



# Building Capacities for Peace

A training booklet and reader on non violent conflict transformation in Ethiopia



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**Dear Readers,**

The Civil Peace Service (CPS) program of GIZ was initiated in Ethiopia ten years ago, in 2007.

CPS is predominately working with a model of secondment of both, national and international experts to its partner organizations.

The aim of our current conflict transformation program is to strengthen national, regional and local actors in the development of national peace mechanisms, regional conflict transformation strategies, and to support a systematic and sustainable transformation of existing and arising conflicts in this country. One main activity area therefore is to strengthen peacebuilding capacities through trainings. With a focus on the regional states of Oromia and the Southern Nations, Nationalities and Peoples' Region (SNNPR), the CPS has been working with a wide range of partner organizations at the national, regional and local level.

In Phase III. (2014–2017), these partners are the:

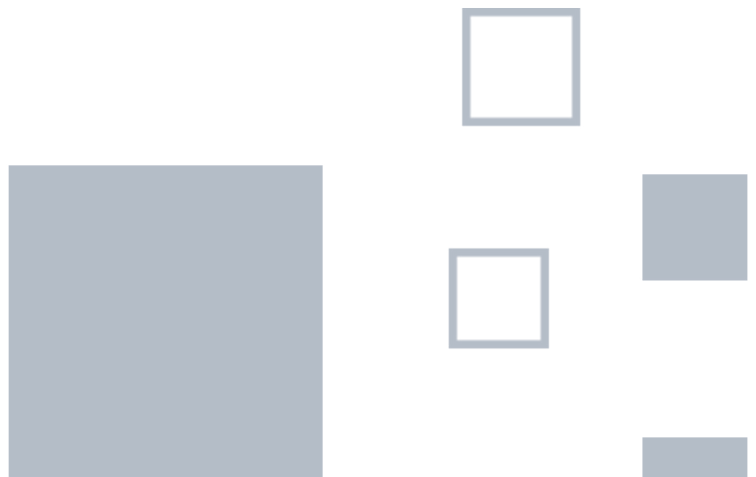
- House of Federation and the Ministry of Federal Affairs, now renamed as the Ministry of Federal and Pastoralist Development Affairs, at the federal level
- Council of Nationalities of the SNNPRS, the Oromia Bureau of Administration and Security, and the SNNPRS Security and Administration Bureau, at the regional level
- Oromia Pastoralist Association and the Resource Center for Civil Society Groups Association, at the local level

Over the past ten years, the CPS's participatory training approach, enriched with the local knowledge of our national counterparts and years of implementation and by exploring 'what works well' in the Ethiopian context, has enabled the CPS to give trainings which have been often praised by participants.

With this documentation, CPS would not only like to commemorate the 10 years of the GIZ Civil Peace Service in Ethiopia but also transmit our good practices, to our partners and to the wider peacebuilding practitioner community in Ethiopia. We sincerely hope that this will inspire other trainers. The new CPS programme, starting in 2018, will also certainly benefit from this publication.

Dagmar Blickwede

Programme Coordinator



## Acknowledgements

We would first of all like to thank our colleagues from the CPS partner organizations<sup>1</sup> for their input and sound advice in establishing the TOT. Without their commitment and patience, and without their valuable contributions, we would not have achieved what the participants came to consider as being a very encouraging and helpful learning journey. We would also like to extend our warm appreciation to our former colleague Anne Dietrich, who carried out a great part of the trainings implemented by CPS over the last years, and whose expertise and materials contributed towards the realization of the TOT and this booklet. Our appreciation also goes to those colleagues who took care of the many administrative and financial arrangements that made the TOT, as well as this publication, possible. We would also like to thank the CPS Coordinator, Dagmar Blickwede, who not only supervised the whole process but also supported the team with her professional experience, always finding solutions to the many challenges encountered along the way.



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<sup>1</sup>Yitbarek Tsige, Gemechu Berhanu, Abdela Kedir , Bizuneh Assefa, Yirgalem Belay and Kussia Bekele.

# Table of Contents

|   |           |
|---|-----------|
| <b>Introduction</b> .....   | <b>2</b>  |
| <b>1. How to Become a Good Trainer</b> .....  | <b>4</b>  |
| Introduction .....  | 4         |
| Methods .....   | 4         |
| Basic Skills and Knowledge a Trainer Should Have or Acquire .....                     | 5         |
| Nine Key Ideas for Effective Training Courses .....                                   | 6         |
| Thorough planning and preparation lays the foundation for a successful training ..... | 7         |
| <b>2. Conflict Analysis – Tools and Methods</b> .....                                 | <b>9</b>  |
| Introduction .....  | 9         |
| Methods .....   | 9         |
| Overview of Conflict Analysis Tools .....   | 11        |
| Conflict Escalation Stages .....  | 14        |
| Actors Mapping .....  | 16        |
| The Conflict Onion .....  | 18        |
| The Hippo Model .....   | 18        |
| <b>3. Approaches to Conflict Transformation</b> .....                                 | <b>20</b> |
| Introduction .....  | 20        |
| Mediation .....   | 22        |
| Dialogue .....  | 25        |
| Communication .....   | 33        |
| <b>4. Women in Conflict and Peacebuilding</b> .....                                   | <b>35</b> |
| Gender Definition .....   | 35        |
| Real Life Case: Rada Kelecho .....  | 36        |
| <b>5. Do No Harm</b> .....  | <b>38</b> |
| Introduction .....  | 38        |
| Method .....  | 38        |
| What is Do No Harm? .....   | 39        |
| DNH/Conflict Sensitivity and Peacebuilding .....                                      | 39        |
| The Six Lessons of the Do No Harm Program .....                                       | 40        |
| Context Analysis .....  | 41        |
| Dividers and Connectors .....   | 47        |
| Program Analysis: Questions for Analysing the Program .....                           | 48        |
| Resource Transfers (RT) and Implicit Ethical Messages (IEMs) .....                    | 49        |

|   |           |
|---|-----------|
| <b>6. Early Warning Early Response (EWER)</b> ..... | <b>51</b> |
| Introduction .....                                  | 51        |
| The Three Steps of EWER .....                       | 52        |
| EWER Approach in the Conflict Cycle .....           | 52        |
| Early Warning and Early Response in Practice .....  | 54        |
| <b>Exercises and Supporting Documents</b> .....     | <b>57</b> |
| 1 How to Become a Good Trainer .....                | 57        |
| 2 Conflict Analysis .....                           | 65        |
| 3 Approaches to Conflict Transformation .....       | 66        |
| 4 Women in Conflict and Peacebuilding .....         | 70        |
| 5 Do No Harm .....                                  | 72        |
| 6 Early Warning Early Response .....                | 82        |
| Multipurpose Exercises .....                        | 83        |
| Energizers .....                                    | 88        |
| Methods of Forming Groups .....                     | 89        |
| <b>Abbreviations</b> .....                          | <b>90</b> |
| <b>Bibliography</b> .....                           | <b>91</b> |







## Introduction

This booklet is a compilation of methods of non-violent conflict transformation, which have proven to be helpful in Ethiopia. It also represents the outcome of a Training of Trainers, which was conducted in three modules by national and international trainers of the Civil Peace Service in Addis Ababa, in 2017. While this booklet is aimed at Ethiopian trainers, in order to support and stimulate their training concepts, we also want to allow non-Ethiopian trainers to acquire an understanding of Ethiopian characteristics and of the challenges these characteristics may pose. We also want to share experiences that have been accrued over many years of trainings and capacity building by the Civil Peace Service of GIZ, in different parts of Ethiopia. This booklet is therefore a collection of good practices that we have implemented with our partners, and which we would like to leave behind for them to use.

In the course of preparing the TOT, culturally different communication styles, diverse professional backgrounds and contrasting working styles came together. This was a sometimes challenging, but ultimately enriching learning process for the trainers, which benefited participants immensely.

Another challenge encountered during the TOT was the diversity of participants, which is a common reality in the field. This meant that on the one hand, there was the expert knowledge of participants who have been working on conflict issues for many years. But on the other hand, and this was especially true for the female participants, a lot of the content was new. This reflects the Ethiopian reality, in which the active role of women is often lacking when it comes to education, public representation, or active participation in decision-making.

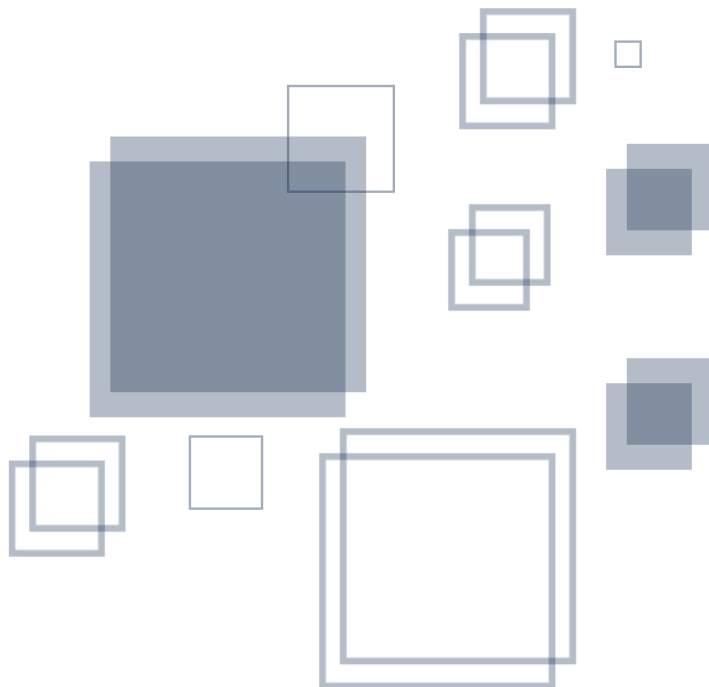
Due to social and cultural differences, 'Western' trainers may face new experiences. These can be challenging, as well as enriching: what CPS trainers observed in many trainings were different ways of learning, and facilitating a training. The expectations of participants regarding what a good trainer is, can also be quite different from what is considered to be supportive and successful in progressive, 'Western', adult learning approaches. In Ethiopia, as is the case elsewhere, lectures and passive listening are often the norm; there is a lot of repetition and learning by heart. But, ultimately, the participatory approaches practised by CPS, although at times met with some irritation, were usually highly appreciated by the majority of participants.



We hope, therefore, that this booklet will contribute to strengthening approaches which put the needs and concerns of learners and participants at the centre of all activities.

This training booklet is organized in such a way that every chapter starts with an Introduction, highlighting our experiences related to the topic in the Ethiopian context, followed by a Methods section in which we share good experiences/practices, relating to how the topic or tool can be applied, which is then followed by the sections with the input, and exercises. Additional information to each of the chapters, e.g., further materials/information for some of the exercises, can be found in the Annex. The Annex also includes other generally useful materials such as Multipurpose Exercises, Energizers, and Ways to Split into groups, which can be used throughout a training, and are not specific to one topic.

Benjamin Bräuer, Nega Gerbaba, Sisay Gobessa, Doris Pfeiffer-Goetze, T. Nicole Tejiwe and Jamie Walker  
Non-Violent Conflict Transformation Trainers



## 1. How to Become a Good Trainer

‘What struck me when I came to see the first trainings in Ethiopia was the amount of lectures participants had to listen to. I admired the patience of the audience but asked myself whether this approach would initiate sustainable learning processes in the participants’. Doris Pfeiffer-Goetze, IPA, Hawassa

### Introduction

Trainings often take the form of lectures in which participants mostly listen to the trainer and sometimes get to ask a few questions. This is also the case in Ethiopia, where training participants expect a trainer to have all the knowledge and to impart their knowledge to them. Capacity building is therefore often understood as a process in which a knowledgeable trainer transfers his or her knowledge to more or less uninformed participants. In this model, to learn something new often means to learn something by heart and memorize it. But capacity building and adult education go far beyond the simple acquisition of theoretical knowledge. The objective is to encourage and empower the participating women and men to use the abilities they already have and to enhance their skills to improve their own lives and those in their communities.

Peacebuilding cannot consist only of transferring knowledge about analytical methods and tools regarding conflict management and transformation. In fact, it is to a large extent, if not mainly, about the relationship people have or do not have with each other, group dynamics, their way of dealing with diversity, and different values. Trainers and facilitators should reflect in their own behaviour attitudes and values which stand for transparency, integrity, and respect for fellow human beings. We want to see trainers who are able to live what they preach, at least to a large extent, and who have a high level of credibility. A precondition for this is a will and an ability for critical self-reflection on the part of the trainers. This will contribute to their personal growth, but it will also improve the quality of the trainings and their impact on the participants.

This is why the first days of the Training of Trainers looked at trainers’ attitudes, and how to build a good rapport with participants, what is considered to be helpful in adult education and what is less useful. For most of the participants, this was a new, even startling approach which ran contrary to their expectations that a trainer is mainly a resource of factual knowledge and is perceived more as a teacher than as a facilitator.

