a catch-all term to describe the social institutions, both customary and modern, which operate within a society. It is distinct from government, but it is seen as essential for the good functioning of any society.

It tends to be an agreed principle that the level of social and political stability in any society depends on the strength of its civic structures. Where civic organisations and groups are active and effective, the likelihood of social disintegration and public violence as a response to conflict is lower than where there is not a thriving civil society. Unfortunately, one of the effects of violent conflict is to disrupt and destroy those parts of civil society that are functioning well, and to undermine the values that underpin social initiatives and development work in general.

In Afghanistan, for example, the role of community elders has historically been instrumental in developing and maintaining community-based governance structures. For generations, individual communities lived in peaceful coexistence – not because the central governments were effective, but because the local mechanisms were. However, as a result of the war the role of the elders and respect for fundamental values have been weakened, and local structures have repeatedly failed to forge solutions.

A crucial point, when it comes to the role of civil society, is the question of leadership. Many groups, communities and societies fall into destructive conflict because their fate is in incompetent or corrupt hands – and they allow this state of affairs to continue.
(Fisher, 2000, p. 152)

Based on research conducted by the Afghan Civil Society Forum (ACSF), a short list of Civil Society Organizations (CSOs) in Afghanistan would include:

- *Shuras, jirgas*, and community councils are all part of traditional civil society.
 - Religious figures, groups and networks such as *ulamas* are seen as civil society actors, due to their influence in society.
 - Tribal and *qown* structures that function within the goals and principles of a vibrant civil society.
 - Market associations, including *sawdagars (tejaar)*, are active partners in civil society.
 - Voluntary and professional associations, NGOs, interest groups (e.g. trade unions), and social and cultural associations.
 - Advocacy and rights-based groups including the media.
- (ACSF, 2003)

How to use

In chapter 3 and chapter 4 instruments of conflict analysis and stakeholder analysis are offered. They support the analysis of the state of the affairs of governance and civil society in detail as well as of society at the local level.

3. Analysing conflicts

Introduction

Conflict is defined by Johan Galtung as the quality of a system in which there are irreconcilable perceptions of aims amongst each member, so that the fulfilment of one aim excludes the fulfilment of another.

The meaning of “conflict” is different in different languages and cultural contexts. For example in Afghanistan “conflict” means violent “conflict”, there is no word to describe conflicts without violence. In UK the word “conflict” includes the aspect of violence and in Germany “conflict” is normally used to describe tension between people without the aspect violence. For violent conflict they use the word “violence”.

“Conflict” in the sense of problem, different opinions or interest is something completely normal in life, very often it is the source for deeper understanding, friendship, growing or human development. For example the competition between researchers to develop a better medicine is a contribution to a healthier life. “Conflict” in the sense of violent conflict should be avoided, because it will always include victims and can be the source for further escalation of violence. So peace building always tries on one side to stop the use of violence and on the other side to develop peaceful alternatives to solve a problem.

Peace work includes the ability to understand and to analyse conflicts. In this chapter we offer some analytical dimensions and explanations of conflicts as well as methodologies for conflict analysis useful for fieldworkers and programme planners. As local conflicts are unique, the strategy for transforming them has also to be unique. But the basis of all is to understand them before you can change them.

In this chapter we drew heavily from the book “Working with Conflict, Fisher et al, part 1: Analysis/ Chapter 2 – Tools for Conflict Analysis, 2000” and add Afghan case studies and developed specific questions for people working on the local level in Afghanistan.

3.1 Causes of conflict

Conflict of interests: Wish to achieve something from a particular situation with high compatibility of goals and needs, e.g. to get work, acceptance for role in a community

Example from AFG:

There are 136 villages in a district with only one Clinic where 40-50 patients apply for treatment, mostly women and children, but due to the lack of doctors and medicine only 10-12 people are provided with aid.

Conflict of needs: Around existential things we must have, e.g. food, water, a place to live, and security

Conflict of values: Competition of ideas or moral standards, e.g. by religion, human right standards, and tradition

Conflict of identities: Describes group conflicts, e.g. to be a member of a minority, to be a women, national identity, tribal identity and nationalism

Ideological or worldview conflicts: Competition of political programmes e.g. communism, capitalism, and holy war

Conflicts of esteem and judgement: The judgment of problems and conflict can cause new conflict, when the decision is not accepted from all conflict parties, e.g. the poppy eradication in Afghanistan

3.2 Four dimensions of violent conflicts

Armed violence is intended to deter, coerce, wound or even kill people.

Example from AFG:

While civil war between the different parties in Afghanistan especially around the era of Chilstoon in Kabul, a family wanted to move from this area to another place and on the way they face a group of gunman. The man of the family says hello to one of the gunmen and crosses him. The person beside the gunman stops him and punishes him with (body of rocket I don't know this). Then the man asks why did you hurt me. The gunman says at first 'why did you not say hello to me. If I see your back I will kill you. Then the family escapes.

Psychological violence aims at the minds and hearts and tries to incapacitate the sentimental power of people. Psychological violence is often intended to produce mental suffering or spread fear and hate.

Example from AFG:

During the civil war in Afghanistan between the armed parties many people have been killed, lost their relatives and their physical and their mental materials and some people were moved to other countries. They have been living as an internal and external displaced persons or refugees in a very difficult atmosphere where being alive looks as a gradual death.

Structural violence is indirect, because it is built into social structure and is less visible than physical and psychological violence. Non-equal accessibility for resources (hand over resources), precise planed services (health, education, social and economical) and employment, which caused poverty and shipped into structural violence

Example from AFG:

The three years drought in Afghanistan from 2000 to 2002 caused forced many people to become refugees and created structural violence.

Cultural violence refers to those aspects of the culture that legitimise the abuse of the instrument of violence. Violence is approved in the name of revolution, in the name of religious fanaticism, and in

the name of political ideologies, such as nationalism and communism.

Example from AFG:

The destruction of three thousands year old Bamyán Sculptural monuments has had negative effects on the people of Afghanistan. It is a violation against culture.

(Description: Reyhler: From Conflict to sustainable Peace building: In: Reyhler / Paffenholz, 2001)



Dimension of conflict

Concept: Florian Weigand, ded

Painter: Latif Ghafoori, Sanaye Development Organisation (SDO).

3.3 Range of conflicts

The range of conflicts describes the amount of involved people and their access to influence developments. It could be on the micro level (conflict between people), meso-level (group conflict) or macro level (internal conflict or conflict between states).

Relationship of conflict parties

The relationship of conflict parties can influence the dynamic of conflict. In a symmetric relationship the conflict parties have the same power, so they have to deal more carefully with each other, no one can overwhelm the other. In an asymmetric relationship the more powerful person can influence on the solution for his benefit, because the weaker person can't resist against an unfair solution.

Case 1: Two villages want to use the same pastry so they have to negotiate to find a solution, because in the longer term they have an interest in good neighbourhood relationship.

Case 2: A former commander with soldiers tries to influence a village. Because of the weapons the people are afraid to resist obviously the commander.

Dominant presentation of the conflict

Conflicts can be cold or hot. Children beating each other or a war can be an example for a hot conflict. A couple that doesn't talk with each other or when in a community influential people don't talk with each other could be a sign of a cold conflict. Cold conflict can switch into hot conflict and back again.

Conflict styles

There is a difference between solving conflict by formal means and in a free form, for example, with the help of a Shura or Malik.

3.4 The escalation of conflict

The problem with the escalation of conflict is that, with each level of escalation, whole categories of possible courses of action have to be renounced and one's own behaviour as well as that of one's opponent becomes increasingly restricted. The transition from one level to another can also be represented as a regressive sliding backwards to an even more regressive level.

The escalation of conflicts is dangerous because...

- Conflict can veer out of control;
- Fewer and fewer possibilities for action present themselves;
- Violence is increasingly seen as a possible course of action and is also applied;
- It is no longer joint resolutions but victory over or defeat of the opponent which comes to the forefront;
- Personalisation of the conflict takes place;
- Emotions win the upper hand;
- Destruction and annihilation become the true aim of individual actions.

Thus it becomes a question of presenting the escalation of conflict with corresponding steps for de-escalation. It is necessary to find answers and possibilities for action at every level, which will limit violence or even rule it out completely, but at the same time aim at achieving co-operation and negotiated solutions.

The Nine levels in the escalation of conflict

1. Concretisation

The points of view become more rigid and clash with each other. However there is still a belief that conflict can be resolved through discussion. No intransigent parties or position yet.

2. Debate

Polarization in thinking, emotion and desire: black-white thinking, perspectives from positions of perceived superiority/inferiority

3. Deeds

Talking is useless". Strategy of confronting each other with "fait accompli". Loss of empathy and danger of misinterpretation.

4. Image, Coalition

The different parties manoeuvre each other into negative roles and engage in open warfare. They recruit supporters.

5. *Loss of face*

Public and direct attacks which aim at the opponent's loss of face.

6. *Strategies fir intimidation*

Threats and counter threats. Escalation in the conflict through an ultimatum.

7. *Limited Acts of Destruction*

The opponent is no longer viewed as a human being. Limited acts of destruction as a "suitable" answer. Value reversal: small personal defeats are already valued as victories.

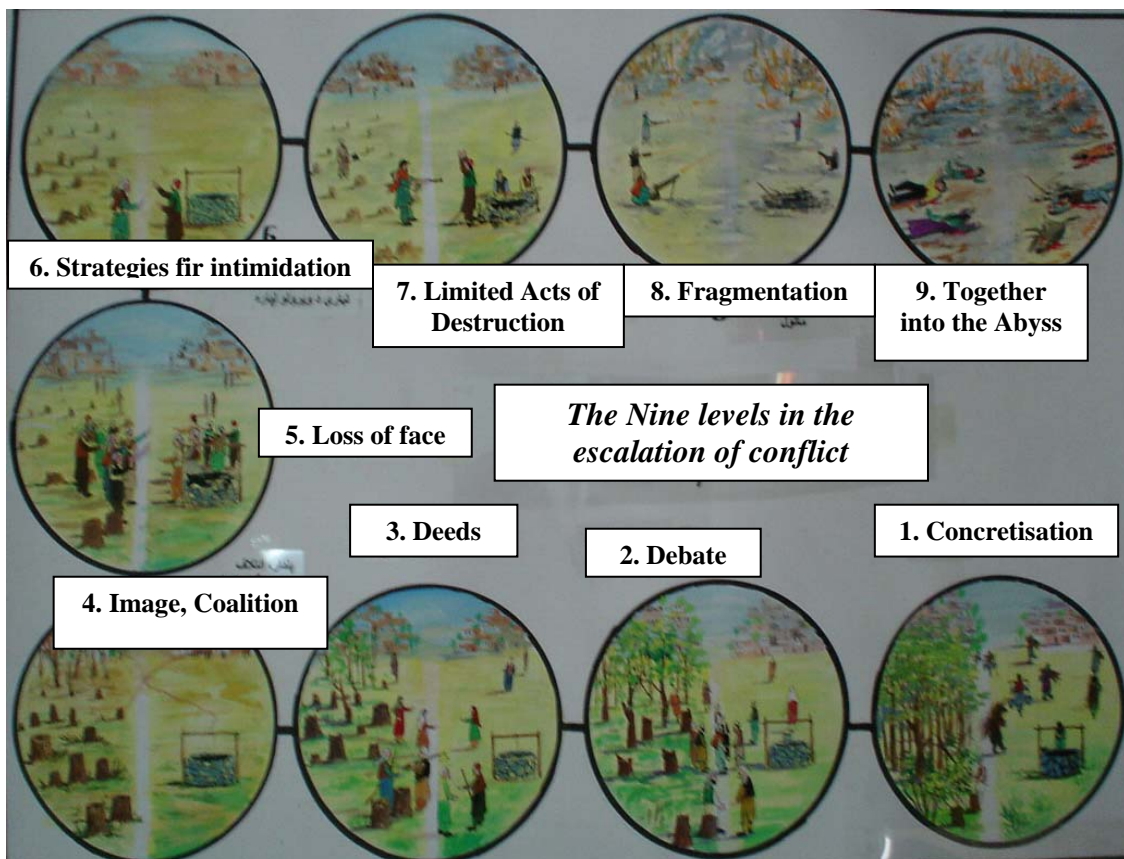
8. *Fragmentation*

The destruction and total disbanding of the enemy system becomes the goal.

9. *Together into the Abyss*

Total confrontation without any let-out clause. The opponent must be destroyed at any price even that of self-destruction.

by Friedrich Glasl, presented in Institut for Peace Education, 2002



Nine steps of conflict escalation
Concept: Florian Weigand, ded
Painter: Latif Ghafoori, Sanaye Development Organisation (SDO).

Example

Escalation – De-Escalation

What escalates?

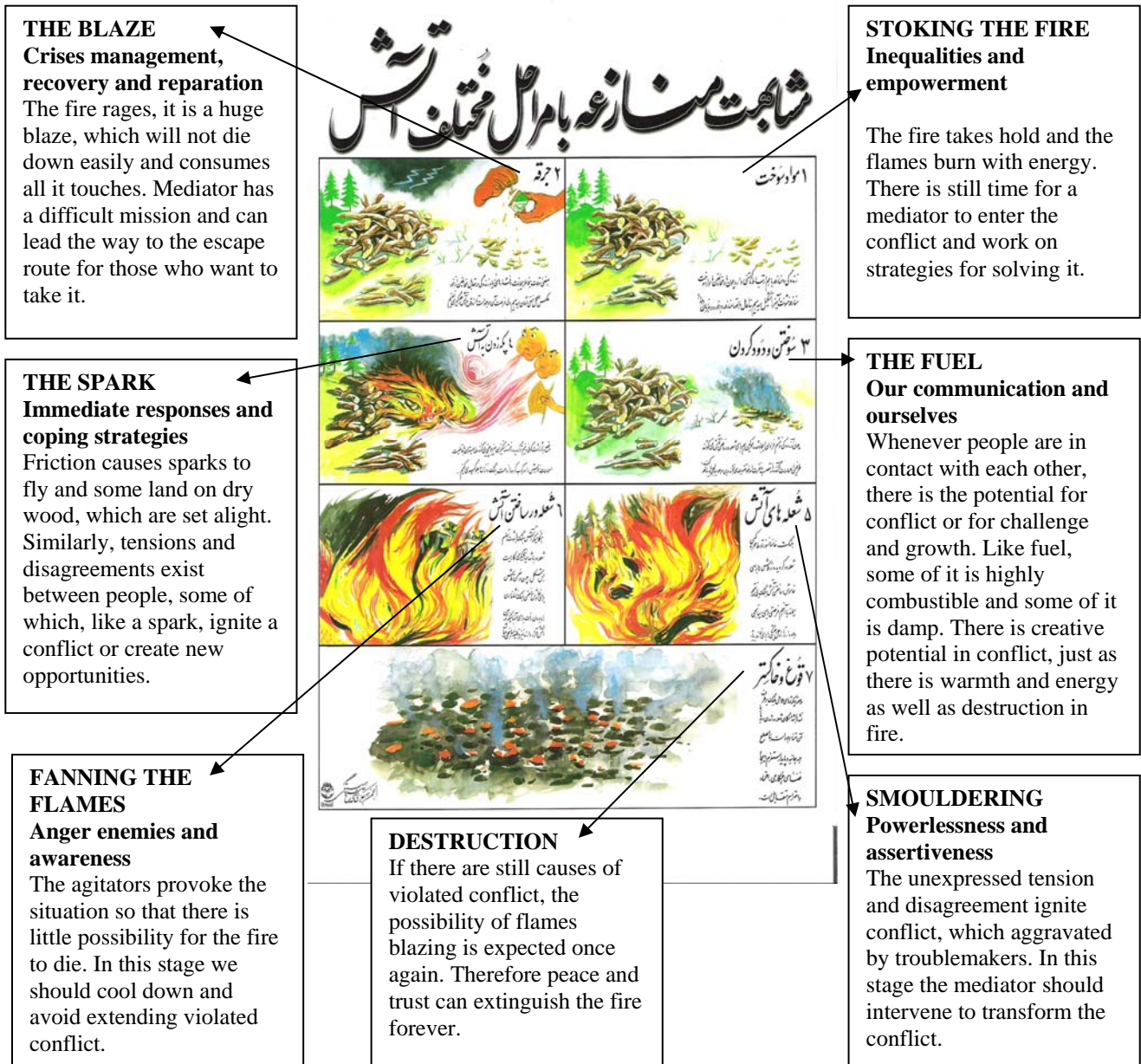
- Inventing facts
- Insulting language
- Undermining the personal integrity of the conflict partner through exposure
- No separation between the person and the subject of conflict
- Power struggle, insecurity about the course of action
- Being reproachful
- Only taking into account one side of the argument
- Existential needs are not considered
- Insufficient knowledge of the law
- Inability to save face
- Stereotypical thinking
- Leaving no escape route
- Flouting unwritten rules

What de-escalates?