### Methods

The entire Training of Trainers included aspects which made the CPS trainings stand out according to the participants’ feedback. The methods used in the training were such that space was created for participants to feel comfortable, to gain trust in each other and to follow their own particular learning styles. Morning and end of the day rounds, different exercises and a whole variety of methods such as role plays, fishbowls, barometers, and feedback rounds were used. Although these methods are sometimes not considered as serious they proved to be extremely helpful in the learning process. We therefore recommend to not only apply the ‘hardware’ (conflict analysis, do no harm, etc.) but also to use the ‘software’ (different ways of splitting up in groups, energizers, different ways of evaluating the day, a mix of methods).

The requirements for the trainer of facilitating and conducting a training along these lines are very high and a single person will often be overwhelmed by it. Therefore it is recommended that trainings of this kind be conducted by a team of trainers.

### Basic Skills and Knowledge a Trainer Should Have or Acquire

**The tasks and roles of a trainer are manifold. S/he should:**

- Be welcoming and inviting to participants, making them feel comfortable and at ease.
- Keep an eye on the dynamics of the group, support those participants who are shy (often women) or not used to speaking up in public and at the same time keep dominating participants in check.
- Be attentive, alert and aware of what is going on in the group in order to address disturbances as soon as they arise and steer the learning process towards the intended objective.
- Be capable of facilitating open communication between the participants, ensuring that they learn from each other as well as from the trainers. Sometimes this will mean drawing attention away from ourselves and to the group.

Therefore, a thorough preparation for a training should also include some introspection of the trainer regarding his/her expectations, fears and how s/he could handle difficult situations in a constructive manner. Conducting trainings with several trainers requires a prior clarification of roles and responsibilities and offers a wonderful chance for fruitful exchange and mutual feedback. A good trainer has:

- The ability to connect to people and good observation skills.
- Technical, theoretical and practical knowledge of the subject matter.
- Methodological knowledge about how to initiate and enhance learning processes.
- Communication and visualization skills. Knowledge about group dynamics, including knowing when to intervene and being aware of (potential) conflicts within the group or between the group and the trainers.
- Awareness of his/her own strengths and weaknesses and the ability to reflect on his/her own attitudes and behaviour, e.g., when they feel irritated by a participant.
- The ability to move back and forth between different roles such as:
  - Steering the process and being part of it at the same time.
  - Supporting exchanges and discussion among the participants.
  - Summarizing and securing results.

'I was a trainer before joining CPS but before I mainly used power point, discussion, group work and the participants reported back from their group discussions. In the old way I rarely used role plays but now it's completely different for me. I can't go back to the old way of training anymore because I have learned so many participatory methods of planning and giving the trainings'. Nega Gebaba, NPE, Addis Ababa



From passive listening ... (© GIZ CPS ET)



... to active participation (© GIZ CPS ET)

'My role as a trainer is not only about giving what I know. I also have to make the participants think of things they already have inside them, so they can use their potential. Also, I learn a lot from the participants when they talk about their own problems and challenges. So my role in recent times has been to provide guidance and facilitate the process most of the time'. Nega Gebaba, NPE, Addis Ababa

### Nine Key Ideas for Effective Training Courses<sup>1</sup>

- 1 **Talk less.** Apply the 10:60:30 rule which means: Only 10% of the time should be theoretical input, 60% should be practice in working groups, participatory exercises, role play, etc. and 30% should be devolved to discussion and the summary. When working with adults only 10% of a good training session should be taken up by 'classical' input, i.e., as teachers instruct children in a school.
- 2 **Deploy visualization as much as possible.** People remember better what they see and hear (and adults learn even better when you give them the chance to discuss and speak themselves). Avoid 'Death by PowerPoint'. Use dynamic visualization instead of static LCD projections. This means that a flipchart on which you draw might be more impressive than ready-made technical diagrams...
- 3 **Plan your training units well in advance.** There should be a pace (script) allowing the learner to breathe in (input, new topics) and to breathe out (output, i.e. applying the newly learned skills and knowledge). The trainers should take turns giving input and conducting exercises.
- 4 **Ask the right questions.** Formulate relevant, precise, open questions for group work. If possible, pre-test them with colleagues. Motivate by means of questions that stimulate curiosity and exploration. Open questions ('What', 'Who', 'How') are better than closed questions ('Is it this/that?'). Closed questions can only be answered with yes or no.
- 5 **Take adults seriously.** Mobilize the creative energy and existing knowledge of the participants and create space for active interaction in a relaxed and informal atmosphere.
- 6 **Build bridges for transfer.** Link the issues raised during the training to the working situation of participants and vice versa. This means enabling participants to find links to their own experience.

<sup>1</sup>GIZ (2013). (minor changes made by CPS)

- 7 **Build trust.** Learning involves change. Transformation means that existing beliefs and ways of thinking are challenged. Creating a safe environment helps participants to challenge their own and each other's ideas themselves.
- 8 **Mix methods.** A full day of lectures interrupted only by energizers every now and then is painful for all those involved. Variety is the spice of life, therefore aim for a mix of inputs, small and large group discussions, videos, group work, presentations, brainstorming, mind maps, case studies, demonstrations, role plays, etc (see page 47). This adds to the enjoyment of both trainers and participants and makes trainings a success.
- 9 **Practice what you preach.** If you are conducting a training on peacebuilding or conflict transformation be aware of tensions and/or (potential) conflicts within the group or between the group and the trainers—whether related to personal or political issues—and find a way to deal with them constructively and appropriately.

## Thorough planning and preparation lays the foundation for a successful training

### How to Structure and Design a Training

Before we write a script for the structure and topics of a training, we should think about and discuss the following issues with our co-trainers:

What are the **learning goals** of our training? What should participants take home with them? These are the first questions to be answered. Example: peace culture training. After the training participants should know what a conflict is, what violence is, the basics of communication, negotiation, and mediation and have experienced a culture of peace in the group.

How can these **learning goals be achieved**?

- By creating a relaxed and conducive learning atmosphere, e.g. welcoming the participants, introduction of the trainers and introduction of the participants. If elders or religious representatives are present prayers or blessings are sometimes expected.
- Ask the participants about their motivations and the expectations they have for the training.
- Present the program and address expectations that can probably be fulfilled and others which cannot due to time constraints or other.

The **participatory approach** goes far beyond mere teaching or lecturing. This approach is based on certain beliefs and assumptions: adults usually learn best if the topics relate to their lives and/or their work and involves them and their experience. Participants learn not only from the trainers but also from each other. Adults want to be taken seriously, which also means that their concerns and issues need to be addressed. If a training is based on this approach, a precondition for a fruitful outcome is that trainers are as clear as possible about who will participate in the training.

Trainers should be **aware of their knowledge and assumptions** regarding the participants because this has a major influence on the program and the design of the training. **Assumptions can always be wrong.** Assumptions should, therefore, be cross-checked in the course of the training. If the assumptions prove to be wrong, trainers have to be flexible enough to change the program according to the needs and abilities of the participants—without abandoning the ultimate learning goal.

Which **methods** will be applied and when? e.g.:



- Introduction round, how?
- First topic: input or experience sharing among participants?
- Second topic: input and exercise?
- Third topic: .....
- Evaluation rounds: are they done daily in the evening? Or after each topic is completed? Or spontaneously if trainers perceive that participation comes to a halt?

After clarification of the above a **training plan** is outlined:

### Training Plan Sample

| Day 1, time | Topic   | Method  | Responsible                   | Material                                      |
|-------------|---|---|-------------------------------|---|
| 9.00–10.30  | Welcome, introductions, expectations, program, technicalities | Partner interviews  | Azeb                          | Flipchart, markers                            |
| 10.30–11.00 | Coffee break  |   | Tigist                        | Refreshments ordered                          |
| 11:00–11:15 | What is conflict?   | brainstorming   | Alemu                         | Flipchart, markers                            |
| 11:15–11:45 | Conflict onion, stages  | Visualization, demonstration<br>Input, questions and discussion | Alemu                         | Flipchart, markers, partner for demonstration |
| 11:45–12.30 | Conflicts we experience                                       | Group work, groups according to Woredas                         | All trainers attend to groups | Flipchart, markers                            |

## 2. Conflict Analysis – Tools and Methods

‘Conflict analysis is essential for peacebuilding and an important first step.’ TOT training participant

### Introduction

Conflict, defined as a serious disagreement between at least two actors, is part of daily life. If conflicts are managed in a non-violent way, they can be a powerful driver for positive change.

As common in other countries with a diversity of groups, Ethiopia experiences conflicts between individuals and between groups. Their causes are complex and manifold. Along with the upheavals of climate change, population growth, globalization and factors such as governance challenges, harmful traditional practices, Ethiopia also faces conflicts such as border issues between regional states, competition over resources, family issues that turn into community conflict, and others. In some cases these conflicts turn violent and cause a lot of material destruction but also the loss of many lives and displacement of many persons.

In order to manage or to transform these conflicts in a non-violent manner, one needs to understand the background, causes, actors and dynamics of these conflicts. In the best case, a thorough analysis should be conducted. It is not only officials who should be equipped with analytical skills: traditional and religious leaders, as well as community members themselves, can use simple tools to get a more comprehensive picture of the conflicts in their environment. They will then become better equipped to deal with them in a non-violent manner.

This is why different tools for conflict analysis are introduced by the trainers in the peacebuilding trainings and exercised by the participants on the basis of what they encounter in their own environment.

### Methods

Working in small working groups (2–6 participants) or in pairs seems helpful for participants to understand the tools. Practical exercises on the basis of the participants’ reality are essential for learning how to carry out a conflict analysis, and what it is good and helpful for. For example, if participants from different districts are present, it is useful for them to work together in groups formed according to these districts. Working on their actual conflict issues might stir up a lot of emotions. It is therefore essential that the trainers create a safe space where participants can share sensitive issues openly and are lead slowly into the real issues. For a representation of the results, and in order to enhance the mutual learning effects, a ‘marketplace’ proved to be very useful. In this approach, the groups present their findings in different corners of the room, while participants move around, listening to short presentations and can exchange views, ideas, and experiences with each other.

‘It makes a substantial difference to have participants exercise and discuss their own conflict cases, instead of providing them with fictitious examples that participants do not know and might not completely understand’. Benjamin Bräuer, IPA, PM&E and Knowledge Management



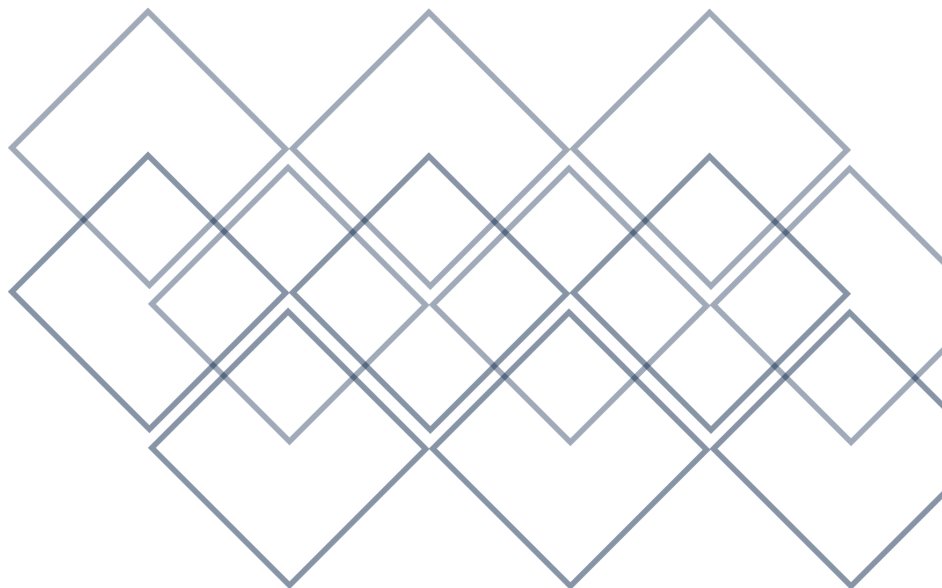
At the same time, one should be aware of the fact that there may be different results depending on the person using the tools. In Ethiopia, and not only here, many participants are used to thinking in terms of right and wrong, assuming that there is a sole absolute truth. Therefore, a side effect of a training might also be that participants realize that there are different perceptions, opposing views and truths.

It is also worth looking into the advantages and disadvantages of each tool since some are more applicable to be used in the academic field whereas others will be useful at a grassroots' level. However, according to the experience of CPS trainers in Ethiopia, there are three main tools that proved to give a basic understanding of the conflict: the Conflict Onion, the Hippo Model, and Actors Mapping.

'The conflict and actors mapping, as well as the conflict onion tool, are very important for my work. They show me which actors are involved in the conflict, what their relationship with each other looks like and which interests play a role. I can then dig deeper to find out which needs lie behind positions and interests. This can give first hints for possible entry points in order to deal with and transform a conflict'. TOT training participant

The following is a choice of tools used during the Training of Trainers as well as by the Ethiopian partner organizations in practice:

- Conflict stages
- Actors mapping
- Geographical map
- The ABC (Attitude, Behavior, Context) Triangle
- Timeline
- The Conflict Onion
- The Hippo Model
- The Conflict Tree



## Overview of Conflict Analysis Tools

### When to use which tool and in which order?

| No | Key Question  | Analysis Tool   | Strengths of the tool   |
|----|---|---|---|
| 1  | <p><b>Conflict Stages</b></p> <p>What has actually happened and which escalation and de-escalations took place when?</p>          | <p><b>Conflict Stages by Glasl</b></p> <p><b>Definition:</b> a tool for identifying the stage of conflict escalation and for finding suitable intervention strategies.</p>                          | <ul style="list-style-type: none"> <li>- Identification of the patterns of escalation and de-escalation in the conflict</li> <li>- The tool helps to identify appropriate measures for interventions (depending on the stage of the conflict)</li> </ul>  |
| 2  | <p><b>Conflict Parties and their Relationships</b></p> <p>Who is involved?</p>  | <p><b>Actors Mapping</b></p> <p><b>Definition:</b> Conflict Mapping is a technique used to visualize the key actors of a conflict and their relations to each other as well as conflict issues.</p> | <ul style="list-style-type: none"> <li>- Identification and visualization of the major conflict parties, decision makers and potential allies as well as other stakeholders in the conflict</li> <li>- Understanding the relationships between these actors and their power</li> <li>- Can be also used for the identification of conflict issues</li> <li>- Understanding different perceptions and viewpoints (each actor can conduct his own conflict mapping). When actors with different viewpoints do a conflict mapping together, they can learn about each other's experiences and perceptions</li> <li>- Identification of potential entry points for action and potential partners, i.e., whom to address and with what intervention methods</li> <li>- Due to its importance, this tool should be mandatory for analyzing conflicts</li> </ul> |
| 3  | <p><b>Conflict Locations</b></p> <p>Where did incidents occur?</p> <p>What role do geographical factors play in the conflict?</p> | <p><b>Geographical Map</b></p> <p><b>Definition:</b><br/>a geographical map where actors/groups and incidents are indicated</p>   | <ul style="list-style-type: none"> <li>- Identification of settlements and movements of conflict parties and the responsible authorities in order to apply prevention strategies</li> <li>- It can be used to reflect geographical factors (like borders, rivers, resources, etc.) and their impact on the conflict</li> </ul>  |

|   |  |  |  |
|---|--|--|--|
| 4 | <p><b>Behaviour</b></p> <p>How do the conflicting parties behave?</p>                        | <p><b>The ABC Triangle</b></p> <p><b>Definition:</b> An analysis of factors related to attitude, behaviour and context for each of the major parties.</p>  | <ul style="list-style-type: none"> <li>- To gain a greater insight into what motivates the different parties</li> <li>- To identify the three sets of factors (attitude, behaviour and context) for each of the major parties</li> <li>- To analyze how these influence each other</li> <li>- This tool can be useful to identify potential entry points for interventions</li> </ul>  |
| 5 | <p><b>Conflict History</b></p> <p>When did aspects of the conflict occur?</p>                | <p><b>Timeline</b></p> <p><b>Definition:</b> a conflict timeline is a graphic that shows important events of the conflict in chronological order.</p>  | <ul style="list-style-type: none"> <li>- Understanding the conflict history and the most important events</li> <li>- Understanding that all conflict actors have their “own” history and perceptions of events</li> <li>- Conflict actors can learn about each other’s history and perceptions – there is not “one truth”</li> <li>- Conflict actors can develop an understanding of their shared situation</li> <li>- These understandings can be very useful for the planning of interventions and for the facilitation of a dialogue</li> </ul> |
| 6 | <p><b>Core Needs</b></p> <p>What are the interests and needs of the conflicting parties?</p> | <p><b>The Conflict Onion</b></p> <p><b>Definition:</b> a tool to identify the positions (public statements), the interests (what one would like to achieve), and the needs (what one must have), of the conflict actors.</p> | <ul style="list-style-type: none"> <li>- Analyzing the positions, interests, and needs of the conflicting parties</li> <li>- This tool should be mandatory. In order to understand the conflict, it is necessary to identify the interests and needs of each major actor</li> <li>- This tool is essential for the facilitation of a dialogue</li> </ul>   |

|   |  |   |   |
|---|--|---|---|
| 7 | <p><b>Hidden needs and feelings</b></p> <p>What are the (hidden) feelings and needs of the conflicting parties?</p>  | <p><b>Hippo Model</b></p> <p><b>Definition:</b> a tool to explore what is “below the surface” of the positions of the conflict parties (e.g. interests feelings, needs, etc.).</p>  | <ul style="list-style-type: none"> <li>- Identification of psychosocial factors and dynamics such as the hidden feelings and needs of the conflicting parties</li> <li>- To identify what you can see ‘above the surface’: verbal and nonverbal signals, behaviour and positions</li> <li>- To understand what is ‘under the surface:’ views, perceptions, feelings, fears, relationships, needs, interests, values and structural context</li> <li>- Can be used to supplement the information gained by using the conflict onion tool (positions, interests, needs)</li> <li>- Only if the interests, feelings, and needs behind all parties’ positions are taken into account, one will be able to find a solution that is acceptable for all parties in the long run</li> </ul> |
| 8 | <p><b>Key Issues and root causes</b></p> <p>What are the root causes, core problems and effects of the conflict?</p> <p>What are the most important issues for the key actors?</p> | <p><b>Conflict Tree</b></p> <p><b>Definition:</b><br/>a tool that identifies and visualizes the causes, issues and effects of a conflict and how they interact with each other.</p> | <ul style="list-style-type: none"> <li>- Identification of the root causes, conflict issues/core problems and the effects of the conflict as well as their interaction</li> <li>- It is a simple but concrete tool and is important to identify the root causes of a conflict</li> <li>- Only if the root causes can be addressed by a project/intervention, will the impact be sustainable. Therefore, this is an important tool for analyzing conflicts</li> </ul>  |

## Conflict Escalation Stages <sup>1</sup>

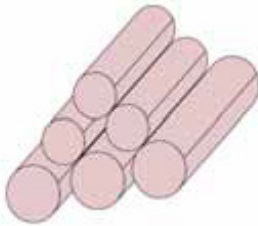
A conflict is not a static situation, but a dynamic one—the intensity level changes over a conflict’s life cycle. An understanding of the conflict cycle is essential for an understanding of how, where and when to apply the different strategies and measures of conflict prevention and management.

Conflicts tend to be described as cyclical in regard to their intensity levels, i.e., escalating from (relative) stability and peace into crisis and war, thereafter deescalating into relative peace. Most scholars also agree that these cycles are recurring.

### Conflict stages using fire

Working for Reconciliation identifies 5 stages of conflict, moving from peaceful situations to political tension, to serious political conflict, low-intensity conflict and then on to high-intensity conflict. To build on this idea of stages, we can compare conflict to a fire. Conflict, like fire, goes through a number of stages that have particular elements that make it unique. These stages are:

#### Stage 1: Gathering materials for the fire / Potential conflict



In the early stage, materials for the fire are collected. Some of these materials are drier than others, but there is no fire yet. However, there is movement towards fire and the materials are readily available. During this stage of conflict people usually experience violence because of unjust structures and social systems.

#### Stage 2: Fire begins burning / Confrontation



In the second stage, a match is lit and the fire begins to burn. Usually a confrontation between parties, like a large public demonstration, serves as the match, which quickly ignites the dry, waiting materials. Confrontation usually means that covert or structural forms of violence are being rejected publicly.

#### Stage 3: Bonfire / Crisis



During the third stage, the fire burns as far and fast as it can, burning wildly out of control. In this stage, the conflict reaches a crisis and, just like a fire, conflict consumes the materials fuelling it. When conflicts get ‘hot’, those involved in them often resort to overt violence in order to win – although usually, both sides end up losing something. Overt violence refers to actions that people purposefully do to harm, maim or kill others. War is the most organised form of overt violence that we humans have invented.

<sup>1</sup>Caritas Internationalis (2002).

#### Stage 4: Coals / Potential for further conflict

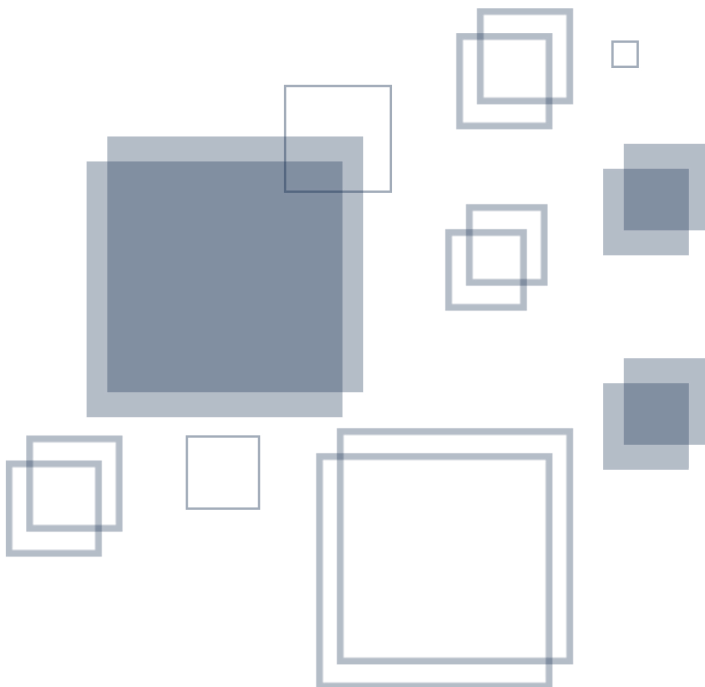


At some point, the fire abates, the flames largely vanish and only the coals continue to glow as most of the fuel is burnt up. At this stage, conflicts can either continue to burn themselves out or, if new fuel is added, can re-ignite. Overt violence usually cycles between periods of increased fighting and relative calm. If peace accords are signed, then the violence usually decreases at least temporarily. However, if the causes of structural violence and injustices are not addressed then overt violence often increases again.



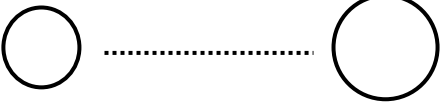
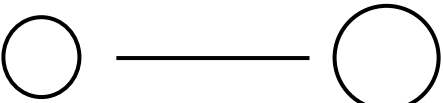
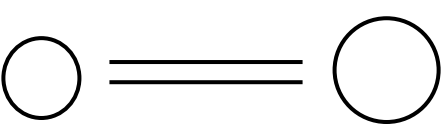
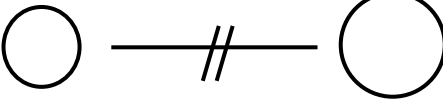
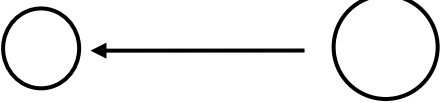


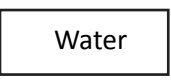
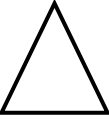

#### Stage 5: Fire out / Regeneration



In the fifth stage, the fire is finally out and even the ashes are cold. At this stage, it is time to focus on other things besides the fire, and to rebuild and help regenerate what was lost. If the injustices of structures and systems are adequately addressed, there will be space for reconciliation, regeneration and renewal. Regeneration takes decades. A forest that is burned down does not reappear the next year.