- Agreed actions
- Tolerant language
- Personal integrity is guaranteed
- Judging the subject of conflict, but recognising the person
- Guarantee of security
- Being sensitive
- Interests are viewed as of equal importance
- Existential needs are recognised
- Legal norms are respected
- Face can be saved
- Offer of working together
- Search for balance
- Observation of unwritten rules

(Institute for Peace Education, 2002)

3.5 Fire analogue with the conflict situation



How to Use

The facilitators should present the poster after conducting the lamp method.

Lamp Method: There should be two lamps, one of which has fuel and the other empty. The facilitator should ask one of the participants to light both lamps. The lamp with fuel will light, due to a number of factors: such as the presence of fuel, matches and the person lighting the lamp who uses the two important factors but the lamp without fuel will not burn. The facilitator should explain why the lamp without fuel does not burn. At the end participants will realize that troublemakers are like the fuel which causes the lamp to burn. When there is not this factor to cause a blaze in conflict the blaze will be extinguished.

Facilitators can present the poster in group work supporting the lamp method. The participants should read out each stage of the poster with a plenary discussion.

The participants will learn two main points: 1. what are the causes of conflict and how conflict becomes violent. 2. The role of a conflict manager is to transform conflicts.

3.6 Stage of conflict

The stage is a graphic that shows the increasing and decreasing intensity of conflict plotted along a particular timescale. It visualised the stages and cycles of escalation and de-escalation of conflict.

Conflicts change over time, passing through different stages of activity, intensity, tension and violence. It is helpful to recognise these stages and use them together with other tools to analyse the dynamics and events that relate to each stage of conflict.

The basic analysis comprises five different stages which generally occur in the order given here (although there may be variation in specific situation) and may occur similar cycles. These stages are:

Pre-Conflict: This is the period when there is an incompatibility of goals between two or more parties that could lead to open conflict. The conflict is hidden from general view, although one or more of the parties are likely to be aware of the potential for conformation. There may be tension in relationship between the parties and/or a desire to avoid contact with each other at this stage.

Confrontation: At this stage the conflict has become more open. If only one side feels there is a problem, its supporters may begin to engage in demonstrations or other confrontational behaviour. Occasional fighting or other low level of violence breaks out between the sides. Each side may be gathering its resources and perhaps finding allies, with the expectation of increasing confrontation and violence. Relationships between the sides are becoming very strained, leading to a polarisation between the supporters of each side.

Crisis: This is the peak of the conflict, when the tension and/or violence are most intense. In a large-scale conflict, this is the period of war when people on all sides are killed. Normal communication between the sides has probably ceased. Public statements tend to be in the form of accusation made against the other side(s).

Outcome: One-way or another the crisis will lead to an outcome. One side might defeat the other(s), or perhaps they will call a cease-fire (if it is war). One party might surrender or give in to the demands of the other party. The parties may agree to negotiations, either with or without the help of a mediator. An authority or other more powerful third party might impose an end to the fighting. In any case, at this stage the levels of tension, confrontation and violence decrease somewhat with the possibility of a settlement.

Post-Conflict: Finally, the situation is resolved in a way that leads to an ending of any violent confrontation, to a decrease in tensions and to more normal relationship between the parties. However, if the issues and problems arising from their incompatible goals have not been adequately addressed, this stage could eventually lead back into another pre-conflict situation.

How to use

1. Early in a process of analysis, to identify patterns in the conflict. Later to help in the process of strategy building.
2. Analyse stages from the viewpoint of different sides or different parts of an area in conflict.
3. Use a fire analogy, seeing these stages as the increasing and decreasing intensity of fire.
4. It can be used as an analytical tool to identify the situation of now and the time before. Different views of the situation can be discussed. The discussion about possible developments can open the mind for new options.

(Fisher, 2000, p. 19)

Example

Table 3.1: Stages of Conflict

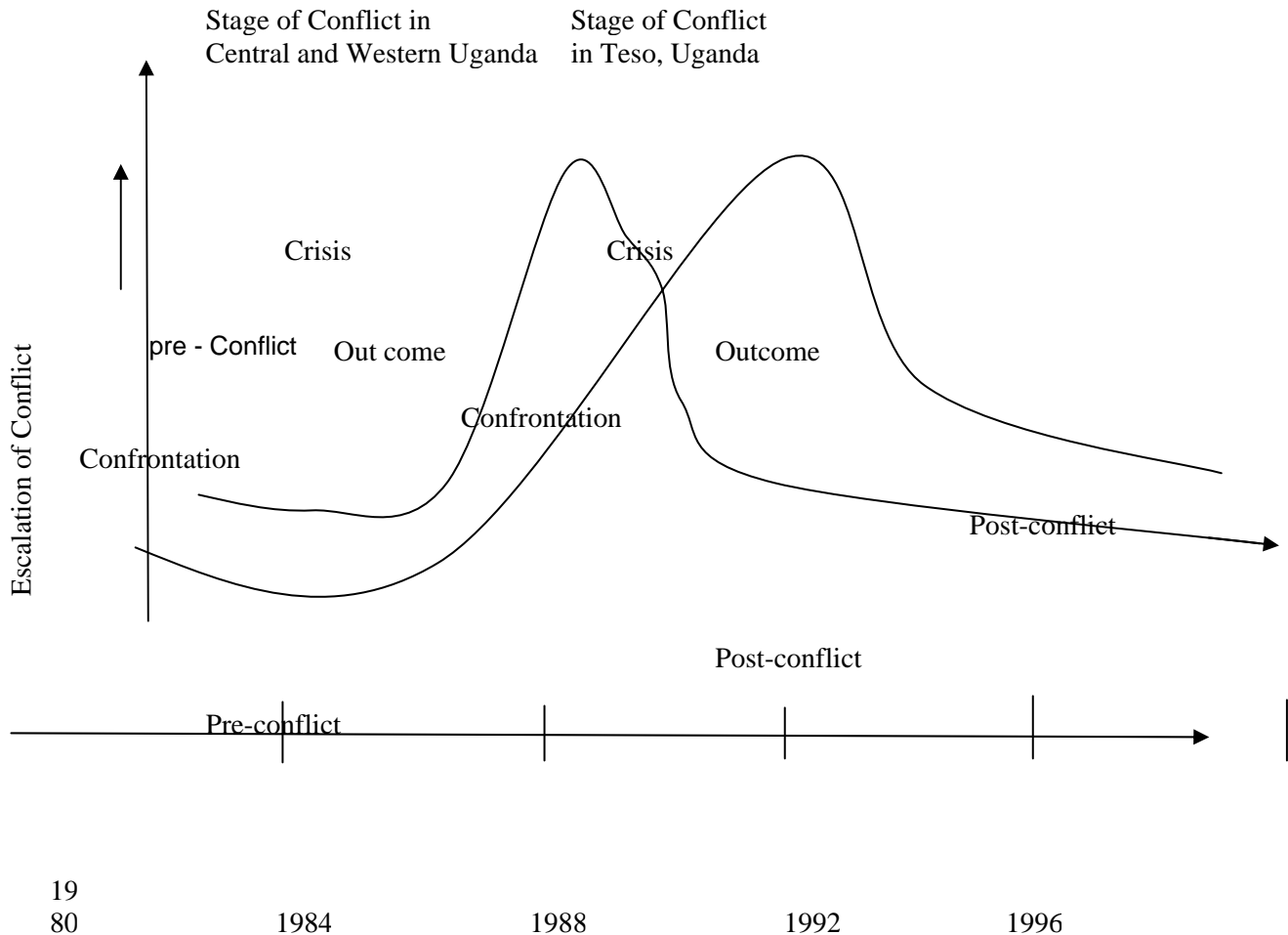


Figure 3.1: Stages of Conflict in Central and Western Uganda

Above is an example of how this tool was used to look at stages of conflict in Central and Western Uganda as compared to stages occurring in the Teso region of Northeast Uganda during the same period.

This example illustrates the fact that the conflict was more intense (and perceived as such) in central and Western Uganda during 1984 to 1986, whereas the confrontation and crisis occurred later (1986 to 1992) in the Teso region of Northeast Uganda. So, while one part of the country felt relatively peaceful, another part was in the midst of violent war in extreme insecurity, and vice versa. This suggests the need to analyse both of these periods in order to understand the conflict from the perspective of both parts of the country.

3.7 Conflict mapping

Mapping is a technique used to represent a conflict graphically placing the parties in relation both to the problem and to each other. When people with different viewpoints map their situation together, they learn about each other's experiences and perceptions.

How to use

Mapping a conflict situation:

1. Decide what you want to map, when, and from what point of view.

Choose a particular moment in a specific situation. If you try to map the whole of a regional political conflict in detail, the result may be so time-consuming, so large and so complex that is not really helpful. It is often useful to do several maps of the same situation from a variety of viewpoints and see how the different parties might perceive it. Trying to reconcile the differing viewpoints in the reality of working on the conflict. It is good discipline to ask whether those who hold a particular view would actually accept your description of their relationship with the other parties.

2. Don't forget to place yourself and your organization on the map.

Putting yourself on the map is a good reminder that you are part of the situation, not above it, even when you analysis it. You, and your organization, are perceived in certain ways by others. You may have contact and relationships that offer opportunities and openings for work with the parties involved in the conflict.

3. Mapping is dynamic – it reflects a particular point in changing situation, and points toward action.

This kind of analysis should offer new possibilities. What can be done? Who can best do it? When is the best moment? What ground work needs to be laid beforehand, what structures built afterwards? These are some questions you should ask as you are carrying out the mapping.

4. In addition to the „objective“aspects, it is useful to map the issues between parties that are in conflict. Why does the conflict exist? These can be put in a box, as we have done in the following examples, or you may have better way of showing what the issues are.

It may also be useful to think about the position of the conflicting parties. What are their views of the other groups involved in the situation?

(Fisher, 2000, p. 22)

Example

Key components for a mapping

In maps, we use particular conventions. You may want to invent your own.

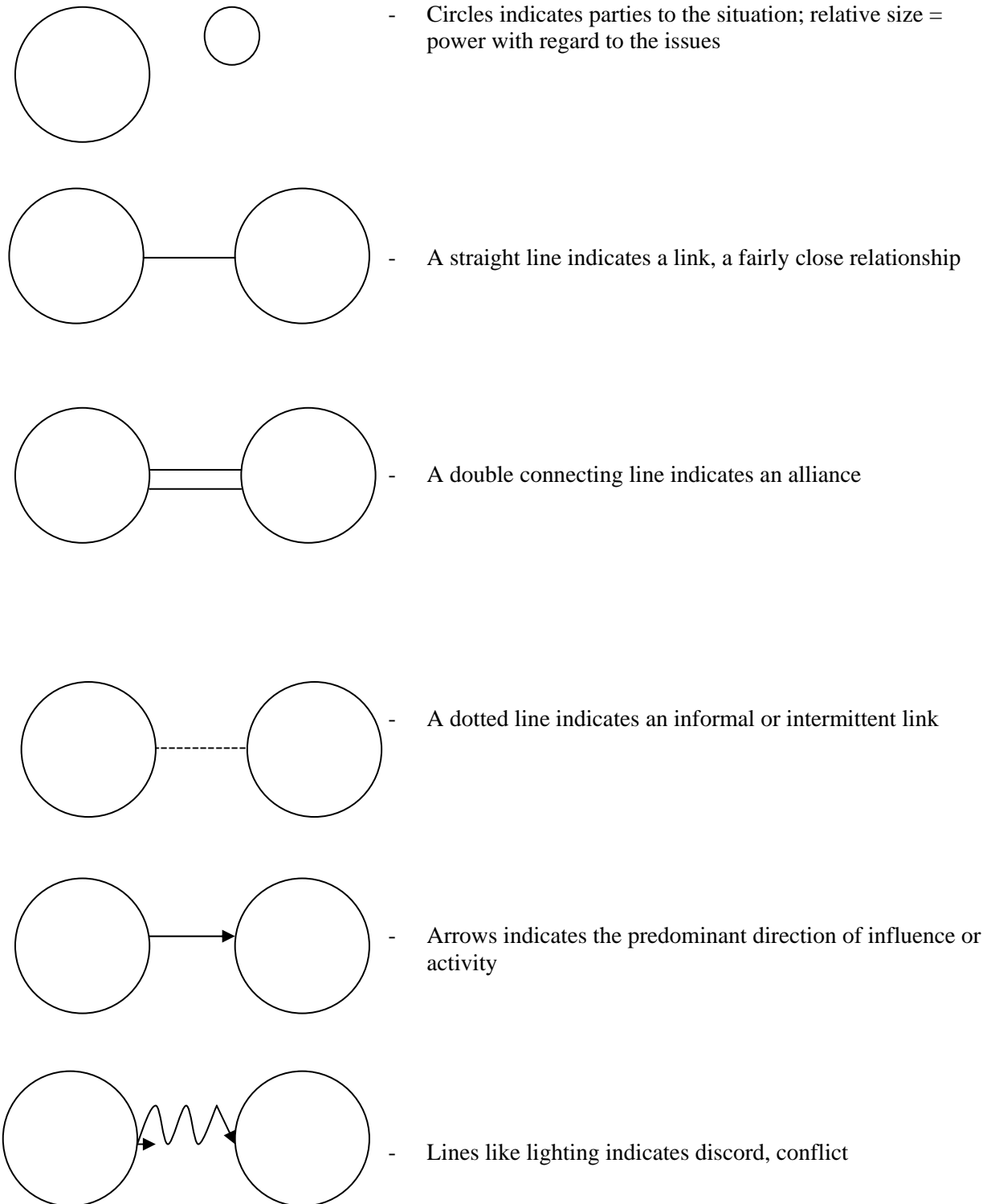


Figure 3.2: Key components for a mapping

3.8 The Conflict Tree

The Conflict Tree is a graphic tool, using the image of a tree to sort key conflict issues. This tool is best used in a group, collectively rather than as an individual exercise. If you are familiar with the “problem tree” from development and community work you will recognize that we have borrowed and adapted this for use in conflict analysis.

In many conflicts, there will be a range of opinions concerning questions, such as:

What is the core problem?

What are the root causes?

What are the effects resulting from this problem?

What is the most important issue for our group to address?

The Conflict Tree offers a method for a team, organization, group or community to identify the issues that each of them sees as important and then sort these into three categories: (1) core problem (2), causes and (3) effects.

How to use

1. Draw a picture of a tree including roots, trunk and branches, on a large sheet of paper, a whiteboard, a flip chart, on the ground.
2. Give each person several index cards or similar paper, with instructions that, on each card, they write a word or two, draw a symbol or picture to indicate a key issue in the conflict as they see it.
3. Invite people to attach their cards to the tree:
 - On the trunk, if they think it is the core problem,
 - On the roots, if they think it is a root cause,
 - On the branches, if they think it is an effect.
4. After all the cards have been placed on the tree, someone will need to facilitate a discussion so that the group can come to some agreement about the placement of issues, particularly for the core problem.
5. An optional next step is to ask people to visualise their own organization as a living organism (a bird, a worm) and place this on the tree in relation to the issues it is currently addressing. Is current work focusing mainly on the consequences, the roots, or the central problem?
6. If an agreement has been reached, people may want to decide which issue they wish to address first in dealing with the conflict.
7. This process may take a long time and may need to be continued in further group meetings.