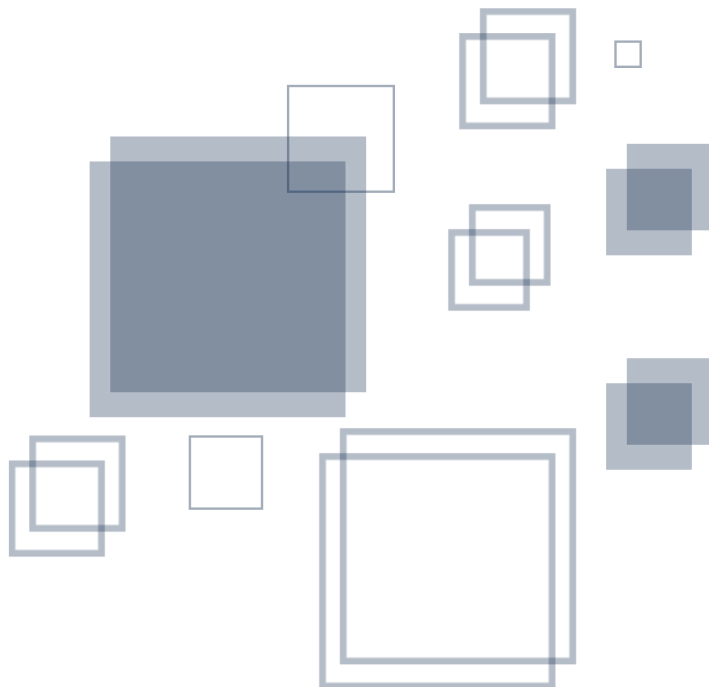
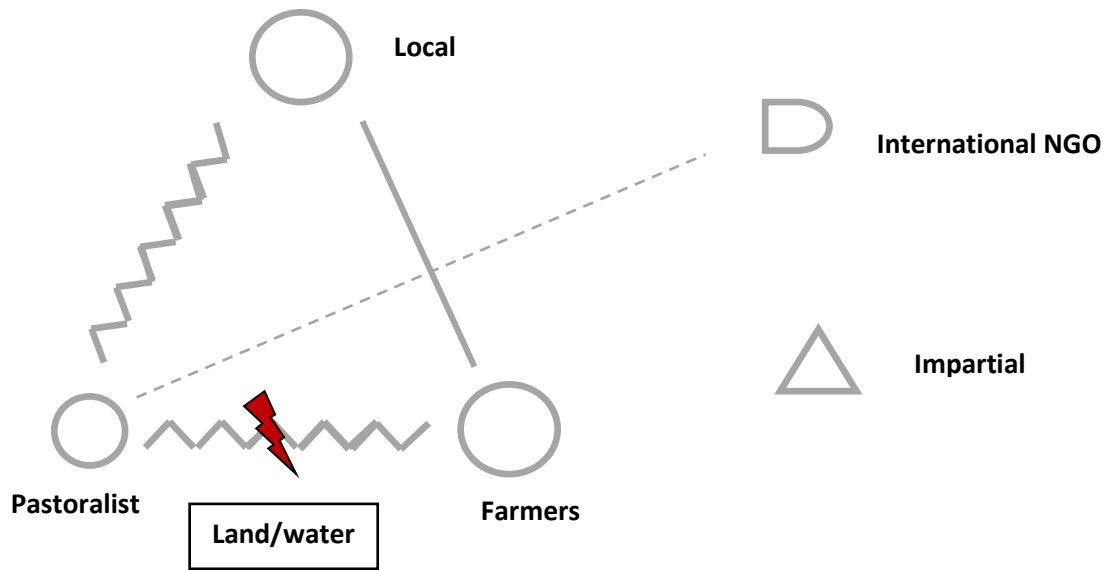


**Actors Mapping**

|   |   |
|---|---|
|    | <p>Actors with different power<br/>(bigger circle means more power)</p> |
|    | <p>Actors without any relationship</p>                                  |
|    | <p>Actors with a weak relationship</p>                                  |
|    | <p>Actors with a strong relationship</p>                                |
|    | <p>Alliance (strong relationship and common interests)</p>              |
|   | <p>Broken relationship</p>  |
|  | <p>Influence of one actor on the other<br/>(direction of arrow)</p>     |
|  | <p>Discomfort or conflict between two actors</p>                        |
|  | <p>Violent conflict between two actors</p>                              |
|  | <p>Conflict issue<br/>(for example "water")</p>                         |
|  | <p>Neutral actor<br/>(for example: mediator)</p>                        |
|  | <p>External actor<br/>(international donor/NGO)</p>                     |

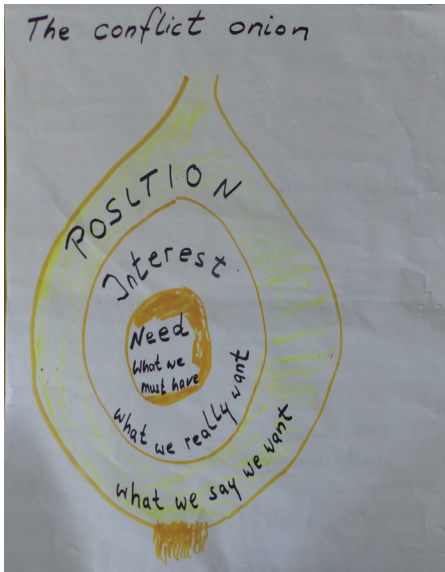


**Example: Conflict between pastoralists and farmers**





### The Conflict Onion<sup>2</sup>



The Conflict Onion (© GIZ CPS ET)

The outer layer contains the positions that we take publicly, for all to see and hear.

Underlying these are our interests – what we want to achieve from a particular situation.

The most inner layer are the most important needs – what we require to be satisfied

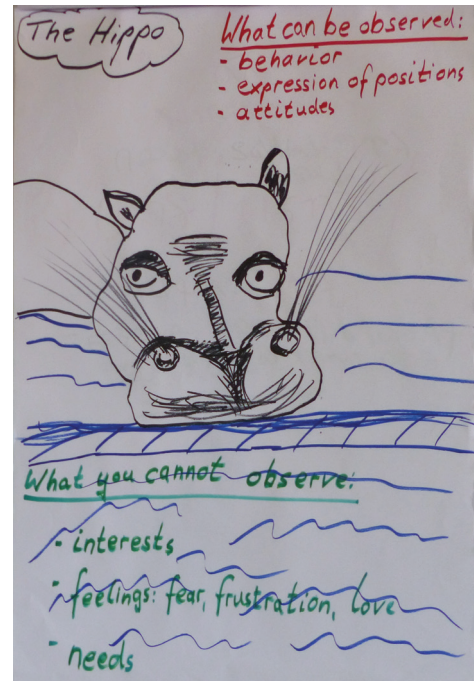
### The Hippo Model

What you **can observe** is above the surface, such as:

- behavior
- expression (verbally/ non-verbally) of positions
- attitude (or at least what you judge it to be...)

What you **cannot observe** is below the surface, such as:

- interests
- feelings: fears, frustration, longing...
- needs



The Hippo (© GIZ CPS ET)

<sup>2</sup>Illustration reproduced from: Fisher, S. et. al. (2007). p. 27.

If you want to transform conflict in a nonviolent way, it will help you to look/listen 'below the surface' of positions, behaviors, and attitudes.

Only if the interests, feelings, and needs behind all parties' positions, attitudes, and behaviors are taken into account, will we be able to find a solution that will be acceptable for all parties in the long run. This is what we call constructive transformation of conflict and what can lead to a long-term peaceful situation between the conflict actors.



### 3. Approaches to Conflict Transformation

'The communities we work with have been using customary methods of solving conflicts for centuries - it is part of their life. These processes are similar in different areas of Ethiopia. They usually involve elders -who are key change agents - from both sides of the conflict getting together. They lead the process of peace-making and Oromia Pastoralist Association (OPA) helps to facilitate it, sometimes initially speaking separately to the elders and bringing them together in small groups.

After praying together for peace and forgiveness the situation is talked over and members can give their perspective and express how they feel about what happened. Government stakeholders are usually present at later larger sessions conducted with community members. The goal is not to punish but to rebuild ties, re-establish relationships, forgive, heal and bring peace. The process takes time and patience—it may last from four to five days.

Customary institutions are often stronger than government structures and people tend to adhere to them more'. Gemechu Berhanu, National Peace Expert and Director of the Oromia Pastoralist Association



Traditional Conflict Resolution (© GIZ CPS ET)

#### Introduction

Conflict transformation goes beyond conflict management and conflict resolution. Conflict management aims at managing and controlling conflict while conflict resolution seeks to move the parties towards a mutually positive outcome. Conflict transformation addresses the root causes of conflict and includes both conflict prevention and conflict resolution activities. Instead of merely finding acceptable and fair solutions, an effort is made to transform violent relationships into peaceful ones. The idea is to change negative or destructive behaviour, attitudes and structures into positive or constructive behaviours, attitudes and structures.

In Ethiopia, similar to other countries with difficult and changing climate conditions, conflicts often involve issues such as competition for access to resources, especially in times of drought, and access to grazing land and water can trigger conflict. Let's say that the cows belonging to a group of pastoralists have trampled over, eaten and ruined part of a farmer's maize crop. The farmer then kills two of these cows. A conflict management approach may result in a solution such as the farmer offering compensation for the dead cows and the pastoralist promising to keep his cows off the farmer's land. A conflict resolution approach may come up with the solution that the farmer provide fodder to the cows and the pastoralist gives the farmer the manure he needs to fertilize his crops. A conflict transformation approach would take a wider look at the underlying problem of the shortage of animal fodder and fertilizer for the fields. In this approach, the fact that the pastoralists and farmers are actually co-dependent would be discussed. So rather than just reacting when problems arise, conflict transformation would involve more medium to long-term measures such as building relationships and establishing channels for community dialogue to anticipate possible conflicts and create a space in which preventive measures can be taken.

In the TOT seminar, we looked at the following ways to mitigate conflicts: negotiation, arbitration, court decisions and mediation.

While negotiation involves the conflict parties themselves searching for a common solution to their problem, the other three methods involve third-party intervention.

Arbitration and court orders involve an elder, an expert or a judge making the decision for the conflicting parties - either on the basis of what is considered to be best for them or what the law states. Emphasis is put on finding the truth of what happened and this often involves determining who is right or wrong. The wrong-doer is then punished (in the case of a court order) and may be required to provide compensation for the damage (in arbitration).

Customary forms of mediation involve elders - mostly men - speaking with the parties about what happened, when and how, and what needs to be done in order to rebuild trust and peace in the community. This may well include the elders deciding on a compensation, and their decision is very rarely questioned by the parties involved. In facilitative mediation, the emphasis is placed on understanding what has happened without blaming either of the conflicting parties while enabling them to explore their underlying interests, feelings and needs. The idea is for the parties themselves to generate many possible solutions and to decide which are most appropriate for their particular situation. Thus we can conclude that:

- Negotiation is the most direct and perhaps the quickest way to mitigate a conflict, but there is the risk that the parties may be so emotionally involved in the conflict that they find it difficult not to let their emotions dominate the process which can hinder finding a fair and practical solution.
- Arbitration, e.g., via customary forms of mediation, gives the conflicting parties a voice, adheres to the prevailing norms and values of the society and allows for a widely-accepted decision to be made that the parties are willing to follow. On the other hand, arbitration puts the parties under moral pressure to accept a decision whether they agree with it or not.
- Facilitative mediation considers all parties to be jointly responsible for the conflict rather than placing the blame on anyone and allows the parties to develop and pass a decision on their own solutions, but it probably will not be accepted by all community members who are used to being told what to do.
- A court decision is based exclusively on what the law considers to be right (legal) or wrong (illegal) and disregards the relationship between the parties, the conflict build-up and the need for compensation and reconciliation.

‘One problem with customary institutions is that they remain male-dominated because of the strict division of gender roles, with men taking on activities outside of the household and going to war while women are responsible for household activities. It is not forbidden for a woman to attend a peace meeting but it is also not expected. Even when they come they need to do more than just attend – they need to participate actively. This is still lacking and remains a challenge’.

Gemechu Birhanu, NPE and Director of the Oromia Pastoralist Association

## Mediation

(Facilitative) Mediation is a procedure in which a third party - the mediator, or co-mediators - guides the disputant parties through a process of defining the issues they need and wish to work through and dealing with them one-by-one. This involves looking at the current situation, discover how it developed and which feelings, needs and interests are hidden behind the positions, brainstorming possible solutions and agreeing on the solution that best fits the parties’ needs. Ideally, the solution is win-win but mediation always involves negotiation and in the end, each party must contribute their share to a mutual agreement.

Since CPS already carried out an intensive mediation training course between 2009 and 2013, and set up a network of mediators that was active up until 2016, and also published the current training manual *Shimgelina*<sup>1</sup> in English and Amharic, the TOT did not deal with this method in depth.

In an introductory exercise TOT participants reflected on what they would expect from a person who offers to help them resolve a conflict and what that person should do or say. Many of the answers pointed to different aspects of the mediator’s role and attitude. A good mediator:

- Accepts the parties and their concerns and takes them seriously.
- Is accepted by all parties.
- Has no stake in the conflict and is not affected by its outcome.
- Does not pass judgement on anyone.
- Is responsible for structuring the process but not for determining the content —the parties are considered the experts in their own conflict.
- Treats the information he/she receives confidentially.
- Helps the parties find solutions that accommodate their feelings, needs and interests.