When to use

With a group having difficulty in agreeing on the core problem in their situation.

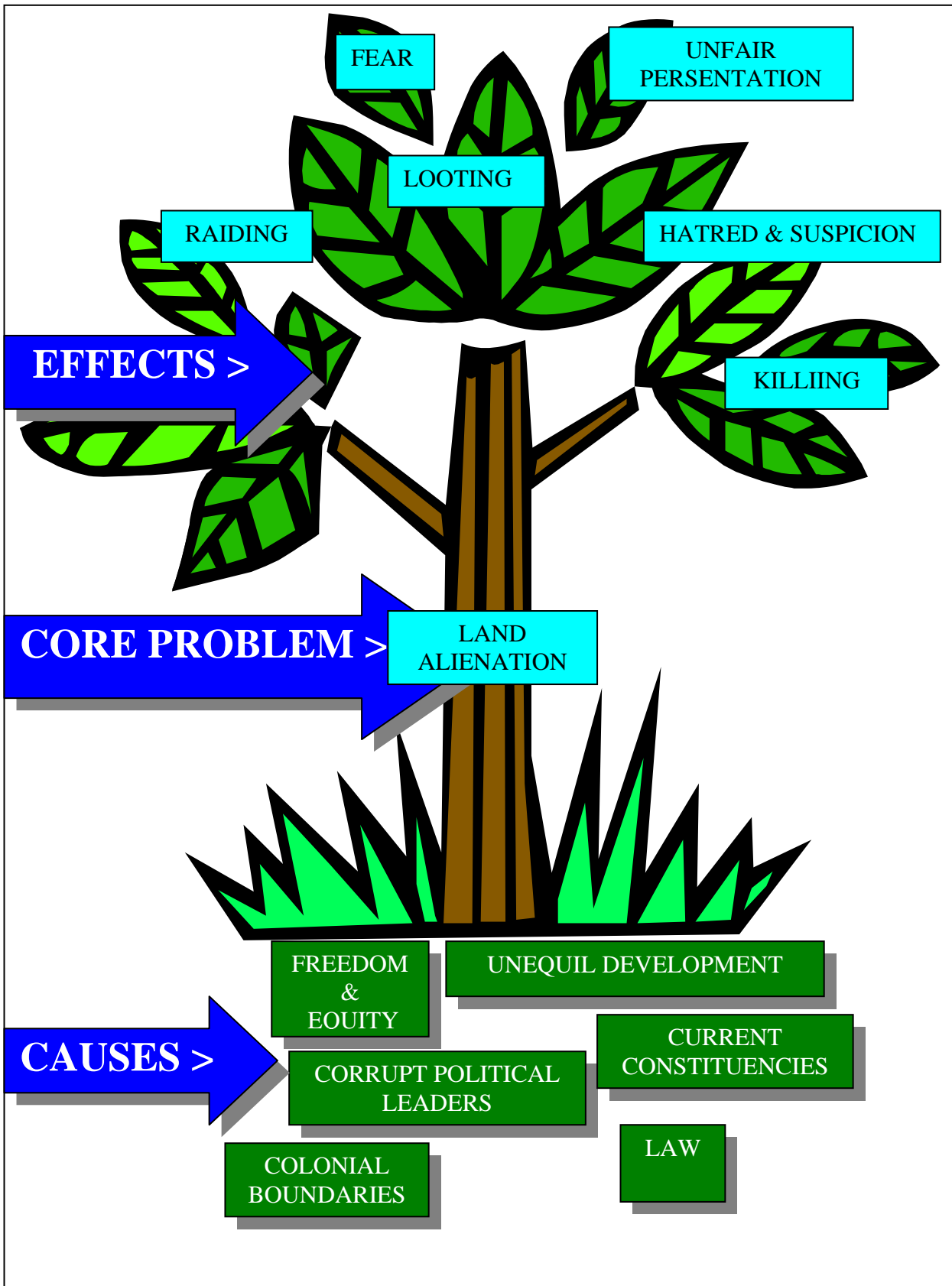
With a team needing to decide which conflict issues they should try to address.

To stimulate discussion on causes and effect in a conflict;

- To help a group to agree on the core problem.
- To assist a group or team to make decisions about priorities for addressing conflict issues.
- To relate causes and effects to each other and to focus the organization.

(Fisher, 2000, p. 29f)

Table 3.2: Example of a conflict tree from Kenya



4. Stakeholder for peace building

Introduction

'Peace and conflict' is done by people, so the analysis of these stakeholders is very important to find out their motivations and reasons for doing one or the other. Chapter 3 offers instruments getting more and systematic background information about the stakeholders.

Peace building is a complex process, so the complexity of actors in this work is high. The graphic of the Multi-Track Diplomacy shows how many sectors of actors have to be involved to achieve a successful peace building process.

People are involved in social and political structures, which challenge or restrict them. With the Multi-level-triangle is it possible to analysis the sphere of influence of a specific stakeholder. With the ABC-Triangle and the Onion, internal processes of a person or specific group relevant for peace and conflict processes could be made visible.

What gives people power, is an important question for peace building for two aspects: What is the power of spoilers/conflict holders? How can stakeholders for peace improve their power by non-violent/civilian means? Networks, alliances and coalitions support each other: this can also be useful for peace building.

For people working for peace building is it very important to have a realistic self-judgement of their role and influence. Otherwise they can harm themselves or others. All mentioned instruments in chapter 3 can also be used for self-analysis.

Much of this chapter is drawn from the book "Working with Conflict, part 1: Analysis/ Chapter 2 – Tools for Conflict Analysis, 2000" Fisher et al, add Afghan case studies and develop specific questions for people working at the local level in Afghanistan.

4.1 Multi-Track Diplomacy

Multi-Track Diplomacy is a multi-disciplinary view of peace building developed from the Multi-Track Diplomacy Agency. It assumes that individuals and organizations are more effective working together than separately, and that ethnic and regional conflict situations involve a large and intricate web of parties and factors that requires a systems approach. Each track in the system brings with it its own perspective, approach and resources, all of which must be called on in the peace building process.

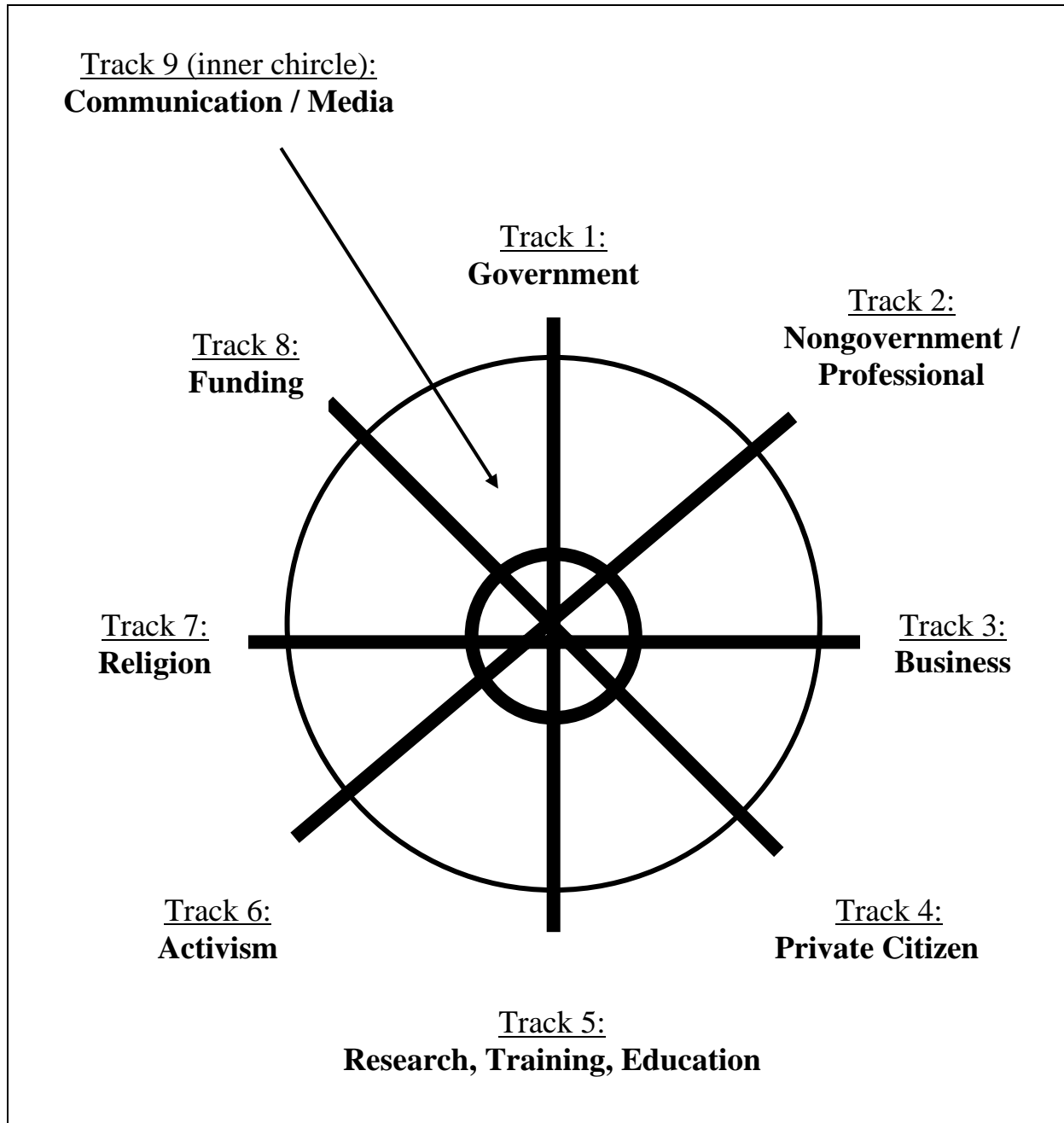


Figure 4.1: Multi-Track Diplomacy

How to use

Exercise: Awareness building

Prepare a flipchart with the graphic and explain the different tracks. Questions could be:

- In which tracks are we working? How strong are we in these tracks? Visualisation by giving points on the flipchart.
- Which tracks are weakly developed?

4.2 The Pyramid

The Pyramid or Multi-Level-Triangle is a graphic tool showing levels of stakeholders. It can be used to analyse peace and conflict stakeholders. The Pyramid was developed from John Paul Lederach with three tracks. For the use of field workers a fourth track is helpful to visualize better their working field and target groups.

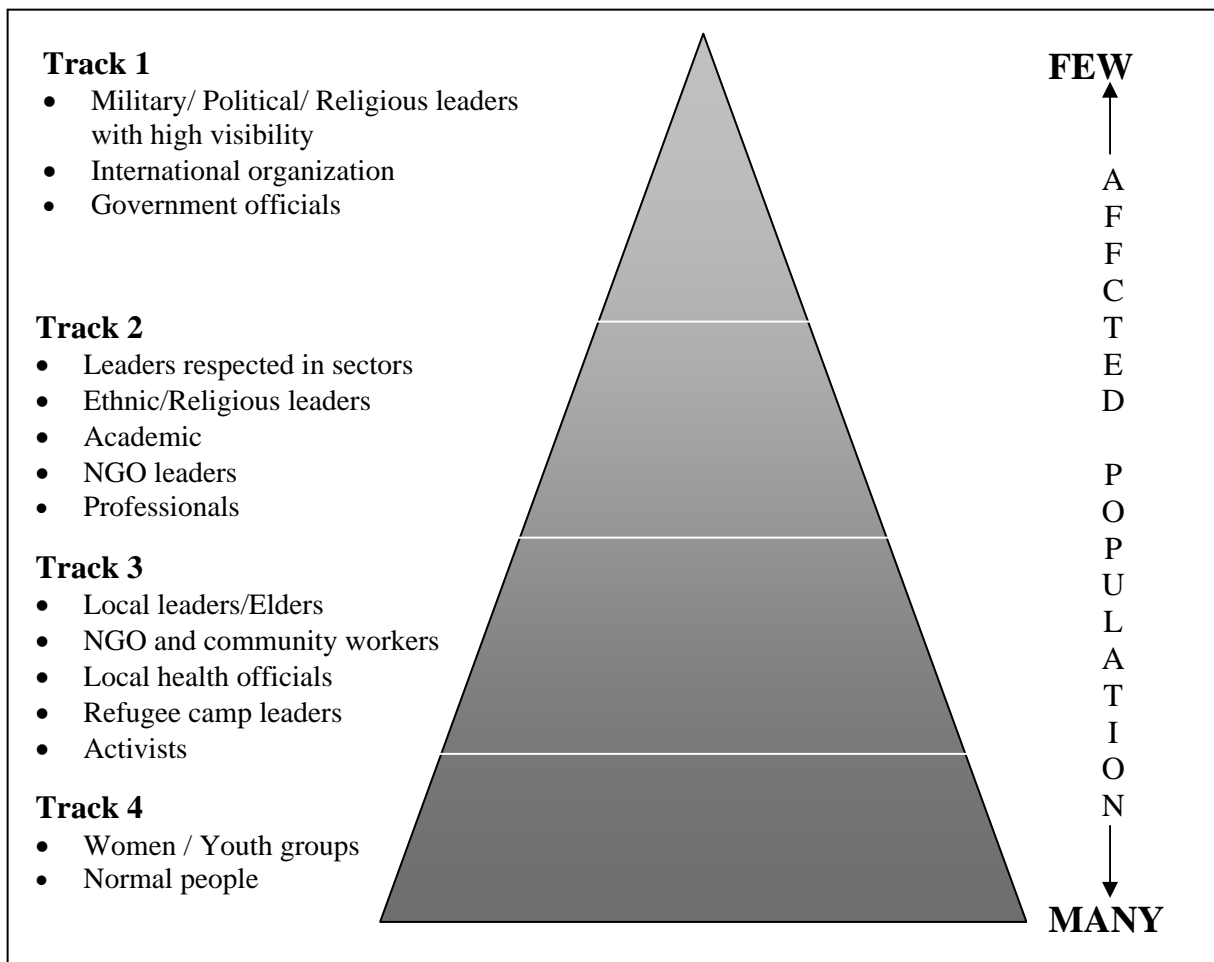


Table 4.1: The Pyramid

As you consider each of the levels in the diagram and relate them to your own situation, you may find that most of your work is aimed at only one level. This can make difficult to bring about change because of the effect of the other levels on your context. This type of analysis helps you to locate critical resource people who are strategically placed and embedded in networks that concern them vertically within the setting and horizontally in the conflict. These are people who have the ability to

work with counterparts across the lines of division; therefore they can be key allies for working within the various levels.

(Close to Fisher, 2000, p. 32f)

How to use

Exercise 1: Awareness building

The Pyramid can explain different level of stakeholders and can be used for awareness building. It is necessary to understand the position of different actors and their level and possibilities to influence a specific situation. We have used four levels, but in your situation there may be only two, or alternatively you may wish to use more than four levels.

Exercise 2: Self-reflection

With the help of the Pyramid you can define your role, the role of your organisation and the role of partners. It can help to identify coalition, alliances and networks and potential ways of influence. (see 3.7 Networks, coalition and alliance)

Possible aspects could be:

- To decide at which level you are currently working and how you might include other levels.
- To assess what type of approach or action is appropriate for work at each.
- To consider ways to build links between levels.
- To identify potential allies at each level
- To reflect own role and possibilities.