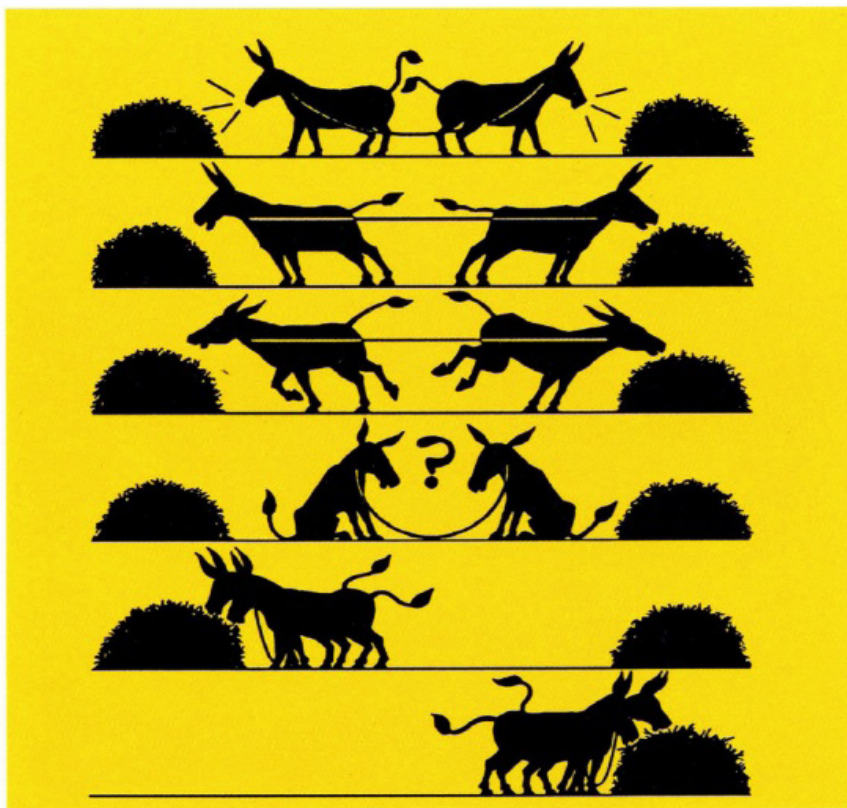
To show the goal of mediation, two trainers tied two volunteer participants to each other with a rope and placed food on each side of the room, but just out of their reach. The ‘donkeys’ were told that they were very hungry and needed to find a solution to the problem. At first, they pulled and struggled in two opposite directions before they realized that this was a lose-lose situation, meaning that neither one of them would get the food they needed if they continued acting in this way. They then tried to have one donkey overpower the other and eat its own hay, while the other donkey had to wait to eat (win-lose). Finally, with the help of the rest of the group, they decided to stop fighting and talk about the situation. This led them to the idea of going to one pile of hay and eating it together first and then eating the second pile, which was the win-win solution they had been looking for.

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<sup>1</sup>GIZ - Ziviler Friedensdienst (2013)

# ‘THE TWO MULES’

A fable for the Nations



**CO-OPERATION**  
IS BETTER THAN CONFLICT

(©Religious Society of Friends (Quakers) in Britain)

Conducting a mediation role-play in small groups gave the TOT participants insight into how the process is conducted, what dynamics might develop and which methods are helpful in bringing the parties together, e.g., active listening and asking open questions.

### **Mediation Role Play: The Pastoralist and the Farmer**

#### Instructions for the mediator

You are asked to mediate a dispute between a pastoralist and a farmer. You are aware of some of the problems between the pastoralists and the farmers, but do not know the details of this particular dispute.

#### Instructions for the pastoralist

You are a pastoralist and keep animals. One day your cattle stray onto a local farm. The animals ate some crops and damaged others.

The farmer shot two of your animals. You defended the rest of your animals by shooting above the farmer's head. The farmer was scared and ran away.

Your cattle need to eat crops from the farmer and the farmer needs the manure from your cattle as fertilizer for his crops, so you need each other. However, you keep getting into disputes with the farmer.

You agree to mediation to try and find an answer to the problem.

#### Instructions for the farmer

You are a farmer. One day, the cattle from one of the pastoralists stray onto your farm. The animals ate some of your crops and damaged others.

You shot two of the cattle. The pastoralist shot at you but missed. You ran away.

You need the manure from the cattle as fertilizer for your crops. The pastoralist buys crops from you for the cattle, so you need each other. However, you keep getting into disputes with the pastoralist.

You agree to mediation to try and find an answer to the problem.



Demonstration of the two Mules (© GIZ CPS ET)

## Dialogue

Whereas mediation is a means of resolving a specific conflict, dialogue is a more general, preventative process of bringing opposing parties together to create trust and respect and develop a mutual understanding over issues of concern to both sides. A third-party facilitator or group of facilitators helps the disputants share perspectives and learn about the other group's beliefs, feelings, interests and needs in a non-adversarial, open way.

Dialogue seeks to build understanding and respect, not to win others over to anyone's side or point of view. It brings groups together who meet at regular intervals over an extended period of time. It is important that the participants are open and do not judge one another. They must speak for themselves rather than as group representatives and treat all participants as peers. It is important that they listen with empathy, reveal hidden assumptions and search for common ground. Thus, participants can break through negative stereotypes, build relationships and begin to create community. In the process of dialogue, no decisions are made. Decision-making, negotiation or action may follow a dialogue process.

According to Chufrin and Saunders<sup>2</sup>, establishing a dialogue process involves passing through five stages:

### Stage 1: Deciding to engage

Those who initiate the dialogue need to identify potential participants who are already convinced of the value of dialogue or can be motivated to join such a process. Creating a safe space involves establishing one's credibility as a convener, finding an impartial meeting place and establishing effective ground rules. The next step is to define issues which may be discussed and set the initial agenda according to the conflict or issues at hand. Care must be taken to form a group that will be able to work constructively and build a positive dynamic.

### Stage 2: Mapping the relationship

When the parties come together they first go through a process of getting to know each other and building trust. For this, they must learn to talk about the interests underlying their positions rather than entrenching themselves in repetitive arguments over their (mutually exclusive) positions. This leads to looking more closely at the relationship and exploring misunderstandings, problems, dilemmas, patterns and habits which burden the relationship, while at the same time searching for capacities and potential. At this point, further issues and problems are brought to the table which form the agenda for an on-going dialogue process.

<sup>2</sup>Chufrin, G. I. et. al. (1993). pp 155-177.



### Stage 3: Exploring the dynamics of the relationship

Here, the goal is to come to a better understanding of each other's mindsets. This involves imagining a constructive relationship which takes everyone's needs into consideration and considering together which path might lead to such a relationship. At this point, it can be helpful to spend some time working in small mixed groups to carry out tasks which are relevant to the process—thus binding the participants together at a deeper level.

### Stage 4: Experiencing the relationship together

Next, the facilitators carry out a group problem-solving experience to demonstrate how a positive working relationship between the opposing parties can help achieve everyone's interests and fulfil their needs. Small mixed groups develop scenarios as to what steps could be taken to improve the relationship between the two sides. Participants gain new insights and gradually move from an attitude of 'what you have to do to make things better for me' to 'what we can do to help each other overcome negative stereotypes'. A scenario slowly evolves around the question of how the relationship can be improved, which acts as a confidence-building measure.

### Stage 5: Acting together

At this point, different courses of action can be taken. The group may decide to merely share the insights they have gained with their respective governments, constituents or action groups or, they may transform themselves into an action group committed to taking responsibility for initiating change. Another possibility would be to widen their scope by calling for the participation of the government and/or conflict groups themselves or other groups in order to create opportunities for new partnerships between the public, civil society institutions and the government.

We have seen that initiating and facilitating a dialogue process is a task which involves time, commitment, resources and intensive networking during and between sessions as well as follow-up.



## Preparing for Dialogue Facilitation

### What Facilitators Should Know to Get Started

Thoughtful planning can go a long way in ensuring that the Dialogue activities are launched successfully. Keep in mind that the nature of the Dialogue activities will be relatively new to most people, making it doubly important to spend adequate time on certain planning elements, including:

- Selecting the topic
- Planning the agenda and inviting participants
- Arranging the logistic

### Selecting the Topic

What defines the issues for dialogue is their relevance and importance to stakeholders and the need for unified action across stakeholder groups to find solutions. Assisting in the selection of the right topic or issue is one of the most important things facilitators should help with. Topics must resonate with stakeholders; they must compel them to participate. As you think about the topic, consider the purpose or goals of the dialogue. For example:

- Do you want participants to build new relationships?
- Do you intend for participants to improve/change their attitude and/or practices?
- Are you looking to bring together individuals who do not typically talk with one another and/or to create bonds between parties that do not usually work together? Your answers to these questions will help you select your topic and determine how the issue will be framed; which participants will be invited; determine the format.

### Inviting Participants

Once you have determined the topic and purpose, it is time to create a participant list. Ask yourself and others the question ‘Who should be included in the initial dialogue?’ Usually, a number of people whom you know will immediately come to mind. Or, you may have been given a list of possible participants to invite. However, it is also important to consider individuals who are not on any list but who may benefit from participation and who may contribute to the dialogue as well.

### Planning the Agenda

The Dialogue manual contains the information you will need for convening the activity. It provides basic direction, but it is your responsibility as the facilitator to design the process that will allow dialogue to happen. Thus, your role is two-fold: to make sure that materials are disseminated to participants in a timely fashion and to develop an agenda that makes everything happen. The agenda should address the goals that you established for the activity. When crafting the agenda and detailed work plan consider the following components:

- ***Welcoming participants and making introductions:***

This initial task sets the tone and climate for the entire Dialogue activity. Your attention to making sure that all participants feel safe and welcome is essential. Let participants know why their participation is important. Invite them to introduce themselves and share why they believe the issue is important. Some facilitators may prefer to ask participants to reflect on their expectations for the meeting. As individuals introduce themselves, invite them to share one thing they hope to accomplish in the meeting. Note: there

is no set way to complete this part of the agenda. You are encouraged to share ideas, as well as consult stakeholders.



Conflict (© GIZ CPS ET)

- ***Using a warm-up activity:***

Some facilitators prefer to start with warm-up activities or ice breakers. These activities are designed to help participants get to know each other quickly. For example, you might have participants brainstorm the meaning of dialogue first independently, then with a partner and finally with the entire group. Have participants generate words and phrases that come to mind when presented with the terms dialogue, discussion, and debate. In due course you will link it to the comparison between these terms.

- ***Setting the dialogue's purpose:***

Although you have sent information to participants in advance, it is still wise to review the purpose and goals again. Invite participants to ask for clarification. Also, because dialogue may be new to participants, plan to spend some time reviewing what it is and what it is not, as well as its potential benefits.

- ***Establishing ground rules:***

In Dialogue activities, it is essential that all participants feel welcome and safe while sharing their views and ideas. The purpose of establishing ground rules is to promote interaction patterns that respect the individual while increasing the effectiveness and productivity of the group. One way to establish ground rules is to have the participants reflect on the purpose of the Dialogue activity. Ask them 'What can others do to help me feel comfortable participating?' and/or 'What can I do to help others feel comfortable participating?' Draw on their answers in making a list of ground rules for participation.

- ***Convening the dialogue:***

The Dialogue guide provides questions that have been developed by stakeholders like you and represent the kinds of questions that people want to talk about. As you pose the questions, plan to promote discussion by: asking individuals to expand on their statements; drawing attention to the materials as appropriate; periodically clarifying, summarizing and gathering feedback; making sure that all participants have the opportunity to speak.

- ***Planning future actions:***

Dialogue activities are not one-time, once-done ventures. There is an expectation that participants will take action and continue the dialogue process. Allow time for brainstorming and planning. Make sure that specific steps have been identified and agreed to before moving ahead. Reaching consensus on the way forward is as important as the dialogue process.

- ***Pausing for reflection and evaluation:***

Plan to have participants reflect on their learning and their experience in the dialogue group. Determine how participants will evaluate success. It is helpful to review the goals and purpose of the meeting and ask participants how well they were met. For example, some facilitators are comfortable asking the group a general question, while others may prefer pre-determined questions. (*‘What is one of the most important things you learned today?’ ‘Were you comfortable participating in the dialogue?’ ‘What did people do to help you feel comfortable?’ ‘Would you like to participate in future sessions?’*).

## Convening the Dialogue

The Dialogue format is intended to help stakeholders feel positive about:

- Creating dialogue
- Building shared meaning and
- Generating solutions to issues of mutual importance

Facilitators are responsible for shepherding activities that continue the group’s initial work, such as providing opportunities to invite others into the dialogue and providing opportunities for participants to develop deeper understanding. Throughout the Dialogue activity, facilitators can enhance the process by what they say and do. Following are some ways facilitators might enhance the Dialogue process. The suggestions are organized according to four main facilitator tasks:

- Establishing trust
- Maximizing participation
- Focusing on action and
- Redirecting the process as needed

### Establishing Trust

Dialogue activities are designed to provide a way for stakeholders to interact and contribute ideas in a safe environment—one that is not characterized by power struggles or distrust. The success of Dialogue activities depends, in large part, on the ability of group members to build trust and create a safe place to take risks. They must see each other as co-collaborators and learn to ask for and share perspectives in non-judgmental ways. Facilitators can do much to help participants establish trust. Following are several examples:

***Build trust activities into the agenda:*** as was discussed in the previous section, certain agenda components—setting the tone with welcomes and greetings, making introductions, setting ground rules, sharing reflections— help to establish a safe environment that is conducive to dialogue. As you plan your agenda, think about how you might design each of these components to support participants.