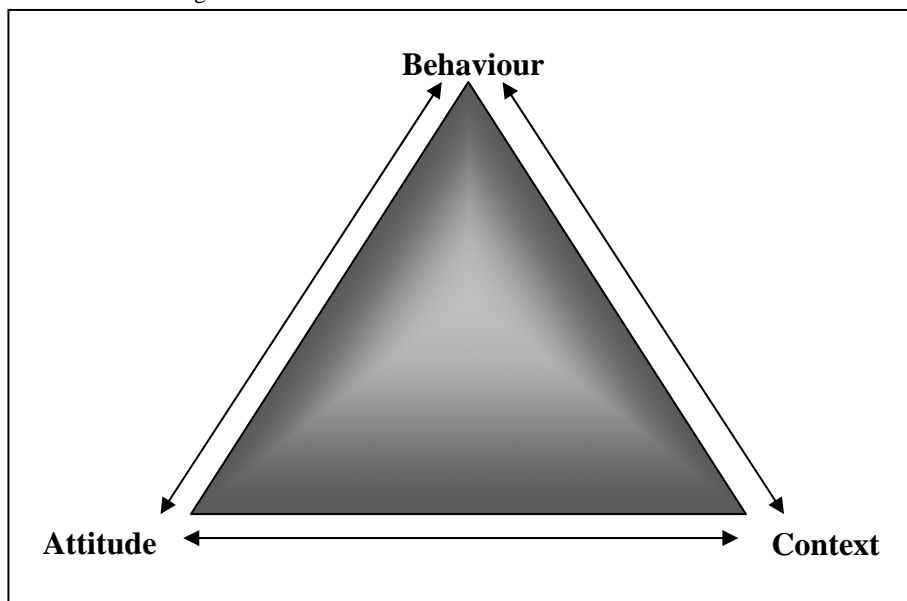
Exercise 3: After a conflict mapping

After a conflict mapping you can analyse the level of the stakeholders in order to identify their potentials in more detail.

4.3 The ABC Triangle

This analysis is based on the premise that conflict has three major components: the **context** or situation, the **behaviour** of those involved, and their **attitudes**. Figure 4.2 represents these graphically as the corners of a triangle.

Figure 4.2: The ABC Triangle



These three factors influence each other, hence the arrows leading from one to another. For example: a context that ignores the demands of one group is likely to lead to an attitude of frustration, which in turn may result in protests. This behaviour might then lead to a context of further denial of rights, contributing to greater frustration, perhaps even anger, which could erupt into violence. Work that is done to change the context (by making sure that demands are acknowledged) to reduce the level of frustration (by helping people to focus on the long-term nature of their struggle) or to provide outlets for behaviour that are not violent, will all contribute to reducing the level of tension.

In a case of any given conflict, different parties have different experiences and contrasting perceptions. For these reasons, they are likely to attribute the conflict to different causes. One side may, for example, claim that the root problem is injustice, while another side may feel that it is insecurity. Each group is focused on the issues that concern it most, and particularly the areas where there is most suffering. All of these causes and issues are real and important, and all will have to be addressed before the conflict can be resolved and the situation improved. Meanwhile, a great deal of energy may go into attacking those who see different causes or concentrate on different issues. One challenge is to try to help everyone involved to see that all the different issues are part of the problem, although certainly some will be more urgent or important than others.

How to use

1. Draw up a separate ABC Triangle for each of the major parties in the conflict situation.
2. On each triangle, list the key issues related to attitude, behaviour and context from the viewpoint of that party. (If the parties are participating in this analysis, then they can each make a triangle from their own perspective.)
3. Indicate for each party what you think are their most important needs and/or fears (see 3.5. Onion) in the middle of their own triangle. This will be YOUR perception.
4. Compare the triangles, you will find similarities and differences between the perceptions of the parties.

Exercise 1: Self-analysis, preparation for an intervention

In using the ABC Triangle it is important to be sure about whose perception the analysis is based upon. You could do the analysis entirely on your own perception of the realities in the conflict if you are closely involved in it. Otherwise, it will be important to put yourself in the shoes of each of the main parties and look at the issues in the conflict as they see it in terms of 'context', 'behaviour' and 'attitude'.

Exercise 2: Information-sharing, conflict analysis, conflict management tool

It is possible to use this analysis in group work with different conflict parties. Each party develops their own ABC triangle. In the next steps the groups share their results and compare the triangles, you will find similarities and differences between the perceptions of the parties

Exercise 3: Next analysis step after a conflict mapping

Develop an ABC Triangle for the most important stakeholder in a conflict situation you identified after a conflict mapping. That can give you hints about entry points for a conflict intervention.

Example

Table 4.2 analyses the tension between rural and urban members of an international aid agency in Cambodia. While the context is similar for both groups they emphasis different things and each views the behaviour and attitudes of the other quite differently.

4.4 The Onion

The figure 4.3 is based on the analogy of an onion and its layers. The outer layer contains the **position** that we take publicly, for all to see and hear. Underlying these are our **interests** – what we want to achieve from a particular situation. Finally, at the core are the most important **needs** we require to be satisfied. It is useful to carry out this Onion analysis for each of the parties involved.

In times of stability, when relationships are good and trust is high, our action and strategies may stem from our most basic **needs**. We may be willing to disclose these needs to others and to discuss them openly, if we trust the others. And through analysis and empathy, they may be able to grasp our needs even before we disclose them.

In more volatile or dangerous situations, when there is mistrust between people, we may want to keep our basic needs hidden. To inform others of them would reveal our vulnerability and perhaps give them extra power over us. But if we hide things from the other side, they are also less likely to be able to grasp our needs through analysis or empathy, as a result of lack of knowledge and because mistrust changes people's perceptions of each other.

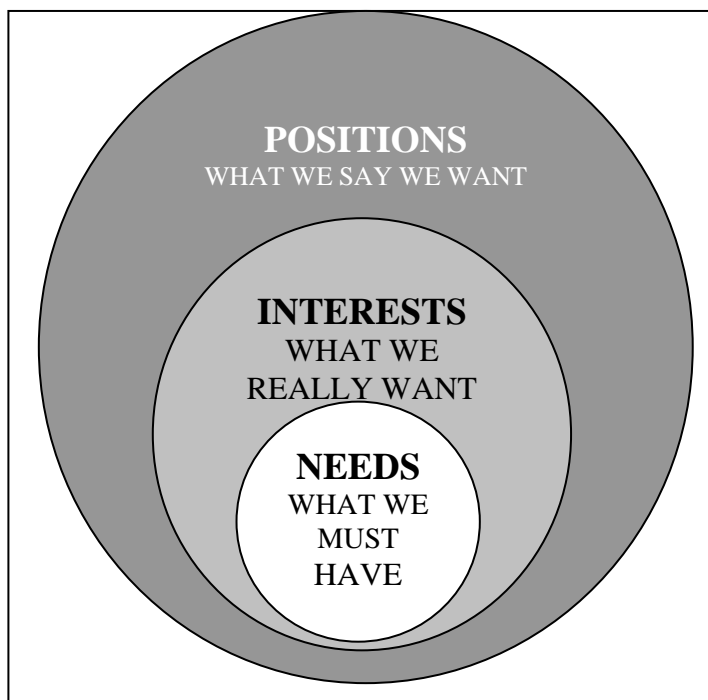


Figure 4.3: The Onion

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

It is easy to see how groups that are locked into defending their position will find it very difficult to find any common ground. This might, then, mean that their actual needs are not met, and are unlikely to be met in the future.

The point of the Onion is to show graphically the possibility of peeling away as many as possible layers that build up as a result of conflict, instability and mistrust, in order to try to meet the underlying needs that form the basic of people's individual and group actions.

A long-term goal is to improve communication and trust to the point where people can reveal their own real needs and also understand and try to meet each other's needs. However, even before this

point is reached people can be challenged to examine whether their actions and strategies are a good way to further their own interests and meet their own needs.

As suggested above, people may choose to reveal more when the level of trust has risen. But, even if they are slow to do this to the others side(s), at least they will gain awareness of the needs that are most important to them, enabling them to identify those interests on which they might be willing to compromise.

How to use

- As part of a conflict analysis to understand the dynamics of a conflict situation.
- In preparation for facilitating dialogue between groups in a conflict.
- As part of the preparation, monitoring or visualisation of a mediation or negotiation process.

Exercise: conflict analysis, preparation for negotiation, self-reflection

This type of analysis is useful for parties who are involved in negotiation, to clarify for themselves their own needs, interests and positions. Then, as they plan their strategies for the negotiation, they can decide how much of the interior 'layers' - interests and needs - they want to reveal to the others parties involved.

Example

The Onion – an example from Chiapas, Mexico

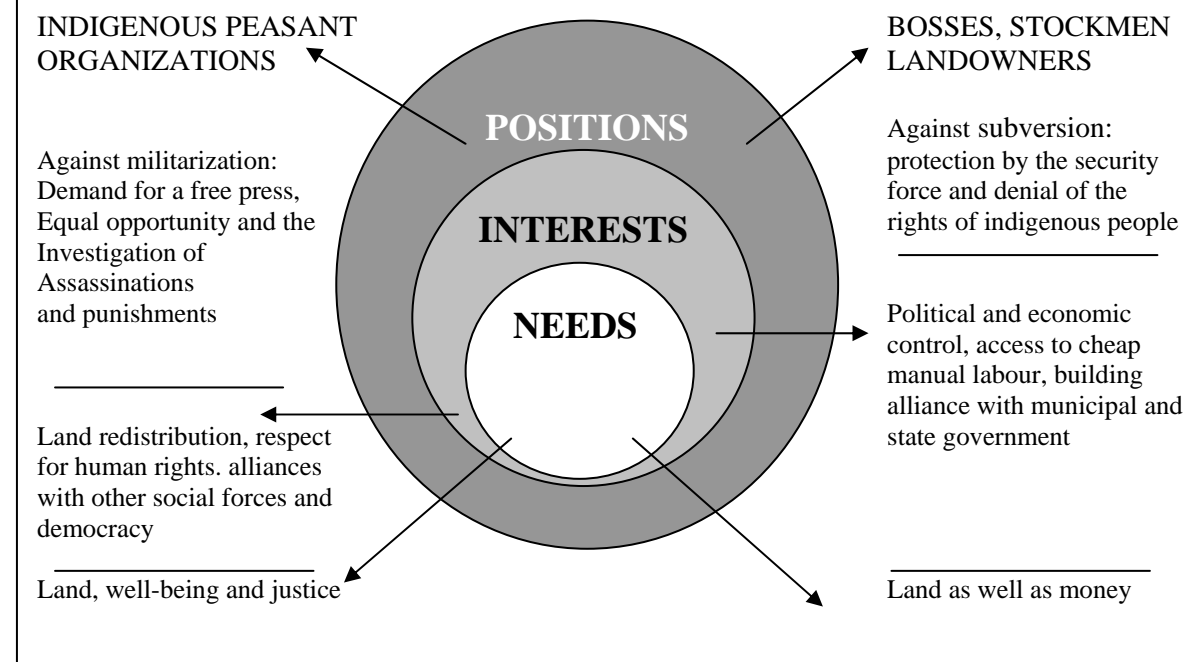


Figure 4.4: The Onion – an example from Chiapas, Mexico

Thus, in the example shown in figure 4.4, one group of people (indigenous peasant organization) has a **need** for land, well-being and justice. Their **interests** are in land redistribution, respect for human rights, alliance with other social forces and democracy. But, because of the crisis in which they are involved, what they express publicly is their **position** - they are against militarization and demand a free press, equal opportunities and the investigation of assassinations and punishments.

The second group of people (bosses, stock-men and landowners) also have a **need** for land, in addition to money. Their **interests** are in political and economic control, access to cheap manual labour, and in building alliances with the state and municipal government. Their publicly expressed **position** is strongly against subversion, protection by the security forces and denial of the rights of indigenous people.

(Close to Fisher, 2000, p. 27ff)

4.5 Power

Power does not exist in a vacuum, as an object or quantity. All power is present in, and based on, relationships: parent to child, government to governed, citizen to fellow citizen, landowners to peasant, employer to employee.

Another quality of power is that it does not always rely on active force. So a parent may listen to a child's plea for more freedom but never discuss it. A government may receive petitions from its citizens but never include their cause on any official agenda. Whoever has control of an agenda has control of the argument, or the absence of it. So communication, anticipation and awareness are in themselves alternative sources of power.

Power can be defined as the ability to have an impact on the world. Power may be seen in different forms:

- Power with – the power, which comes from groups of people acting in co-operation together. Individually, they may be powerless but together; they are greater than the sum of their parts.
- Power to – an enabling power, derived from an inner conviction, acquired knowledge or skill, an investment of trust or assistance from others, or from the ability to use external resources (e.g. money, tools).
- Power over – the power of dominance in which the will of one person or group prevails.

In our society power is usually interpreted as “power over” - the ability some people and groups have to make other people do things they would not otherwise do. However power is not an inert thing that some people just have; it exists in relationship. The power of some depends on the obedience of others. This leads to the question why people obey, why they actively keep systems going with which they may not actually agree.

Sources of power

The sources of power are the reasons why some people obey others, and can be summarised as:

- Legitimacy (democratically elected government/ divine right of kings)
- Habit / social traditions (close to legitimacy)
- Control of information and ideas
- Skills and knowledge
- Physical strength /size (or weapons) - the ability to threaten
- Money, material resources
- “Hench people” who carry out the power-holders’ orders (police army)
- Incentives (money, status)
- Sanctions (fines, prison, death)

- There is also charisma, which may give power to someone who otherwise does not have it, or strengthen the power of someone who has other resources
- A very important source of power is the ability to define reality, to be able to say what the world is like and what people are like.

Some of these sources of power can exert a lot of influence in certain situations:

Authority (or Position): This is the power that an individual or group has by virtue of their role. For example, a man regarded as a 'head of the household' has power over women, children and younger men. This form of power is backed up by rules, norms (accepted behaviours), resources and perhaps a means of enforcement such as police or army. Customary and modern systems often give different degrees of power to particular roles (e.g. elders). Membership of a class, cast or race can give one person power over others in this way.

Networks: 'It is not what you know but who you know that counts.' Social connections are an important source of power. Networking – developing personal contacts-is a key skill and a means of exercising influence.

Skills/Expertise: Technical expertise (e.g. in maintaining computers) and process knowledge (how to get things done) are both power-givers. Without these, organisations and armies fail. Initiatives for change and peace depend on these services being amply provided.

Information: Accurate information is crucial if good decisions are to be made. In conflicts the control and manipulation of information is a major weapon. Those who control, or expand, the flow of information have much potential influence.

Personal Qualities: The power of a personality lies in the combination of attributes such as intelligence, confidence, determination, charm, charisma, energy, sincerity, background, 'track record' of effective work. These can increase credibility and influence in the eyes of others.

How to use

Exercise 1: Analysing power

Try it your self: think of an organization you belong to, for example work, educational establishment, and club. Ask yourself who has power in the organization. Then think about where their power comes from and why others in the organization obey them. How many of the resources of power listed above can be identified in your organization.

Exercise 2: Awareness building

Brainstorming with the people as awareness building for sources of power. Than matching the ideas with categories of power in working groups and looking for gaps. Why is there a gap?

Exercise 3: Awareness building

Working group on categories of power: a) How did this category get its power. b) Looking for examples for these categories.

Exercise 4: Self-reflection

Think about the sources of power that are available to you:

- Could you use these more effectively in dealing with conflict situations?
- Do you feel you are sufficiently accountable for the power that you have and use?

Examples

1. Brainstorming from Badakhshan peace building workshop, dated 12.07.05

- Political power
- Social power
- Economical power
- Cultural power
- Military power
- Legal power
- Physical power
- Mental power
- Skills power
- Technical power
- Communication power
- Security power
- Peace
- Good governance
- Democracy power
- Freedom of speech
- Social justice power
- Media power
- Responsibility
- Development
- National integration power
- Transparency
- Accountancy
- Participation
- Self-confidence
- Disarming

2: Case study

Take the example of a school. Everyone involved in a school has some power to make an impact on its functioning and the people in it. They can do this because they all possess various advantages, or sources of power.