***Stress confidentiality:*** sensitive issues and feelings may arise during the course of meaningful dialogue. It is important to discuss confidentiality with participants when orienting the group to dialogue. At critical times during the dialogue, you may want to remind participants of the need to keep information confidential.

**Facilitate the process in a neutral way:** facilitators should use and encourage the use of plain, jargon-free vocabulary. Encourage participants to offer preferred terms if a biased or offensive word or phrase arises during dialogue.

**Ensure equal weight to all perspectives:** there may be a history of adversarial relations among some participants. In such cases, participants may come to the Dialogue activity with certain biases, either about specific individuals or about a particular group in general. It is important to acknowledge the perceived social hierarchy (e.g., different members perceived as representing groups with different values or status) by taking extra care to ensure that all group members feel respected. Be sensitive when such issues exist and respond accordingly. Keep in mind that you may have to take things more slowly than planned to ensure that everyone feels comfortable.

### Maximizing Participation

In dialogue, everyone is an expert within his or her own context and each individual has valuable input. Facilitators create a safe environment that enables participants to speak honestly while considering how others might feel. Ask yourself ‘How would I feel as a participant?’ and ‘What can I do to foster a positive feeling?’ For example, cross-stakeholder Dialogue activities bring people together who have different roles and responsibilities, but who share a common interest in the topic. In these groups, facilitators often spend considerable time helping participants form connections with one another. The following suggestions, which are not all-inclusive, are offered to help stimulate your thinking about strategies that may increase participation.

### Focusing on Action

As discussed previously, dialogue has several defining characteristics. Facilitators can help participants by articulating these characteristics and then drawing attention to them throughout the dialogue. Consider these examples:

**Examining/questioning assumptions:** after participants have brainstormed or shared initial reactions to the issue, ask them to examine any assumptions underlying the different viewpoints (‘What beliefs support these views?’ ‘Are some beliefs felt to be stronger than others?’). Facilitators can help extend the dialogue by asking participants to consider what they know and feel about the different perspectives.

**Seeking common ground/consensus:** after discussing various viewpoints, ask participants to determine any common ground (‘What do the different perspectives have in common?’ ‘What themes cut across all suggestions?’). Facilitators can encourage the dialogue by drawing attention to how people often use different words to describe the same thing. For example, a facilitator may initiate this kind of dialogue by reminding participants that everyone is concerned about fostering a culture of peace and then asking, ‘What else do we have in common?’

**Reflecting:** provide ample time for ongoing reflection throughout the course of the Dialogue activity. This is often accomplished by pausing periodically to think about a topic or perspective. At the end of the Dialogue activity, facilitators often draw on participants’ reflections to extend the dialogue. For example, after an individual has shared what he or she has learned, the facilitator might encourage the group to consider how they might use that perspective to stimulate dialogue with others.

## Facilitate Interaction

Facilitators keep participants moving towards the goals. Using cues from the participants (e.g., facial expressions, body language, verbal input, etc.), facilitators keep a comfortable pace and alter it as necessary. For example, a Facilitator may allow more time for a question that is eliciting interest, substitute a line of questioning when it appears that the topic has been exhausted, or introduce an ongoing reflection opportunity when participants need to sort out too many perspectives. Facilitation strategies are used to help keep participants on task and involved. General facilitation strategies include:



(© GIZ CPS ET)

**Communicating respect:** use individuals' names, make eye contact and give credit to participants' ideas. Recording participant viewpoints on a flipchart is a good way to demonstrate their value and provide a visual aid for reflection. When dialoguing with illiterate communities, be mindful to paraphrase and expand so that others also value this input. This will encourage other possibly illiterate persons to contribute constructively.

**Listening actively:** facilitators let speakers know they are listening by facing them, making eye contact as appropriate and using positive or neutral body language. You can let speakers know you heard what they were saying by paraphrasing what they said, commenting on a point they made, and/or empathizing.

**Clarifying points:** sometimes participants may make statements that are vague or confusing. They may also use jargon or technical terms that others do not understand. Facilitators can help by asking for more information or encouraging other participants to feel comfortable asking. For example, you can ask the person to restate what he or she said (e.g., *'I am not sure I understand the point completely so could you please say a little more about...'*).

**Summarizing and paraphrasing:** facilitators should periodically restate—or invite the participants to restate—the major dialogue points and have participants reflect on them. Use this strategy whenever it appears that the conversation on a question has come to an end or as a technique to reorient the group when it is off task.

**Giving feedback:** facilitators can use feedback as an acknowledgment (*'Everyone seems very much invested in this topic—right?'*). Make sure that feedback is stated in concrete terms and presented in the spirit of helpfulness.

**Brainstorming:** when generating ideas, facilitators may use brainstorming to encourage participants to feel comfortable sharing divergent approaches. With brainstorming, participants are encouraged to generate solutions without any evaluation or feedback. Once all of the solutions have been exhausted, the group members then review each one in terms of its pros and cons.

**Helping individuals disagree appropriately:** disagreement can arise in Dialogue activities. It is the role of facilitators to ensure that disagreements are made appropriately. For example, some groups make a ground rule to 'agree to examine common ground underlying disagreements'. As a facilitator, you may want to ask the group to suggest positive ways to voice disagreements (e.g., acknowledge the person's right to hold a particular belief, refrain from judging or criticizing a perspective, etc.).

## Taking the Dialogue a Step Further- Ways Forward

### Build upon the Initial Event

A Dialogue activity is not intended to be done only once. The goal is for participants to plan actions that can extend past the initial meeting. As was described in the previous section, actions may include learning more, inviting others to dialogue and planning new venues for dialogue. Helping participants stay connected and continue the work they began together are key activities.

Examples include:

- Coordinating follow-up.
- Develop a plan to keep participants involved in carrying out decisions taken by the group.
- Share progress routinely.
- Helping participants build a network. Assist individuals in staying connected.
- Empowering others to lead. Discuss ways in which individuals can help to stay in touch with one another and take on responsibilities for future actions. This may involve identifying individuals to serve in facilitative roles.



Engaging in Peace Dialogue (© GIZ CPS ET)

## Communication

These processes require constructive communication skills such as the ability to ask open questions when it comes to establishing what background a conflict has, how the parties perceive the situation and what their ideas are regarding a possible solution. But, first and foremost, a facilitator, mediator, trainer or any other person confronted with conflict should be able to listen carefully and actively.

### Active listening

Using active listening demonstrates to the speaker that you, as a listener, are really hearing what the speaker is saying. You communicate this by *reflecting* the feelings of the listener (responding *'you feel very strongly about this'* to a comment such as *'I've had enough—I want him out of the organization'*), restating the content of the speaker's comments, asking open questions, and generally communicating empathy with the speaker. Empathy communicates that the listener really understands the speaker's point of view. When overused, active listening can be irritating, and it is difficult to do in cross-cultural situations where perceptions and interpretations of content and underlying emotions in conversation are culturally influenced.

### Open and Closed Questions

In mediation, we do not pass judgment on anyone's behaviour or try to determine which party is guilty. The mediator must be careful not to ask questions that could be understood as judgmental or condemning.

This is why we use open questions in any kind of facilitative environment, in mediation, counselling, trainings, negotiations, and such. We try to avoid closed questions until the end when an agreement has to be reached, and a simple yes or no is needed.

### Open Questions

Open questions are questions that cannot be answered with a 'YES' or a 'NO'.

These questions usually contain the words How? What? When? Where? Who?

- For example:
- What happened?
  - Who else was involved?
  - When did things get difficult?
  - How did you feel at the time?
  - What upset you the most?
  - Where were you when it happened?





## Closed Questions

Closed questions are questions you can only answer with 'YES' or 'NO'  
They often imply an accusation.

For example:

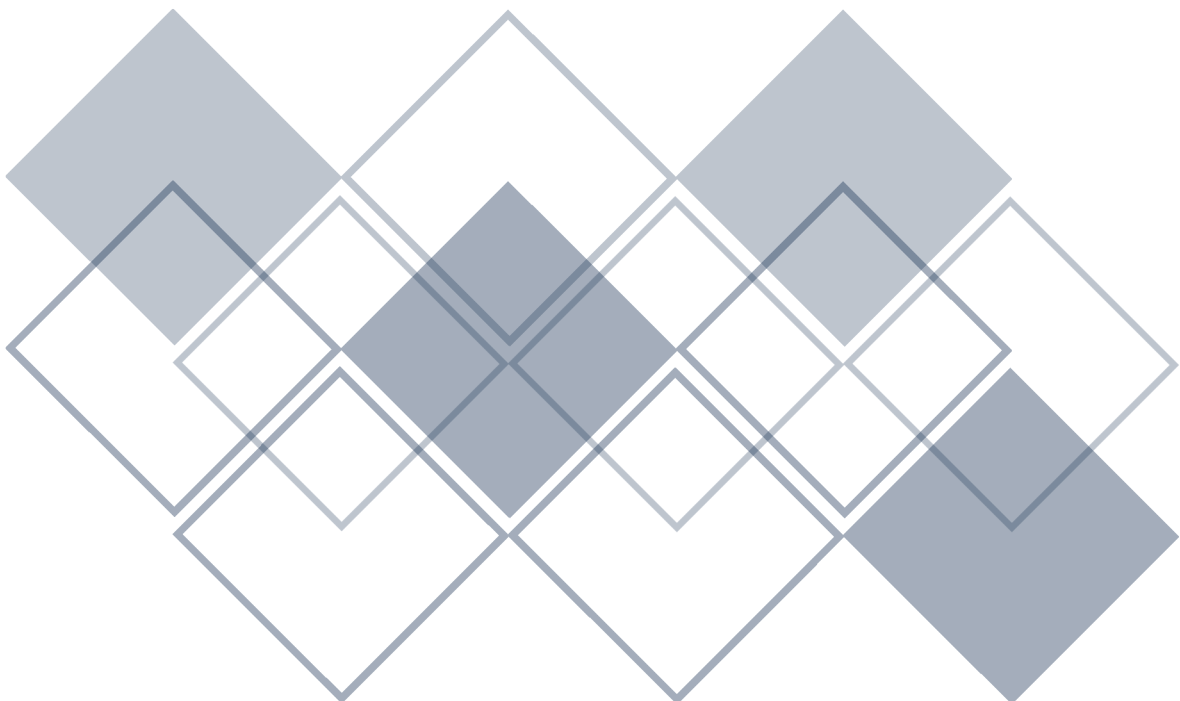
- Did you do it?
- Do you think that's OK?
- Do you always do it like that?
- Do you want to apologize?

## Avoid Asking 'WHY?'

Asking "Why?" usually gives the person the feeling that he or she has to defend himself/herself. People sometimes feel attacked and go on the defensive. They close down rather than opening up.

## Perceptions

A facilitator, mediator or trainer needs to be aware that often perceptions of situations will be different between parties. Especially when dealing with parties in conflict, one will find that parties may even have opposing perceptions. '*Shimgelina*', a traditional mediation commonly used in Ethiopia, spends a lot of time searching for the truth, while in facilitative mediation it is accepted that there are different truths. The following exercise can be used in trainings to discuss the topic of perceptions.



## 4. Women in Conflict and Peacebuilding

During the past years of working on peacebuilding in Ethiopia, CPS has focused more and more on the role of women in conflict and peace. Especially in the trainings conducted in the southern part of Ethiopia, as well as in the composition of our partner organizations in the field of peacebuilding and security, a great majority of men could be observed. Women do not usually play a role either in traditional conflict resolution institutions, as Elders in most cases are only men. In decision-making structures at the grass root level, the representation of women is limited as in most traditional cultures women hardly speak up in public, and these societies are still characterized by clearly defined gender roles. The man goes to war, and he is strong and a fighter, while the woman tends to the house and the children. Women usually want their men to be or become heroes. Therefore, in some cultures, women play an active role when it comes to outbreaks of violent conflict by encouraging the men to fight.

But there are also examples of women as peace ambassadors such as the well-known Rada Kelecho in southern Ethiopia, a woman maybe in her fifties, who played an important role in contributing to end and transform a very violent conflict between the Sidama and Oromo. She now takes part in many awareness raising events and has become an ambassador of peace in the South.

Another example for rising gender sensitivity are the trainings and activities carried out by the CPS partner organizations: realizing the under-representation of women in these activities, strong encouragement to foster the participation of women was sent out to those responsible for invitations. Thus, over time, the number of female participants rose and change within some institutions became visible.

Of course, there is still a long way to go until equal representation and participation is reached.

### Gender Definition

#### Definition of Sex

Sex refers to a biological state that is determined by genetic and anatomical characteristics.