Power holder

The Head

Teachers

Pupils

Perfected

Governors

Older classes

The caretaker

The school secretary

Bullies

Parents

Secretary of state

Sources of power

Social tradition, controls money, gives rewards and punishment, the law, has information, interface with the outside world.

Length of experience, knowledge, socially recognised position, the law and (sometimes) charisma.

Numbers, nuisance value, they are the reason for the school's existence.

Position in the system.

Can hire, fire and expel, vested authority, control of budget size and strength.

The key, controls the environment, knows how things work, (in relation to the children) is a grown up.

Controls information and is a channel of communication size, cunning, intellect, physical strength.

Can raise money, can remove children (the law), cooperation, and can become governors.

The law, inspection, ultimately controls resource, civil services, apparatus.

(Source: Part of Fisher, 2000, p.38ff)

4.6 Networks, coalitions and alliance

There are positive and negative advantages in working together for a cause.

By making ripples, small ripples gradually extend to big circles and then anything can happen. There are three different ways that people/organizations choose to join together for various reasons, for instance, sharing goals or projects.

We work together to increase our power, the capacity of our work, pool our ideas, share skills, resources and commitments. By joining together, people can share the cost of commitment “Little streams join together to make a river”. However, some people can do harm where the aim is to weaken the parties.

Networks often connect individuals.

People usually join networks because of a shared approach or philosophy, or because they do the same kind of work. They expect to be able to learn from each other, and get some support from others in the network. They may do a project together, but more often they meet to share ideas, to provide further training for themselves or others, and to raise public awareness of their work or philosophy.

An example of a network would be the Mediation Network of Northern Ireland. This brings together people who do different kinds of work, but share a commitment to mediations as a way to resolve conflicts. Thus, there are members who are family counsellors, youth workers, social workers, prison board members, lawyers and political scientists. They want the network to help them become better mediators and to provide information to the public about what mediation is.

Coalitions often connect organisations, and sometimes individuals as well.

Coalitions are usually formed around a project or task, because the organizations share a commitment for or against something, and want to work together for a time. The target_issue_is what the members have in common, but they may use quite different methods, or aim for different long-term results.

The Coalition for peace in Africa (COPA), for example: expect to include both individuals and organizations whose focus is work on conflict. Each member does specific work: development: human rights, education, refugee resettlement, and the commitment to each other for the part of the work that involves conflict.

An *alliance* is a link between organisations, which are similar enough in goals, type of work and methods, to decide working closely together on a long-term basis.

COPA and RTC are in a kind of alliance, which signifies shared aims and values, a similar approach and an intention to support each other in various ways. Two organizations in an alliance are likely to expect more of each other than from un-allied organizations and individuals. This can enable them to work together fruitfully, with less competition. It can also lead to disillusionment, if expectations are not met.

(Responding to Conflict, 1996)

“God orders that the relations of both side (like respectful and elders or white-bearded) can mediate to solve the problem and preventing the family from being destroyed.”

Source: “(CPAU: Peace and Islam (in Dari), 2002, p.24) Holly Quran,” Nisa verse” Paradigm5, Genuflect 19.

5. Conflict management styles

Introduction

After analysing conflicts and their stakeholders the next step in peace building is to know more about conflict management styles, before the peace builder or conflict manager starts to intervene.

A simple result of research in conflict management styles shows that with the decision for a specific conflict management style a specific result will be pre-determined. For example, with the decision for juridical procedures the conflict parties stop communicating directly with each other, each lawyer has the goal of achieving as much as possible for his/her client. With a mediation the conflict parties chose to get support to understand each other better and to find a common solution agreeable to both.

In recent years mediation as a conflict management style sounds politically correct, so some people started to talk about mediation as a synonym for all third party intervention. This is not very helpful because it produces a lack of transparency of styles instead of professionalism in different styles. For different conflicts different styles are needed and it is important to be aware of their strengths and weaknesses in designing a conflict intervention process. And to be very aware of the appropriate role of a third party.

The following chapter will give an overview of the differences in non-formal and formal conflict management styles, showed typical personal conflict styles and goes in the details of confidence building, facilitating dialog, negotiation, mediation and arbitration. These non-formal styles are very common and often used by everybody, also in Afghanistan on the local-level.

In this chapter we took over a lot from the book “Fisher et al: Working with Conflict, part 3: Action/ Chapter 6 – Intervening Directly in Conflict, 2000” and add Afghan case studies and developed specific questions for people working on the local level in Afghanistan.

5.1 Non-formal and formal conflict management styles, an overview

Confidence building	Facilitation dialogue	Negotiation	Mediation	Arbitration	Law (local & international law)	Parliamentary action
Non-formal			Non-formal Third party process support	Non-formal law system of qanon and sharia Third party decision making	Legal authority Third party decision making	Formal system of problem-solving

Figure5.1: Non-formal and formal conflict management styles

5.2 People's conflict management styles

In order to deal with conflict successfully, it is necessary to choose an appropriate conflict management style. To achieve this, we must first learn to identify our own and other people's styles of handling conflict. Although other models exist, one possible set of approaches for thinking about conflict styles is briefly mentioned below. People, when using or analysing these concepts, should bear in mind their cultural values and the situation in place.

Controlling

This forceful and aggressive approach is used when conflict and problems are seen as contests to be won or lost. It can escalate conflict when the victim or loser feels hurt and resentful only to hit back at a later date. This technique is also used by parents on their children to protect them from danger.

Compromising

This is a common way of dealing with conflict, where each side gains equal satisfaction. The solution however is short term and could leave parties feeling dissatisfied with a sense of loss, as it closes off the option/desire for a better deal.

Problem-solving

Known as the "win-win" approach where problems are solved by mutual respect and consent. Although this is a time consuming process, it is the most effective way to get fair and lasting solutions with significant gains for both parties.

Accommodating

This style is used when there is high concern for relationships. Disagreements are ignored or smoothed over, points of view are not expressed and peace at any cost is the message. Such people prefer others to control and do not contribute to problem solving.

Avoiding

People use this approach by withdrawing either physically or emotionally from a conflict. This is because they deliberately do not want to get involved or leave the scene in order to punish others. Avoiding can either leave problems unchecked or bear pressure on others to act, both of which has its costs.

(Workshop on working with conflict by NCA, October 1996, p. 28f)

How to use

Exercise 1:

Work in pairs. Decide on one conflict situation to discuss. Person A and Person B use different personal conflict styles in the discussion on the problem. After some time (state a time example) they should stop. They should find out which style the other person chose. Then they reflect on their feelings and experience with 'their' conflict style: What was helpful? What was difficult?

Question for the general discussion: What are the benefit and the weakness of the different style? What sort of problems they can solve?

Exercise 2:

Work with a fish bowl: Everybody has a paper with the name of one conflict style. Two people should start in the middle of the fish bowl with a discussion on 'their' conflict style around a conflict topic given by the trainer. The observers should concentrate on two points:

- Which conflict style is used by each party?
- How these styles dominate the development and the result of the conflict?

Questions for the general discussion: What are the benefits and the weaknesses of the different styles? What sort of problems they can solve?

5.3 Confidence building

Following a period on intense conflict, during which there may have been a lot of violence and suffering, it is difficult for members of opposing groups to trust each other. Negotiations may have brought hostilities to a close and brought about some kind of agreement, but the opposing sides will have learned to fear and distrust each other. They will, in fact, be more distrustful of each other than of strangers. It will be very long time before each side can be convinced that the attitude of the other has changed: change in attitude can only be trusted if there is a consistent pattern of changed behaviour.

Some examples

Imagine an armed rebel group and a government army that have been at war for years. A ceasefire is signed and the two groups stop shooting each other, but both remain fearful and wary. Rather than to expect each side to change overnight and to trust the change in the other side, it is often advisable to move step by step. While the army stops nighttime's patrols, the rebels will stop ambushes. If this goes well, the army will move half its soldiers back to the capital and the rebels will hand in some of their weapons to a trusted party. Next, the army will confine itself to a token monitoring force in this region and the rebels will begin to report to demobilisation centres. At each step, the risk on each side is limited, and a small degree of confidence can be established in the willingness and the ability of each side to change.

Similarly, after prolonged ethnic or religious conflict the groups involved can only build confidence slowly. Imagine that one group has fled in terror – or has been chased away, depending on the viewpoint taken. Perhaps, if the group that has remained begins to repair damaged buildings, some of the displaced will come with an international guarantor to join in the rebuilding. If the area is patrolled by a joint police force, some of the displaced will move back into one neighbourhood. If this goes well, the displaced people who have returned may suggest that their old neighbours from the opposing group should return as well.

Over time people will test each other's commitment, and confidence will grow, with positive results. It is important that everyone understands what is happening. They need to know what is being risked, and what is being built. Once people understand the process, they can discuss the behaviours and interpretations; they can also look for ways to protect the process from elements that want to spoil the intentions of both sides.

Confidence-building as action

Neither of the examples given above should be taken as a blueprint what should happen. But they do illustrate a way of thinking about confidence building, an approach that can help to move from an impossible position to a workable one. The incremental approach is important in simultaneously limiting risk and allowing something new to be built. If things go wrong, it will be more difficult the next time to build the confidence, but it will be possible to try again.

Confidence building depends largely on parties to the conflict making step-by-step moves towards each other's. Outsiders can of course help with this, especially perhaps in the early stages when there is a severe lack of confidence and communication.

It should be clear that building confidence is a long-term comprehensive project. It is not only a give-and-take interaction. An important dimension is the education and awareness-raising it entails. Besides closing gaps between rivals, it challenges commonly held stereotypes among the communities and so contributes to strengthening the social fabric behind the conflict.

In planning and carrying out confidence-building work, consider these questions:

- *Level:* At what level of conflict does confidence-building need to take place? Higher political level or community and grass roots level? (You may refer back to "The Pyramid" in chapter 4.2)
- *Target group:* Who are the people between whom confidence has to be built?
- *Change:* What attitude and behaviour do you hope to change as a result of the action?
- *Challenges:* What are the difficulties you are likely to face? How do the parties (particularly the people you will be engaged with in the process) perceive these? How different (clashing?) are their perceptions? What are their needs? What are their fears?
- *Perceptions of you:* How are you perceived by the different sides? Are you trusted enough to do this work, or do you need to find others at this stage?
- *Advantages:* What people and processes are likely to be allies in helping to build mutual confidence?
- *Risks:* What risks should you be aware of?
- *Making a start:* What is the first step? When? How? (How to develop steps, see chapter 6, Action Plan for conflict transformation)

How to use

Exercise:

Take the examples and discuss them in working groups asking the following questions:

1. What are deep rooted and long-term violent conflicts in our country/ our province/ our district/ our village? (Identify them with a conflict map; see p 3.2, chapter 4)
2. Go through the points above, or chose one or some of the points to highlight your issue.

5.4 Facilitating dialogue

In the process of handling conflicts it is important to be on the lookout for ways of expanding possibilities for dialogue amongst the parties involved. Dialogue is often abandoned too early as emotions rise, and forceful strategies begin to be employed. But eventually the parties will return to dialogue as they try to work out an agreement to end the conflict.

Facilitation of dialogue is a skill that can be especially useful during the stage of confrontation, before the situation has polarised to the point of the crisis. Of course, the application of this skill will need to be adapted to the particular culture and circumstances in which you are working. Facilitating dialogue enables people to share their own views and listen to differing views about a political or social concern, thus gradually moving towards a deeper understanding of their situation. Agreement is not primary aim of dialogue, but understanding is.

Example from AFG:

The Afghan Development Association (ADA), as a neutral party working in Trinkot, where there was a serious dispute going on between rival villages and tribes, was able to bring conflicting groups together to discuss the common issue of cleaning and rehabilitating the canals owned by various rival tribes. Since ADA's first project commenced in 1992, no single incidence between rival tribes has occurred.

Some possible scenarios

There are various situation in which one might want to encourage and facilitate political and/or social dialogue, including:

- Within an existing group, whose members have been hesitant to share their views on a difficult political or social topic with each other, or have discussed these only in a negative or adversarial way.
- Between different groups, when they meet together, sometimes explicitly to share views on a political or social issue, sometimes for another task or purpose, wherever a difficult issue is likely to arise.
- When a political figure or a prominent political critic meets with a group, perhaps expecting that they will not agree with his or her views.
- When political figures with conflicting viewpoints are asked to speak in front of an audience, in a public forum.
- When political figures are brought together to listen to a speaker on a difficult political or social issue and then to discuss their views on the issue.
- In a private meeting between opposing political figures, facilitated by another more neutral person (who may have brought them together).

How to use

Skills in facilitating dialogue

Any effort to encourage conflicting groups to enter into dialogue needs to ensure that it does not increase tensions. The following guidelines are aimed at preventing this.

a. Be clear about your own role and objectives

As facilitator, be clear about what is or is not part of your role. Your role is to assist the process of communication without expressing your own views about the issue being discussed. Your objectives are to provide a setting and an atmosphere in which differing views can be exchanged and listened to honestly but without hostility.

As facilitator you are responsible for the process, but not for the content of the discussion. If you are working as a team of facilitators, then it is important that co-facilitators agree in advance about roles and objectives. It is also important that you explain your roles and objectives clearly to the participants and check that they have understood and agree to these.

b. Help the participants to identify their own objectives

With existing groups, you should try to meet with key people in advance to help them set their objectives. This will make it more likely that groups will 'own' and support the structure and aims of the process. In any case, there should be a brief statement of agreed objectives at the beginning, to remind everyone why they have come.

For example, they may want to present their side's perception, set forth a party position, win votes for an upcoming election, envision the future or give a personal perspective. Is this objective consistent with the aim of other parties to the discussion?

c. Assist participants to agree on ground rules for this dialogue

Help them to set guidelines for themselves which they own and follow during the dialogue. Consider in advance, and make clear, the mechanism for dealing with difficulties.

- How will people signal that they wish to speak, and who will give them the floor? Who will decide whether ground rules have been violated?
- Think in advance about what you, as facilitator, will do in given cases. People may test the limits. How will you respond?
- Are you clear who has set the rules, so that you are able to say that the whole group has agreed them, or that a planning committee decided them?
- Are you willing to discuss the possibility of changing the rules? If so, how? By consensus, or by majority vote, or what?

d. Encourage participants to listen to each other

Political talking seems to include very little listening - it is what some one called the dialogue of the deaf'. While one person speaks, the others prepare what they want to say, and they listen only to contradict each other's arguments.

For change to happen, people must really hear each other, and must feel that they have been heard. As facilitator, you need to have ideas for ways to encourage listening. Some ways in which you might help people to listen to each other include:

- Paraphrasing i.e. checking what people have said, and demonstrating to them that they have been heard - e.g. 'are you saying that.....?'
- Seeking and articulating points in common or differences.
- Asking questions that elicit personal rather than party statements, if the setting permits vulnerability - e.g. 'have you always held that view?' Or 'what experience led you to that?'
- Encouraging responses to feelings and experiences as well as issues- e.g. 'that must have been difficult / painful/ inspiring'.
- Listening to each other's feelings; you need to model empathy yourself and encourage empathy in others- e.g. 'do you see how that would feel to the other person?'

Despite the pressure caused by all the things a facilitator should do, try to focus your eyes and your attention on each speaker, and try to imagine how each listener is coping. Encourage the speaker to slow down, speak more loudly, or define terms, if there is any possibility that listeners might be having problems. If possible, have a co-facilitator who can look after time, process and note taking, freeing you to concentrate on the content of the discussion and the participants.

5.5 Negotiation

Nearly everyone employs negotiation skills in every day life - for example: when deciding as a family where to go on holidays, when agreeing a work plan and setting the allocation of tasks with on colleagues, or when discussing plans with friends and relatives. What we are looking at here is how to apply this every day skill with conflict situation. In such a context, negotiation is referred to as a structured process of dialogue between conflicting parties about issues on which their opinions differ. In most cases negotiation takes place without the involvement of a third party. The purpose is to clarify the issues or problems and try to come to an agreement on how to settle differences. Principally, negotiation takes place between parties either in the early stages of the conflict, when lines of communication have not yet become totally broken, or at the later stages, when parties are attempting to reach agreement on the terms details of a place settlement. In situations in which the level of confrontation and violence makes it difficult for parties to agree to meet up to engage in direct negotiation, a third party may intervene to act as a facilitator in assisting indirect communication, which can prepare the ground for later direct negotiations. As a process, negotiation has several distinct phases, which are described below. For successful negotiation, participants and facilitators may find it useful to follow the guidelines suggested. Negotiation processes are heavily influenced by culture and vary from one place to another. It is your task to separate out these pieces of advice, which are useful, and to leave those, which are not relevant.

How to use

Phases of negotiation

Phase 1: Preparation

- Analyse the conflict situation, perhaps by mapping it (see, 3.7 conflict mapping)
- Research/gather information, as necessary.
- Identify needs and interests of own side and other side(s). (see 4.4 Onion method)
- Consider your preferred options for the outcome of negotiation, as well as the Best Alternative To a Negotiated Agreement (BATNA).
- Make contact with other side(s) and agree on a venue and process for the negotiations, including: ground rules, issues to be discussed, how many people can attend or speak for each side, and whether there will be an independent facilitator.

Phase 2: Interaction

- Upon arrival at the venue, greet each other appropriately.
- Share your different perspectives on the situation.
- Agree a definition of the problem or issue(s) involved.
- Generate options for addressing the problem.
- Evaluate and prioritise these different options, according to the needs and interests of all sides.

- Select, and possibly combine, the best options for meeting the needs and interests of all parties involved.

Phase 3: Close

- Agree on the best options or combination.
- Develop an Action Plan for each party.
- Set a time frame and deadlines for actions.
- Plan for a review of the agreement.

The aim is for a negotiation process in which all parties are committed to achieving a settlement that can meet the legitimate needs of all sides. This does not mean that they need to 'give in' to demands of the other side(s), but it does require a willingness to consider and combine options creatively in the desire to find a solution. If negotiators are representing a larger group, then they must come with a clear mandate from their respective constituencies and a clear process for reporting back and maintaining accountability.

Guidelines for effective negotiation

Listening and communication

- If you want the other party to listen to you, then listen to them first.
- If you want the other party to acknowledge your point, then acknowledge theirs first.
- Present your views as an addition to, not in opposition to, what the other party is saying.
- Ask 'what if' questions and open questions in order to explore possibilities

Relationship building

- Distinguish between the people and their behaviour. Don't attack the person.
- You can influence other people's behaviour by how you behave your self.
- Build trust slowly, step by step, through dialogue and reciprocal positive actions.
- The best guarantee of a lasting agreement is a good working relationship.

Problem solving

- The aim of good negotiation is to change from confrontation to problem solving.
- The prize in good negotiation is satisfying your interests, not obtaining your position.
- If you are feeling stuck with intransigent opponents, try reframing the question to make it a joint problem solving. Get the person to help you understand their concerns.
- Look for low-cost, high-benefit trades. What can you offer that will be of low cost to your side, but of great benefit to the other side?
- Help the party to save face

Successful outcome

If a successful outcome is to be achieved, then a range of different factors are required to facilitate effective use of the negotiation process:

- An intention by all parties to achieve a settlement.
- A willingness to explore options and move off stated positions.
- Power that is sufficient to persuade or to make it too costly not to change, but insufficient to force total surrender.
- Clear mandates from a coherent constituency.
- Mutual recognition as bargaining partners.
- Adherence to mutually acceptable ground rules.
- Acknowledgement of both the legitimacy of difference and the existence of common ground in the relationship.

- A belief that negotiation is the best option available for resolving the differences between the parties involved.
- Sufficient resources to ensure outcomes that do not discredit either the use of the bargaining process or those who are seeking to use it.

A successful outcome will include an agreement which

- meets the legitimate interests of all sides as much as possible and resolves conflicting interests fairly.
- does not damage the relationships between the parties.
- is workable, - that is, the parties must be able to live with it and implement it.
- is 'owned' by the parties - that is, not imposed or manipulated by outside parties.
- is acceptable to all parties' constituencies and has no adverse consequences for the negotiator.
- is unambiguous, complete and sustainable.
- is achieved within an acceptable timeframe.

5.6 Mediation

Mediation, like negotiation, is a skill, which many of us practice, in our everyday lives, but often without calling it mediation. When two individuals have a disagreement and a third person such as a family member or friend intervenes to help them clarify the problem and talk about it rather than fighting over it, this is mediation. We can learn about mediation from real-life experiences as well as through formal training and practice in mediation skills.

When direct negotiations have failed and communication lines between the two sides are broken, there is space for the third party to intervene. The third party may be a volunteer in the process, or a person approached by both parties to take up the role. In some circumstances, laws or systems, e.g. United Nations mediators, may impose mediators. The main principle, however, is that the mediator has to be recognized and accepted by all sides.

Some basic principles for an approach to mediation

- Mediation includes a concern for suffering and a desire to bring a human face into the middle of the conflict.
- Mediators become involved with the attached to all sides, rather than being detached and uninterested.
- All sides must voluntarily agree to participate in the process and must respect the particular mediator(s).
- Mediators must be willing to work with all sides.
- Mediation does not aim to find objective truth, but rather to find an agreed solution that acknowledges and is based upon the perceptions and experience of all sides.
- Mediators guide and control the mediation process but must avoid trying to direct the content of discussions.
- Options for solving the conflict must come from the parties themselves who must 'own' any agreement.

The mediation process

The role of the mediators is to explain the process and guide the parties through the steps outlined here, or a similar process that you established for yourself in your own context. Mediation is usually done in pairs or teams of mediators with the different mediators combining their individual skills and experience, and their differing backgrounds, so that the team is more balanced in relation to the conflicting sides.

Many of the skills and tools already mentioned for facilitating dialogue are useful to the mediator, such as setting ground rules, paraphrasing, empathy and having strategies for coping with strong emotions. Also important is the ability to recognise common ground and possible points of agreement, and to point these out as the parties move into the later steps.

Possible steps in a mediation process

1. *Preparation by mediator(s):*

- Meet with partner mediator(s) to plan a strategy and process.
- Meet separately with conflicting parties to introduce yourselves, explain the process, clarify your role, and get their agreement for you as mediator(s) and to the process.

If and when the opposing parties agree to participate, the following are some possible steps to take when they come together face to face with each other and with the mediator(s):

2. *Opening statement by mediator(s):*

Including:

- Welcome, introductions and words of encouragement to conflicting parties.
- Why are we here? What will happen? How long might this process take?

3. *Conflicting parties committing themselves to the process*

- Commitment to participate and seek a solution.
- Commitment to ground rules, such as no abusive language, no interruptions and so on.
- Commitment of time necessary to complete the process.

4. *Initial uninterrupted statements (stories):*

- Each party, in turn tells their story, including their understanding of the conflict.
- Mediator(s) control the process and time for each speaker according to agreed rules.
- Mediator (s) may repeat or summarize important points, both to clarify accuracy with the speaker and to ensure that the other party has heard the points.

5. *Identifying the issues and setting the agenda:*

- From the statement and stories, clarify issues of disagreement and conflict.
- Agree an agenda listing the issues to be dealt with in the mediation

6. *Direct exchange and generating options:*

- Encourage direct exchange between the parties about their needs and fears on each issue.
- Ask parties to suggest options for addressing or solving their differences.
- Mediator(s) list all options being suggested without judgment.

7. *Building acceptable alternatives:*

- Evaluate alternatives in relation to the needs and interests of both (all) sides.
- Encourage creativity in combining options and seeking common ground.

8. *Finishing an agreement*

- Test and clarify points of possible agreement, i.e. who will do what? Be when?
- Parties decide on the form of agreement (written or verbal) and set a timetable for monitoring its implementation.

9. *Closing statement by mediator(s)*

- Review what the disputants have accomplished and the agreements made.
- Offer congratulations to disputants for successful problem solving.
- Clarify the need for any follow-up activity or further meetings.

Long-term shuttle mediation

When there is a major block in communication, the mediator may need to have repeated contact with the separate sides. This is true in every polarised social and political conflict when there is a complete lack of trust and the parties are therefore unwilling to have any contact with the other side(s). The mediator(s) may guide the separate sides through the mediation process, allowing them to try it out in safety and confidentially, before attempting it with the opponent. In this type of situation, the process of 'shuttling' between the sides may go on for very long time before they are willing to meet directly.

The steps taken by the mediator(s) in this extended process might include any or all of the following:

- Establishing the mediator's credibility through reputation, experience, and concern.
- Demonstrating a balanced approach and a willingness to listen on all sides.
- Analysing and mapping the conflict and identifying possible entry points.

- Building relationship of trust with key people on each side, including groups that seem to be excluded and marginalized, as well as the recognised major parties.
- Interpreting the fears, hopes and intentions of each side to all the others.
- Clarifying misunderstanding of public statements and positions on each side.
- Maintaining a level of confidentiality according to the wishes of individuals on each side.
- Carrying specific messages between sides, when they request it.
- Testing possibilities; collecting and distributing ideas around a broken circle of participants who are not willing to meet directly.
- Helping each side to assess the responses or to predict the reactions from other side.
- Representing the views of an opponent well enough for an individual to 'practise' negotiating through the mediator.
- Encouraging direct contacts and arranging for these to happen.
- Getting out of the way and allowing the sides to negotiate directly.
- Being prepared and willing to be the 'scapegoat' if negotiations break down.
- Allowing the sides to claim any credit for successful negotiation.

Case study for a long-term shuttle mediation

There were two brothers and six sisters living in Afghanistan. They had a very complicated conflicting problem on sharing the inheritance, which was a well-constructed house. They had not been talking to each other for 15 years. Both brothers didn't want to pay their sisters' share but the mediator informed them that according to the Islamic laws & Sharia the sisters are also entitled to inherit. . The mediator did his best and wanted to gather both sides into a friendly and brotherly discussion to solve their problem but both sides would not agreed to sit in a joint meeting.

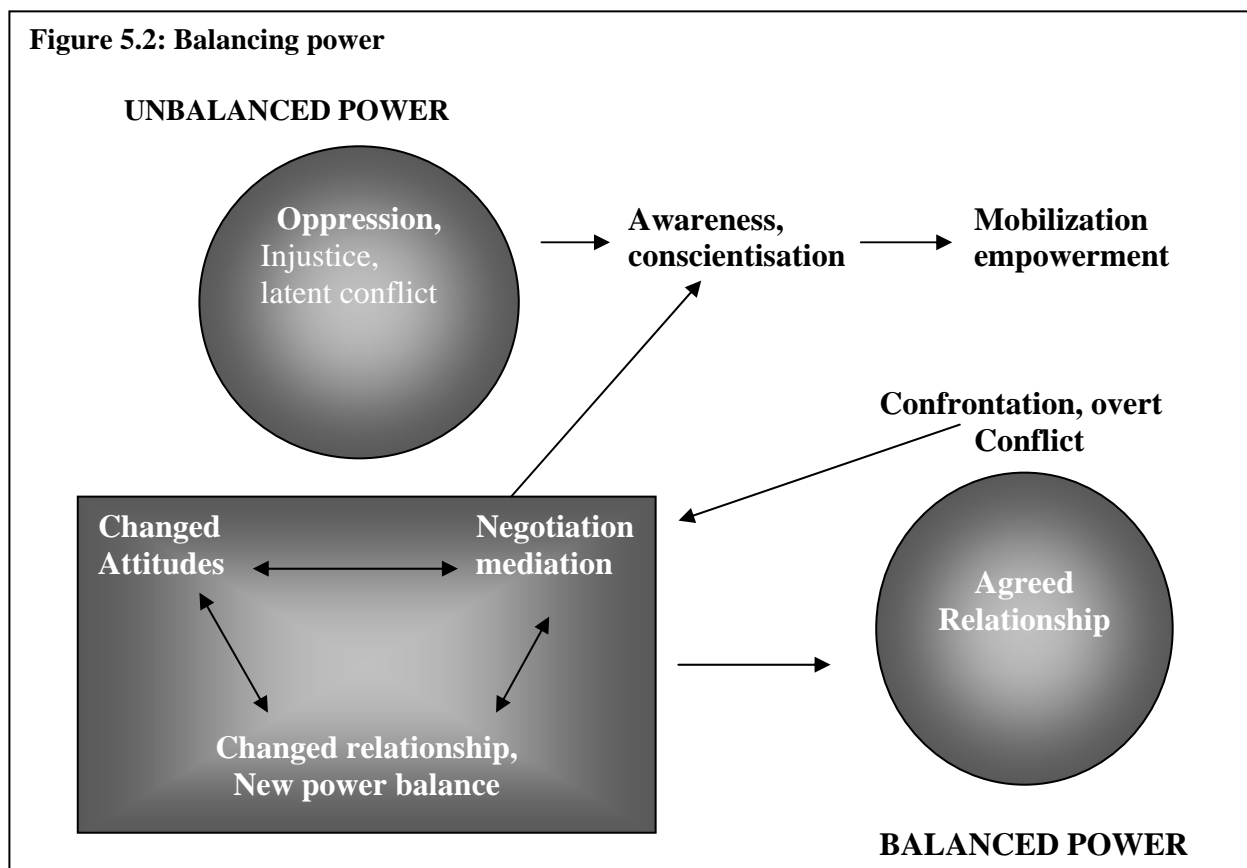
Finally the mediator prepared several separate meetings with both sides (shuttle mediation) and delivered the messages as they were. The mediator encouraged and convinced them to sit in a joint meeting. Finally both parties agreed to have direct discussion and the mediator acted as a facilitator to achieve a permanent resolution, the sisters got their shares and the remainder was very peacefully divided between the two brothers. The brothers divided the house and the ground and are now living side-by-side in a friendly neighbourhood with regular visits between them.

Source: Akbar Sarwari

5.7 Negotiation, mediation and power

Figure 5.2 was developed by Diana Francis and Guus Meyer to set the methods of conflict intervention in the context of the stages of conflict, and power relationships. The movement is from a situation of unbalanced power, which reveals itself as oppression, injustice and latent conflict, to one of balanced power, in which relationships can be established in a mutually acceptable way.

The box highlights negotiation and mediation, which, at the right point, can lead to new relationship and to the changed attitudes that are essential to long-term peace. Where the power of the main parties is unbalanced, however, mediation can sometimes prolong a conflict by encouraging concessions from the weaker party.



How to use

Exercise

Questions: Does this sequence correspond with your experience? Could you imagine or have you experience of what can happen if mediation takes place when the power balance is unequal? What could be done by a mediator to bring an asymmetric relationship into balance? Where is the limitation of negotiation and mediation caused by an imbalance of power in the conflicting parties?

5.8 Arbitration

Arbitrators listen to all sides of an argument and then decide what the solution should be. Sometimes arbitrators fulfil this role by virtue of their position of authority in the community. For example: in many cultures there are traditional leaders or elders who have the authority to intervene in a conflict, listening to witnesses from both sides and then deciding who is right or wrong and what they should each do. In a growing number of countries, organizations have been set up specially to arbitrate, particularly in industrial disputes. In Britain the Advisory, Conciliation and Arbitration Service (ACAS) fulfils this role (among others) at the request of the parties involved, who usually commit themselves in advance to accepting the outcome.

How to use

Exercise 1:

Questions for working groups: Who is using the arbitration style in Afghanistan, on the national, provincial, district and the local level? What gives them the authority/ the permission to arbitrate? What are their sources of power? What are their sanction mechanisms?

Exercise 2:

Analysing my role: To which personal conflict style does the arbitration style fit? When do I get permission/authority to arbitrate as a social organiser/ community mobiliser? Who gives me the authority? What gives me the power? Does this style fit to the working-mandate of the organization I work for?