#### Definition of Gender

Gender refers to the **socially constructed differences** between men and women, and boys and girls throughout the life cycle. These differences are **learned**, deeply rooted in every culture, and have **wide variations** both within and between cultures and **are changeable over time**.

**Gender** is a significant factor that determines **relationships, roles, power and resources** for men and women in any culture.

#### Why does Gender matter?

- Women and men respond differently to life situations
- Women and men bring different issues to the table
- Roles of women and men change in situations of conflict
- Power relationships change

## What is Gender not?

- Women only
- Academic, policy language
- A 'Western approach'
- An add-on or luxury



Role of Women and Youth in Conflict (© GIZ CPS ET)

## Real Life Case: Rada Kelecho

### Rada Kelecho – a peace activist supported by the Peace Radio Program<sup>1</sup>

Imagine if your husband and son had been killed by your neighbors because of a conflict over farmland! They go to the local market to sell some grain as usual. They never come back alive, killed by people from the neighboring community in the market place. Their community and yours are in conflict over land. After some time your community decides to take revenge on the perpetrators from the other community. At this moment, some people from the other side – including some of the perpetrators – knock at your door and ask to be allowed to enter. They fear the revenge of your people. What would you do?



Rada Kelecho (© RCCSGA)

This is what happened to Rada Kelecho. The 64-year-old woman lives in Torban-Hensewe Kebele, a village in the Oromia Region in Ethiopia's Rift Valley. Rada belongs to the Oromo ethnic group which, has been in conflict with the neighboring Sidama community due to competition for farming land. Farmland is getting scarcer in this region due to climate change. Borders and land rights have never been documented.

The conflict between the two communities erupted in 2009, and since then has flared up again and again. Many lives have been lost and much property been destroyed on both sides, leaving communities in fear and despair. When one community attacked the other, it wasn't long until revenge was taken, causing another cycle of revenge.

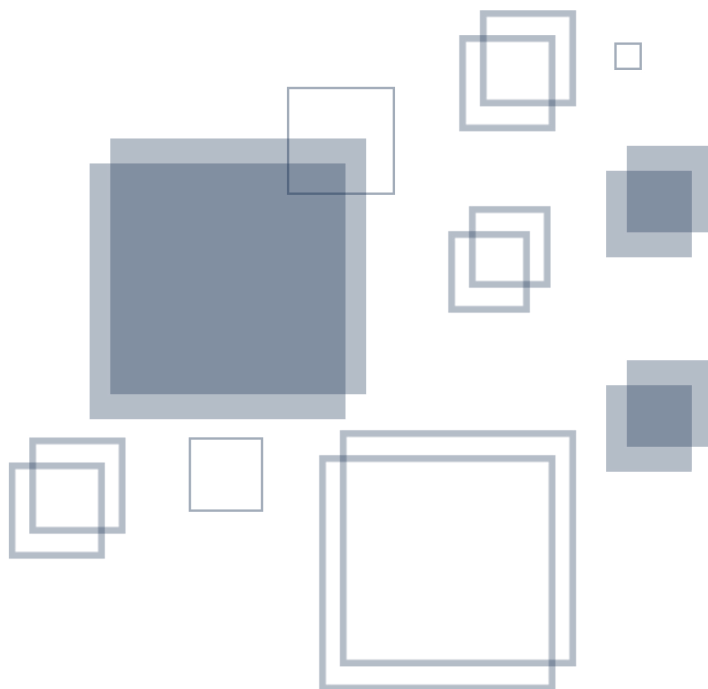
<sup>1</sup>GIZ CPS ET (2017).

It was Rada Kelecho who stopped this vicious circle of violence. Despite losing her husband and her son at the same time, she had the courage to hide the perpetrators that had killed her loved ones in her house, protecting them from the revenge of her community, members of which were killing people from the other community in the village. Her choice was peace. She believed that revenge could not make anything better.

'I brought an end to the prolonged revenge which had become a deep-rooted tradition in both of our communities.' Rada is now famous as a local peace activist and everybody calls her the The Mother of Peace. Her efforts and her celebrity status have also motivated her to become a member of the Peace Radio Program listener club, which was launched by the Resource Center for Civil Society Groups Association (RCCSGA), a local peace organization, with the support of the Civil Peace Service of the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH. Rada was the first woman in her village to get involved with Peace Radio. She participated in the club by listening to the peace broadcasts and discussing the contents with the other members of the listener club. She now teaches tolerance, respect for diversity and non-violence, and she advises others to live in harmony with each other and reconciles individual conflicts. Rada plays a leading role in maintaining and improving relations between the two neighboring communities who were formerly in conflict.

'The Peace Radio Program is an opportunity not only to support me in my efforts for peace, but also to bring an end to the prolonged revenge cycle which has become a deep-rooted tradition in both of our communities,' says Rada. 'People understand that they do not have to fight on behalf of their ethnic group'.

In 2016, the two communities established a joint development committee in order to build a joint school for their children to learn together.



## 5. Do No Harm

“Taking responsible and trying to be accountable by applying the DNH approach is good, but sometimes harm may still be done unintentionally and unknowingly”. – DNH trainee

### Introduction

We have observed that the Do No Harm training, as originally designed by the creators (CDA) is a very practical tool and participants of our trainings could easily relate it to their daily working context. This manual by no means tries to duplicate the already very comprehensive and hands-on DNH training manual of the CDA<sup>1</sup>, but rather to highlight which parts we have found to be practical and share how we have adapted certain aspects to the Ethiopian context. Community members and government officials often find it difficult to find time for lengthy trainings; however, we found that a focus on a few aspects of the training could have a great impact. This manual, therefore, provides a shorter, condensed version of the full DNH manual. We also believe that one does not necessarily have to go through the entire DNH framework to achieve great learning results, but that a targeted approach looking at the main areas below can also be applied for a short training:

- The importance of understanding the context in which one is working.
- Understanding of Connectors and Dividers and how to minimize and maximize them.
- Unpacking the program (mainly for those who implement projects; not necessarily relevant for trainings with communities).
- Developing options.

### Method

A great strength of the DNH approach is that it allows participants to work on their own case studies and to reflect on how their own work may strengthen capacities of peace or conflict. We chose a fictitious case study from the CDA trainer’s manual called ‘The River’, which was adapted to the Ethiopian context. The fictitious case was used as an introduction to the subject and terminology. Furthermore, it served as a reference for examples whenever needed. However, participants worked on their own cases most of the times. The possibility to work on their own issues proved to be very successful as it allowed the participants to develop tangible ideas to tackle real issues in cooperation with their colleagues. This approach was also very helpful for managing diversity, such as different education levels and the disproportional participation of women and men in the plenary.

The CDA often proceeds through the DNH framework by first looking into Resource Transfers (RT) and Implicit Ethical Messages (IEM) before examining the programme itself. We have found that it makes more sense to look at the programme (Unpacking the programme) first, before covering the RT and IEMs.

We chose to contextualize the case study “The River” as well as the Role Plays so that participants could relate to it and possibly make connections to their work and life experiences.

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<sup>1</sup> <http://cdacollaborative.org/wordpress/wp-content/uploads/2017/02/Do-No-Harm-DNH-Trainers-Manual-2016.pdf>

## What is Do No Harm?

Do No Harm is one of several tools for the application of conflict sensitivity to aid policies and programs.

Conflict sensitivity (CS) is the ability of an organization to:

1. Understand the context in which it is working, especially the relationship dynamics between and within groups in that context.
2. Understand how the details of its interventions interact with that context. This includes not only the outcomes of the interventions but also:
  - a. Details of its programs (selection of beneficiaries/participants, sites and timings of programs, etc.)
  - b. Details of its operations (hiring, procurement, security, etc.)
  - c. Specifics of its policies (criteria-setting for both programs and operations).
3. Act upon this understanding to minimize the negative impacts of its interventions on the context and maximize positive impacts.

In order to implement conflict sensitivity, an analytical tool and practical approach are needed. This is the Do No Harm Framework. The framework builds upon six key lessons which were derived from the original DNH case studies:

- It helps organizations to understand the complex relationships among groups in their contexts of operations, using Dividers and Connectors as an analytical method.
- It also helps organizations understand how their programs and policies will interact with the specificities of their operational context
- Finally, it gives practitioners a starting place for adapting their programs to minimize the negative impacts of programming and build upon their positive impacts.

## DNH/Conflict Sensitivity and Peacebuilding<sup>2</sup>

Both conflict sensitivity and peacebuilding have a specific focus on intergroup relationships and conflict.

However, conflict sensitivity is not peacebuilding and peacebuilding programs are not necessarily conflict sensitive just because of their focus on conflict!

**Conflict sensitivity** is a tool for program quality and effectiveness—applicable to all types of programs. Conflict sensitivity is outward looking. It is chiefly concerned with what the program is doing and how it is affecting other dynamics in the context.

**Peacebuilding** on the other hand is a program goal. Peacebuilding programs are designed to actively address conflict dynamics, either by reducing the severity of the conflict or by helping to address the causes and driving factors of the conflict. These programs explicitly work on conflict dynamics. Conflict Mitigation, Conflict Prevention and peacebuilding programs should also aim to be conflict sensitive. Indeed, addressing conflict dynamics requires attention to and relationship building with multiple groups in a single context.

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<sup>2</sup>Adapted from: CDA (2016).

These different approaches can be bundled into two helpful categories: approaches for **working 'in' conflict** and approaches for **working 'on' conflict**. Working in and on conflict require different sets of analyses and different approaches, which organizations need to consider for their programming.

### **The Six Lessons of the Do No Harm Program<sup>3</sup>**

The Do No Harm Program learned six lessons about the interaction between assistance and conflict, which are captured in the DNH Relationship Framework.

#### **1. When any intervention enters a context, it becomes part of the context.**

This is not always obvious to outsiders who feel that they or their activities are not related to the overarching issues in the context. As an intervention enters the context, it will begin to have effects, including beyond those that were intended.

#### **2. Every context is characterized by two sets of factors: Dividers and Connectors.**

Dividers are those factors that create division or tension between people or groups. Connectors are those factors that bring people and groups together. These are found in every context: even in the most peaceful contexts, we find Dividers; even in the most violent conflicts, we find Connectors.

#### **3. Any intervention will interact with both Dividers and Connectors.**

An intervention can have a negative impact, increasing tension among people or decreasing and weakening connectors. Or it can have a positive impact by minimizing divisions and increasing the connections among people.

#### **4. There are predictable patterns by which aid interacts with conflict.**

An organization's **actions** and **behaviour** generate impacts on Dividers and Connectors through WHAT and HOW it brings goods and services into the context (Resource Transfers) and HOW staff behaviour sends messages on values and goals (Implicit Ethical Messages).

#### **5. The details of an intervention matter.**

An intervention as a whole is a series of choices. The entire intervention is rarely the source of negative impacts on Dividers and Connectors. Rather, the Patterns of Impact are generated by the seemingly small or seemingly unimportant details.

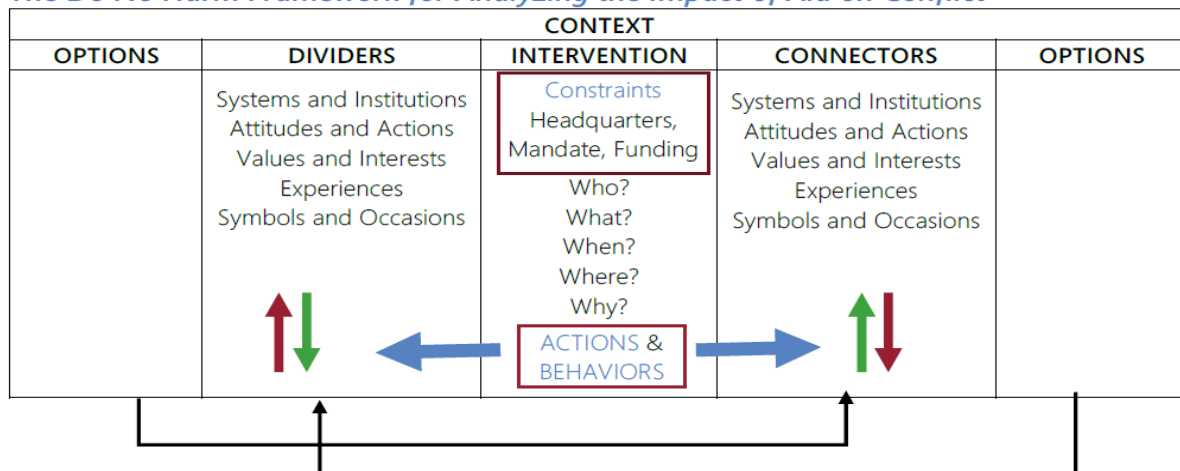
#### **6. There are always Options.**

You can always do things differently than you are doing them now. If you see you are having a negative impact, you can make adjustments. If you see you are having a positive impact, you can sustain it, or capitalize on what you are doing right to build upon it.

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<sup>3</sup> Adapted from: CDA (2016).

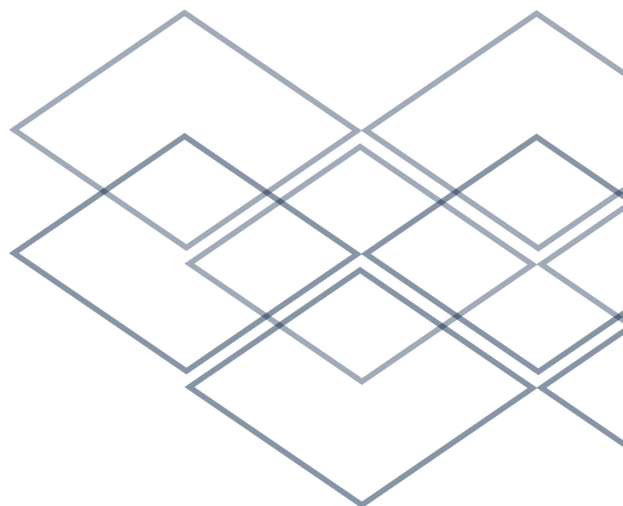
### The Do No Harm Framework for Analyzing the Impact of Aid on Conflict



CDA (2016).

## Context Analysis

The first step in DNH is looking into the context. We have found that CDA refers to a context analysis whereas we believe that what they are looking into is more of a conflict analysis. Normally a context analysis would be a much wider study, including historical, geographical, socio-cultural, political, conflict, stakeholders, resources and other aspects. While we believe that the more one knows about the context one is working in, the better one can gain an insight into what could contribute to conflict and/or peace. However, conducting a full context analysis is very time consuming and one may not have all the resources at hand to conduct one. Hence, we advise to at least carry out a conflict analysis (refer to 'Conflict Analysis'), or else, as a bare minimum, to carry out an actor mapping and a geographical map. In the TOT out of which the materials for this manual were brought together, we looked into the following tools: Actor Mapping, Geographical Map and Gender Analysis.





## Exercise: Actor Mapping

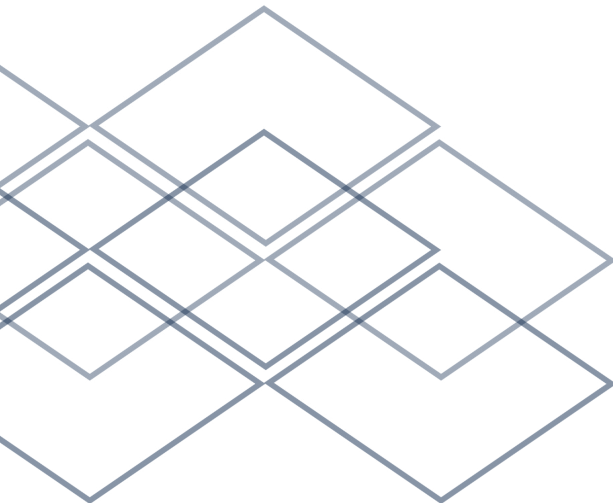
“It is good to know who has to be involved in a project” – DNH trainee.

### Instructions

Remind participants of the components of an actors' map (refer to 'Conflict Analysis' on how to do this). This can be done with an illustration on the board/flipchart. Let participants carry out an actor mapping on their own case study.

### Debriefing

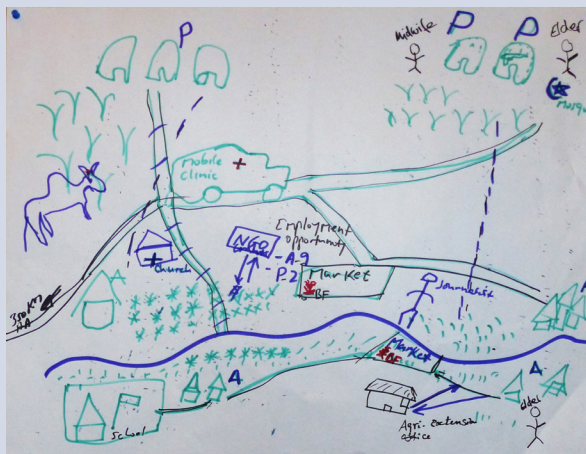
- How did it go? What did you find useful/not useful?
- Do you have any outstanding questions on how to use this tool?



## Exercise: Geographical Map - Access to Resources

### Instructions

Explain to participants that a geographical map is a PRA (Participatory Rapid Appraisal) tool commonly used as an exercise which can help locate specific groups of people, resources, and areas of interest or identify areas for community change. In this exercise, members of the community are asked to draw a map of resources found in their community. Show participants an example of what this may look like and explain that this is a very practical tool since community members know their surroundings very well and they can easily draw it on paper or even just on the ground without having to be literate. Once they have done this, you may ask them who has access and/or control over these resources drawn onto the map. Share with participants that the map may look slightly different based on which members of the community draw it, which may indicate different concerns in the community. Let participants draw a geographical map indicating the available resources of their case study. Then ask them to indicate who has access/control over these.



"Geographical Map" (©GIZ CPS ET)

### Debriefing

- How did it go? What did you find useful/not useful?
- Do you have any outstanding questions on how to use this tool?

**Exercise: Gender Analysis – Decision Making Power**

**Instructions**

Inform the participants that many different gender sensitive PRA tools exist, such as decision-making power, access and control over resources, activity calendars and others. In the CPS TOT, participants were introduced to the decision-making power tool. In this tool, participants have to list a number of decisions, at both household and community level and then indicate whether men, or women, or both decide on the listed issues. Show participants an example of how this is done and let them try out the tool by drawing the matrix and listing the decisions and who makes them.

Des Decision Making Power  
Who makes decision about what?

| Decision making Power | Decision                           | Men decide | Women decide | Joint decisions |
|-----------------------|------------------------------------|------------|--------------|-----------------|
| At Household level    | Selling cattle, buying weapon      | X          |              |                 |
|                       | buying food, household items       |            | X            |                 |
|                       | keeping livestock                  | X          |              |                 |
|                       | feeding, milking, selling products |            | X            |                 |
|                       | Irrigation                         | X          |              |                 |
| At Community level    | customary conflict resolution      | X          |              |                 |
|                       | NGO money allocation               | X          |              |                 |
|                       | use of water & land                | X          |              |                 |
|                       | stealing & raiding livestock       | X          |              |                 |

“Gender Analysis/Decision Making Power” (©GIZ CPS ET)

**Debriefing**

- How did it go? What did you find useful/not useful?
- Do you have any outstanding questions on how to use this tool?

### Case Study: The River<sup>4</sup>

1. An international NGO has been working for some time in the area of The River where there have been ongoing conflicts between several different groups with a rough division between agriculturalist and pastoralist lifestyles. The area is drought-prone, and clashes between the two groups become more severe when water is scarce. However, even during drought there is usually enough water in the river for everyone, so resource scarcity is not a significant problem.
2. The pastoralist peoples herd cattle and other livestock and range widely through the area without great regard for the settlement of land. The agriculturalists grow maize and vegetables, and some have also started rearing livestock in a small way. The agricultural communities live in mono-ethnic clusters close to the river while the pastoralists live further in the hinterland.
3. The normal migration pattern for the pastoral population means moving towards the river during dry season and back to the hinterland during the rainy season.
4. Much of the riverbank areas consist of small agricultural plots used by the various farming communities. Access to the river for livestock to drink, therefore, often involves pastoralists and their herds passing through land the agriculturalists consider theirs (and to which they may at times even hold legal title). As might be expected, the cattle trample and graze on the crops as they pass, which makes the farmers angry.
5. Also, in keeping with the pastoralist mentality, which does not readily accept ownership of land (land is seen as common property for grazing), the pastoralists often allow their cattle to graze on the crops of the agriculturalists. In addition, various types of raiding are prevalent: inter-pastoralist raids for cattle, pastoralist against agriculturalist, and particularly pastoralist against members of the agriculturalist community who have recently taken to raising cattle themselves.
6. Agricultural extension workers of the government's agricultural bureau help the agriculturalists to restore their crops after drought periods.
7. In good times, but also in bad times, members of the two communities meet casually at the riverside while getting water for their different needs. This gives them the chance to exchange pleasantries, indulge in gossip or even petty trade. Both communities take part in celebrations such as festivals and the coming and goings of the seasons.
8. The River has been identified as both a divider and a connector.

### Background Information

The two groups have lived peacefully side by side and traded meat for vegetables and manure for fertilizer. That was before the droughts became so frequent and so extreme and before the agriculturalists kept animals. The groups belong to different ethnicities and speak different languages. Due to the meeting points at the river and the market many people on both sides understand and speak the other's language. The pastoralists (P) are Muslims and the agriculturalists (A) are Christians.

There is a school near the settlement. The A children attend it year-round and the P children – mostly the boys – attend it when they are living on nearby pastures. Occasionally a mobile clinic visits the area and gives free medical treatment to whoever needs it. There is a midwife in the P community but the A midwife died recently. Both communities have functioning customary dispute resolution mechanisms with elders (men). There are cases where couples from P and A fall in love and marry.

<sup>4</sup>Contextualized and extended by CPS. Initial case out of: CDA (2016).

P accuses A of killing or stealing their animals and selling them to buy weapons. P have their own weapons but don't want to use them unless it is absolutely necessary. A's financial situation has improved since the NGO began to supply them with goods they previously had to buy themselves.

The international NGO tried to be fair by hiring people from both sides. But it was difficult to find educated people from P so now the NGO has 9 A and only 2 P staff, all men. The NGO awards small grants to farmers and has recently started helping A to buy small animals.

P are very upset that the NGO and the new agricultural extension bureau only allocate resources to A. After all, P are suffering more from the drought than A. P are also angry because A are selling their cattle for cheaper at the market and ruining the prices.

A would like to have more resources but the NGO says that this is not possible. Those decisions are made by their bosses in the capital city and at headquarters abroad and they have no influence over them. NGO foreign staff mistrust some As. They suspect them of stealing supplies from the storeroom. But when their big boss recently visited the project with some journalists, they made a point of showing what an ideal project they are running and how well they cooperate with the locals.



(© GIZ CPS ET)

## Dividers and Connectors<sup>5</sup>

“A connector could be a divider and vice versa so it is good to look into both carefully”. - DNH trainee

**Dividers** are those sources of tension, mistrust, or suspicion in a community. They are the factors that pull people apart and prevent reconciliation or peace.

**Questions to ask to analyze dividers:** what divides people in the community? What do they tend to disagree about?

Additional questions to ask:

- What are the differences between the groups that cause tension and friction (e.g., ethnicity, lifestyles, jobs, religion, politics, and different classes)?
- What are people doing that makes the situation worse?
- Where is there competition over resources, economic benefits and power?
- What groups or institutions are promoting the disagreement?
- Who benefits from the tensions? (e.g., individuals, movements, political groups etc.)

*(Examples: river isolating communities, different language or religions, inter-clan relations, fight over limited water, different uses of land)*

**Connectors** are the sources of cohesion and trust in a community. They reinforce normalcy in contexts of conflict, and they are the local capacities people have for peace in their own societies.

**Questions to ask to analyze connectors:** what brings people together in the community?

Additional questions to ask:

- What activities or institutions do the groups share in common (past/present?) – economic or cultural or religious?
- What areas of shared interest exist between the two groups? – economic, social services?
- Is anyone in the community doing anything to lessen tensions?
- Do women, children, the elderly or religious leaders take a role in trying to reduce tensions?
- What factors exist (past and present) which restrain violence in the communities? (e.g., religion, traditions, cultural values).

*(Examples: culture, religion, language, shared market, keeping water clean, intermarriage)*

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<sup>5</sup> Adapted from: CDA (2016).

## Categories for Dividers/Connectors Analysis

**Systems and Institutions:** What are the structures in society—both formal and informal—that promote, prolong, or enable divisions or connections among people?

**Attitudes and Actions:** what are the things that people say and do (including media messages, stereotyping, rallies, peace marches, etc.) that divide or connect people?

**Values and Interests:** what shared (connector) or different (divider) values do people express in society? What common or different interest do they have in the use of resources, prolonging violence, or maintaining peace?

**Experiences:** what shared experiences unite people (historical or recent)? What different experiences divide people?

**Symbols and Occasions:** what symbols or occasions (holidays, festivals, etc.) remind people of their similarities? Of their differences?

## Program Analysis: Questions for Analysing the Program

WHO are we working with?

- Staff (Who are we hiring? Who are we not hiring?)
- Beneficiaries (Who are our beneficiaries and why them?)
- Partners (What other agencies/government entities are we partnering with?)
- Authorities (Are we working with authority structures? Why and how did we choose them?)
- Who is left out of all these categories?

WHERE are we working?

- On a smaller scale, where are distributions taking place within a certain zone? Is this location accessible to all people in the community?
- Do budgetary constraints mean we are eliminating some people from programming? If we are only