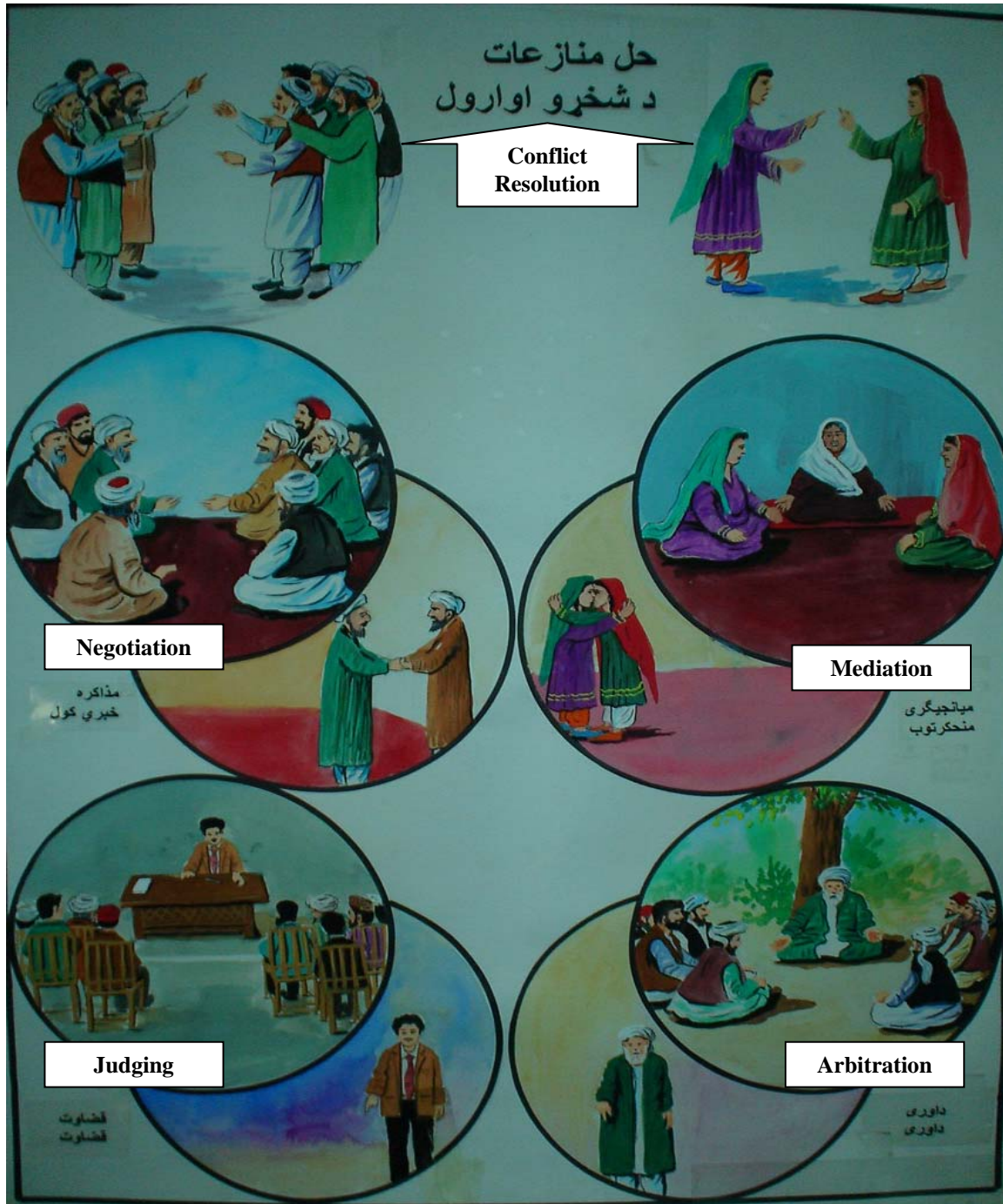
How to use chapter 5

Exercise 1:

Questions for working groups: What are the traditional ways of intervening in and resolving conflicts in your context? Do you see how elements of these methods can be combined with processes such as confidence building, facilitating dialogue, negotiation, and mediation?

Exercise 2:

After the presentation by working groups of each conflict management style you can ask: Can I find this style in my/ your society. Where do I use these styles? Which influential person in your society uses this style? What can I learn from this session?



Conflict management style
 Concept: Florian Weigand, ded
 Painter: Latif Ghafoori, Sanaye Development Organisation (SDO).

6. Steps for peace – Action Plan for peace building and conflict transformation

Introduction

To build peace visions are needed which give activities a direction and give people the power to continue when things become difficult.

Peace building activities on the local level should be planned, implemented, monitored and evaluated as with a project, when they should have a longer-term impact.

Aid and development agencies which decide to work in peace building have to bring relevant elements into their planning and project management tools. Peace building is a new topic, therefore it will take some years to implement all relevant aspects in an organisation in an appropriate way.

This manual on peace building concentrates on fieldworkers on the local level. Chapter 6 will show how they can start with well designed projects in peace building. Commencement is with vision work on peace, developing an Action Plan, reflecting on the acceptance by the people and using reflection methodologies to finalise. In these process methodologies from chapter 3: Analysing conflicts, chapter 4: Stakeholders of peace building, and chapter 5: Conflict management styles will be needed.

To start in a new topic is to be seen as a learning process, as described in Kolbs Learning Cycle (see chapter 1.1). The first step is the experience encountered when beginning a new project. In the second step there is reflection on the experience by monitoring and evaluating the experience. Step three involves forming abstract concepts or perhaps generalising the experience in order to change aspects of the activities in a process of improvement. Step four requires the testing of those changes that will in turn increase experience and thus bring the process back to step one of the Learning Cycle in the continuing spiral of informing experience.

6.1 Vision work “What peace do we want?”

The first step for peace building is to talk about peace. Besides all analytical and technical skills a main source for peace building is to know what peace you and the people want. This long-term vision shared with others can give enough power to resist difficulties and to search for other ways to achieve it. This vision gives you and others a direction for different activities to achieve a shared goal. Vision can provide ideas about how to get back on track if it has been lost. And having a shared vision can give the patience to follow an idea through over a long time when you know achieving the vision may take a long time. Sometimes it needs a generation to get, so you work towards a distant goal. And vision is a shared idea coming from the heart of the people, so vision-work tries to find the ideas of the heart. To work out these aspects it is helpful to start with non-verbal methodologies to encourage ideas and feelings to become visible. Vision work is a good entry point to start in peace building work, because it gives orientation to what the people want, before they start to talk about all the problems they have to deal with and which they want to transform.

How to use

Exercise 1: “Painting peace”

1. Explain the methodology and group work, using one flip chart for four people. Ask them what their ideas of peace and peace building are. They should draw on the flip chart using symbols and pictures to explain their ideas: they should not speak.
2. One group shows their flip to the others. The others start to interpret the message of the pictures.
3. When there are no further ideas, the group of artists should explain the ideas of the pictures. This should not involve discussion. The purpose is to share visions, wishes and ideas.
4. The pictures should be compared to find the shared ideas and locate differences. People should now talk about these points of commonality and difference.
5. The pictures should be hung on the walls of the training room to remind people of their visions.

Time with four working groups: approximately 120 minutes

Materials: Flipcharts, coloured pencils

Example: Picture of Vision work - painting

Exercise 2: “Presentation of vision”

1. Explain methodology and group work, which should be of people from different organisations and sex. There are no working teams.
2. Working for peace: group work
 - ‘Imagine you are on a phantasy trip. Ask yourself what realistic goals you want to achieve in a year.
 - Feel you reached these goals: describe them from that point where you can imagine in colourful and meaningful pictures, speaking from all your senses. Use simple words, use symbols, speak about feelings, explain your role. Do not talk about unrealistic things.
3. Combine the visions in the group: Prepare a speech for the headquarters to explain what you have done in the communities using colourful language.
4. Present the speech to the general meeting at headquarters one/two/three years later. Each group has eight minutes for the presentation.

Time with three working groups: around 130 minutes

Materials: Flipcharts, coloured pencils

Example: Picture of vision work - presentation



Vision of peace

Concept: Florian Weigand, ded

Painter: Latif Ghafoori, Sanaye Development Organisation (SDO).

6.2 Action Plan for peace building

The following chart gives an overview of the steps to be taken to bring an idea to action.

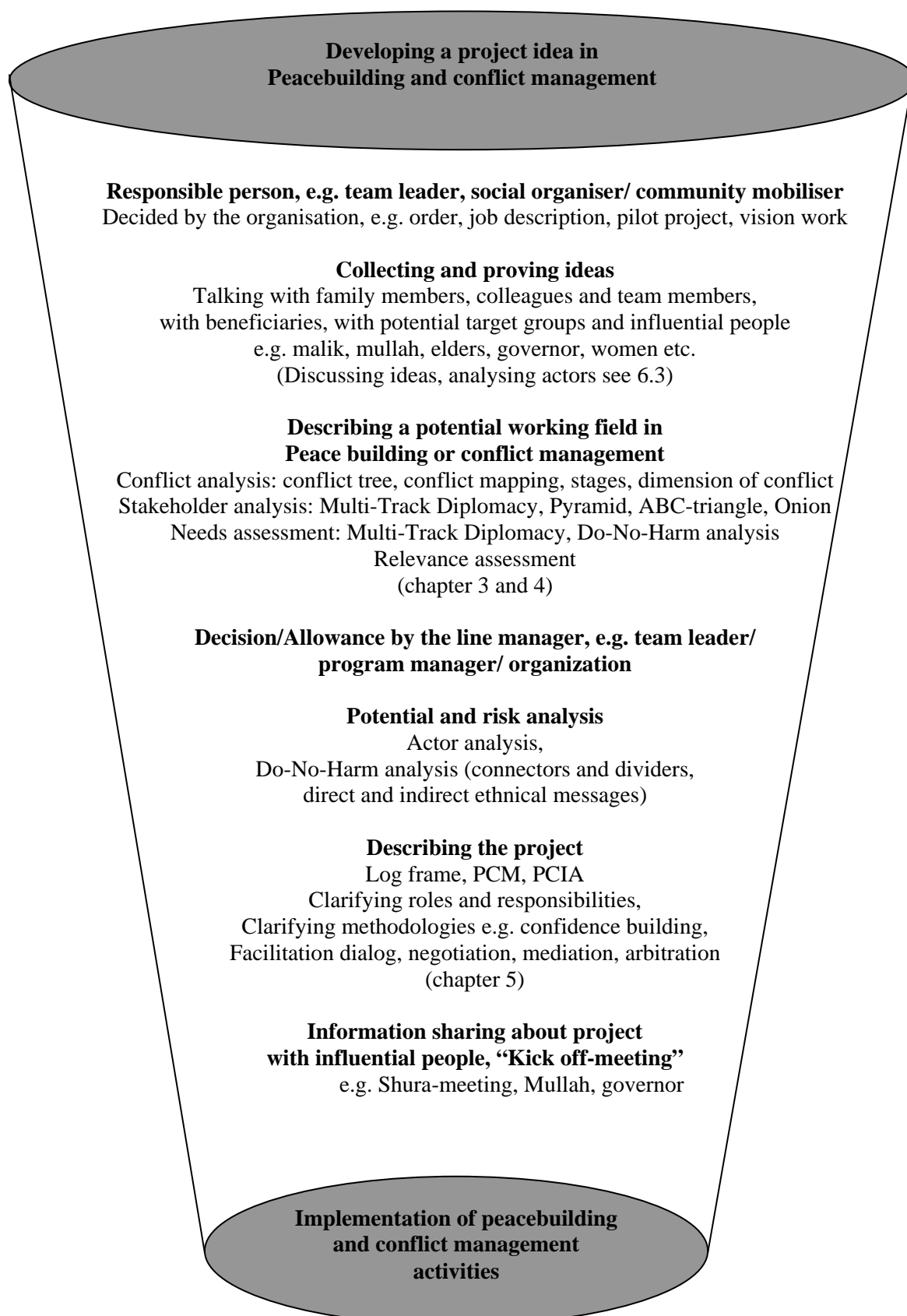


Figure 6.1: Action Plan for peace building

How to use

Use the Action Plan as a 'to-do'-list and develop ideas along the mentioned steps.

6.3 Analysing actors

To improve an idea and its potential to change, sometimes it is necessary to analyse carefully the supporters and the opponents. The following chart gives an overview of specific types of actors. This is one of the steps at the beginning of an Action Plan.

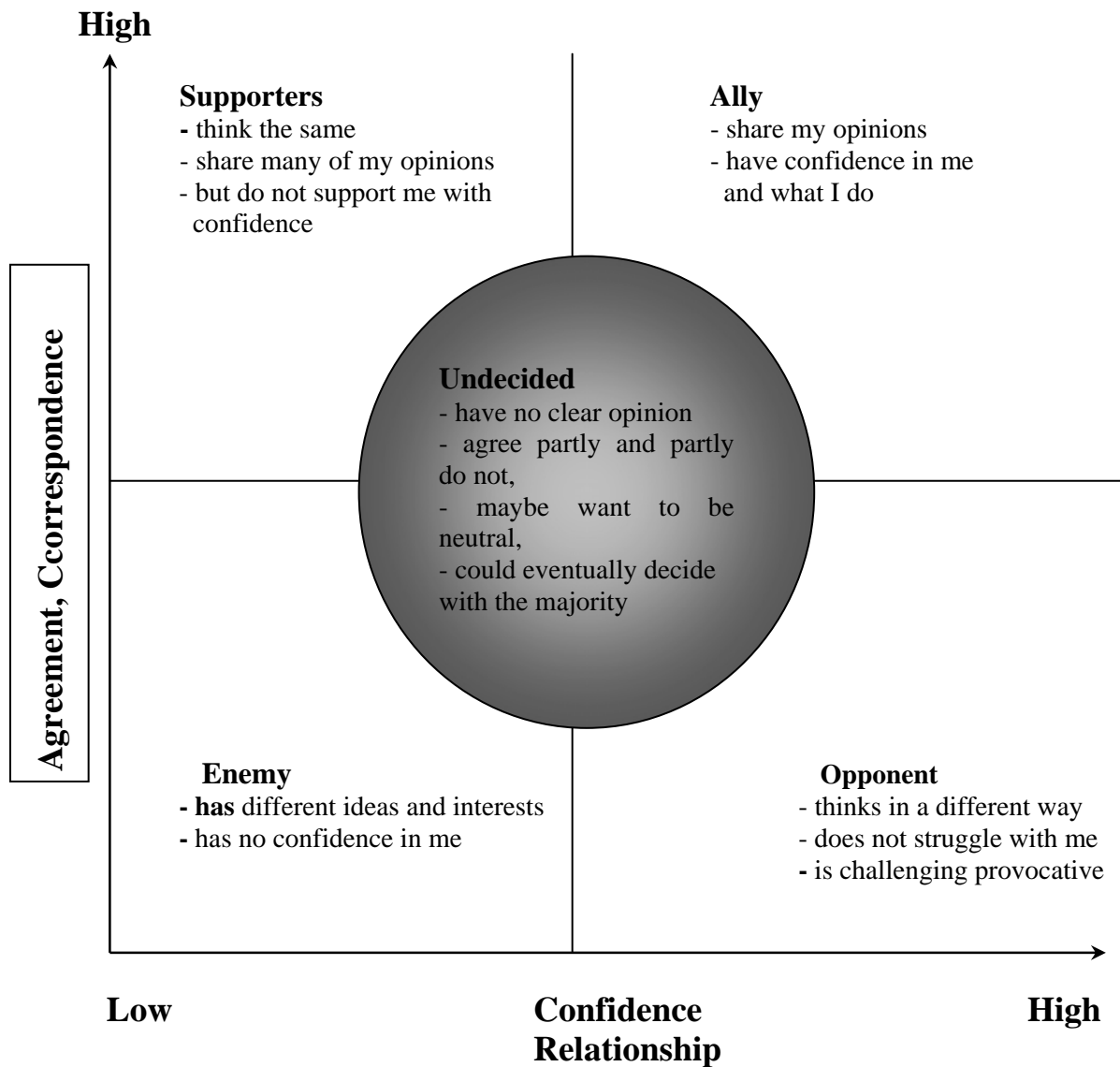


Figure 6.2: "Mitspieler und Gegenspieler eines Veränderungsvorhabens", TRIGON, 2004, translated by Cornelia Brinkmann

How to use

1. Sit down and think about the people and groups who will be influenced by your ideas. List the actors in the chart.
2. Start to talk with allies about your ideas and the chart. What are their opinions? How could you improve your idea? How do they analyse the potential roles of the opponents? With which activities could you best begin? Who should be informed in advance of your plans?
3. Do a stakeholder analysis of the opponents e.g. with the ABC-triangle or the Onion.
4. Define with whom and how you could best start to work in the field of peace building or conflict management.

6.5 Reflection and evaluation

The experiential Learning Cycle from Kolb (see chapter 1.1) includes a period of reflection to follow the concrete experience. The results of these reflections are the basis of the next steps of conceptualisation and the design of the next active experience. Therefore reflection of experience is a basic tool for learning from experience and for improving subsequent activities on the local level.

In the project management tool, the systematic reflection of experience is called evaluation.

The handbook “Working with Conflict” worked out the following fundamental questions for an evaluation:

- What is the overall vision behind this project or action? Is it a shared vision?
- What are the goals? Whose goals are they? Are they being achieved?
- Are these the goals that ought to be promoted? Are they appropriate to the situation?
- Are the structures in place to support the work? Do structures at different levels work well together?
- What are the objectives of the specific project or action?
- How is this project or action contributing to the overall peace process?
- Is this intervention making any difference? What difference is it making?
- Are the changes that have so far been made positive or negative, or are there some of each?
- Would these changes have occurred without this intervention?
- Are there other factors, or other stakeholders, contributing to the changes?
- What is the impact of this project on the community as a whole and on different individuals within it?
- Are there unanticipated impacts? What are these? Are they positive or negative?
- Is the programme cost-effective? Is it worth the investment of funds, resources and time?
- What does success mean for the different stakeholders or constituencies?

(Fisher 2000, p. 157)

Reflection and evaluation in a conflictive context is very sensitive, because the interpretation of the result could be very diverse and could cause conflicts. In crisis and conflict areas peace building and conflict management is often only possible in a confidential atmosphere. Documentation could interfere with such a process. Therefore the reflection processes and evaluation should be designed carefully as part of the peace building process. Nevertheless it is very important for a peace builder to organize a reflection and evaluation process in order to learn from experience, especially from those with difficulties.

At the very least each organisation and each peace builder has to develop its own set of reflection and evaluation methodologies. Peace building and conflict management should be a part of evaluation in the project management toolbox of organisation.

Social organiser/ community mobiliser has to develop simple tools, which are also understandable by illiterate people.

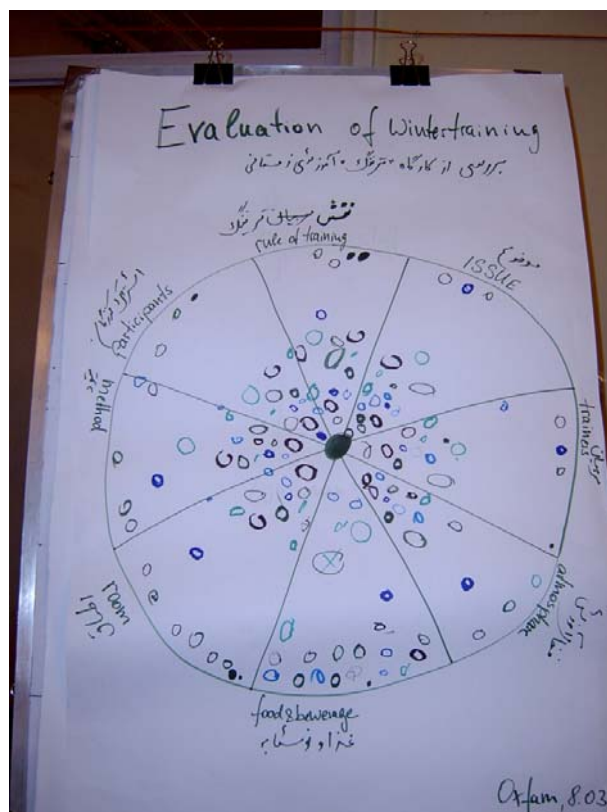
How to use

Typical methodologies to reflect and evaluate peace building activities are:


- Interviews
- Case studies
- Observations (open or structured)
- Checklists
- Measuring methodologies
- Questionnaires
- Reports
- Lessons learned documents

Examples

Example 1: Evaluation cycle



Example 2: Peace building questionnaire in English
 (See Appendices: Draft version of a questionnaire)


 Governance and Peace Building Project
Oxfam Afghanistan
 Development Research & Policy Centre

Governance and Peace Building Training Programme 2005
Faizabad

Peace building questionnaire

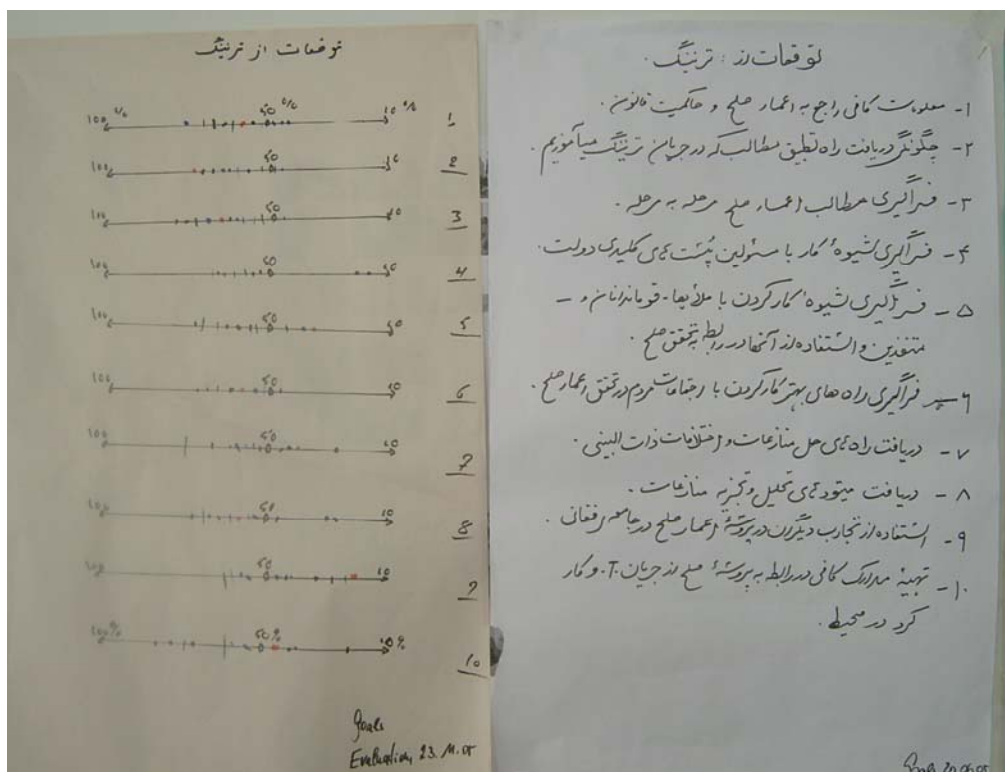
1. My target group in peace building were

	Number of persons	Number of clusters target groups	their response was					
			very good	good	acceptable	fair	bad	apparent
1.1 my line manager			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.2 social organizer/ community mobilizer			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.3 other colleagues in the office			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.4 in the family: husband			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.5 in the family: wife/ wife's			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.6 in the family: children			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.7 in the family: sisters or brothers			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.8 neighbours			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.9 female: in private session			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.10 female: literate			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.11 female: illiterate			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Example 3: Scale to evaluate goals

In the beginning of the training the participants should develop their learning goals for the peace building training. In the first step after working groups the goals for the Governance and peace building training include nearly the whole working programme from “poverty reduction” up to “peace in the communities”. As a result of a joint discussion with the trainer the following points were agreed as realistic goals for peace building training:

1. Learning peace building and understanding the rule of law
2. Learning the process of conducting peace in our society that I learn during attendance in this workshop
3. Learning peace building step-by-step
4. Learning the methods of working with governmental authorities regarding peace building
5. Learning how to work with Mullahs, commanders and influential men and how to get the advantage of that to build peace effectively
6. Learning effective methods to build peace in various societies
7. Learning and finding different ways of transforming conflict and internal disagreements
8. Learning several methods of analysing conflict
9. Learning others' experiences in peace building process in Afghan society
10. Collecting and preparing enough handouts in peace building process and learn the usage of them in our society.



Appendices

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Training Institutes for peace building

INCORE, Londonderry, Northern Ireland, UK, INCORE@incore.ulst.ac.uk, www.incore.ulster.ac.uk
Offer trainings in peace building

Institute for Peace Education, www.friedenspaedagogik.de
Offer an online teaching course for peace education with material around “International Decade for a Culture of Peace” and UN-Resolution “Culture of Peace”

International Civilian Peace-Keeping and peace building Training Programme (ITP)
Austrian Study Centre for Peace and Conflict Resolution, itp@aspr.ac.at, www.aspr.ac.at
Offer several times in a year two-week basic trainings and additional specific trainings in the field of peace building for practitioner from the macro to the micro-level.

Responding to Conflict, Birmingham; UK, enquiries@respond.org, www.respond.org
Offer a 4-month international training course in peace building for practitioners from crisis areas

TRANSCEND, Romanian Peace Institute, training@transcend.org, www.transcend.org
Offers different trainings in Peace building, Conflict transformation and Post War Rebuilding, Reconciliation and Resolution, International training programme for Practitioners, Policy Makers, International and National Agency Staff and NGOs working in Peace building, conflict transformation and post-war recovery.

Abbreviations

AAD	Afghanaid
ACSF	Afghan Civil Society Forum
CDA	Collaborative for Development Action
CPAU	Cooperation for Peace and Unity
CSO	Civil Society Organisation
DNH	Do No Harm
NGO	Non-Governmental Organisation
NSP	National Solidarity Programme
OGB	Oxfam Great Britain
PCIA	Peace and Conflict Impact Assessment
PCM	Project Cycle Management
PRT	Provincial Reconstruction Teams
SDF	Sanayee Development Foundation
UNAMA	United Nations Assistance Mission in Afghanistan

Draft version of a questionnaire

Governance and Peace Building Project



Oxfam

ded

Deutscher
Entwicklungsdienst

Afghanaid

**Governance and Peace Building Training
Programme 2005**

Faizabad

Peace building questionnaire

DRAFT VERSION

Cornelia Brinkmann, peace building advisor

10. November 2005

How to use the questionnaire

Dear participants of the peace building training,

On the following pages you find a questionnaire with the goal to get information with which target groups you started to talk about peace building and which were your main activities in peace, peace building and conflict management. This information is important for Afghanaid and Oxfam, because it gives them the opportunity to see how you started to work in the field of peace building. This will support them in their decision-making process as to what role peace building could play for the future.

Please first read the introduction on how to fill out the questionnaire. You need around 30 minutes to complete the questionnaire.

1. Here is an example

		Their response was						
1. My target group in peace building was/were	Number of persons	Number of indirect target groups	very good	good	acceptable	fair	bad	opposed
1.1 my line manager	1	5	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 X <input checked="" type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>

In the column “number of persons” you note the amount of the people you talked to directly. In this example you talked with 1 line manger.

In the column “number of indirect target groups” you estimate how many people could be influenced by this person. In this example the line manger could influence 5 people.

In the column “**very good**”, “**good**”, “**acceptable**”, “**fair**”, “**bad**” up to “**opposed**” you cross the right field. This question relates to the person you reached directly. In this example the statement is “acceptable” and the “3” is crossed, because the line manger reacted interested but not very enthusiastic on the topic of peace building and he/she didn’t support you to do more.

2. Please give the questionnaire to latest on

3. Anonymity

Total anonymity is not given, because it is a small group of participants, however individuals are not identified in the response. Because this was a pilot project your participation in this questionnaire is very important. With sharing your experience with the organisation, the organisation gets the background information from the field that they need for strategic decision-making. From these decisions you and other colleagues will benefit through realistic plans by the organisation in the future.

3. Information

Cornelia will present the result at the end of this training to you and to the next steering group meeting. The results will be also a part of a public evaluation about the pilot project

Thank you very much for your cooperation.

Their response was

1. My target group in peace building were	Number of persons	Number of indirect target groups	very good	good	acceptable	fair	bad	opposed
1.1 my line manager			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.2 social organizer/ community mobilizer			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.3 other colleagues in the office			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.4 in the family: husband			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.5 in the family: wife/ wife's			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.6 in the family: children			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.7 in the family: sisters or brothers			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.8 neighbours			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.9 female: in private session			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.10 female: literate			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.11 female: illiterate			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.12 female: teacher			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>

1. My target group in peace building were	Number of persons	Number of indirect target groups	very good	good	acceptable	fair	bad	opposed
1.13 female: students			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.14 female: agricultural worker			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.15 female: health worker			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.16 female: relatives of maulawies/mullahs			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.17 female: relatives of commanders			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.18 female: relatives of other influential people			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.19 female: women shura			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.20 female: women of local council			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.21 male: literate			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.22 male: illiterate			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.23 male: agricultural worker			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.24 male: health worker			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.25 male: teacher			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>

1. My target group in peace building were	Number of persons	Number of indirect target groups	very good	good	acceptable	fair	bad	opposed
1.26 male: student			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.27 male: other beneficiaries of OGB and AAD			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.28 Maulawi			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.29 Mullah			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.30 other religious people			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.31 Malik								
1.32 Arbeb, khan			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.33 Elders			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.34 traditional village shura			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.35 development shura			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.36 Provincial governor			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.37 District governor			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.38 Provincial police chief			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>

1. My target group in peace building were	Number of persons	Number of indirect target groups	very good	good	acceptable	fair	bad	opposed
1.39 District police chief			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.40 Other representatives of the government			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.41 Candidates for the national parliament			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.42 Candidates for the provincial parliament			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.43 Representatives of parties			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.44 Security people			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1.45 Former commander/ mujahedin			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
1. 46 other target groups			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
_____			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
_____			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
_____			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>
_____			1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>

2. Activities in peace building and conflict management

Peace building by doing	Please cross, if you do/did this:
2. 1 Conflict analysis with _____	<input type="checkbox"/>
Information sharing	
2.2 Raising awareness among influential on local level	<input type="checkbox"/>
2.3 Raising awareness among ordinary people	<input type="checkbox"/>
2.4. Raising awareness with specific professions	<input type="checkbox"/>
2.5 Raising awareness among government and administration	<input type="checkbox"/>
Institution building	
2.6 Building up working groups for peace building	<input type="checkbox"/>
2.7 Peace councils	<input type="checkbox"/>
2.8 Peace building is on the agenda of regular meetings	<input type="checkbox"/>
2.9 Other activities that changes structures, e.g. _____	<input type="checkbox"/>
Training	
2.10 Internal training with colleagues	<input type="checkbox"/>
2.11. With our target groups/ beneficiaries	<input type="checkbox"/>
2.12 External training with following person/groups _____	<input type="checkbox"/>
Conflict management	
2.13 In families	<input type="checkbox"/>

2.14 In villages	<input type="checkbox"/>
2.15 Between villages	<input type="checkbox"/>
2.16 other conflict management activities, like <hr/>	<input type="checkbox"/>
2.17 Other activities not mentioned above	<input type="checkbox"/>

Some personal information:

I'm a female

I'm a male

I'm working for

Afghanaid

Oxfam

Comments: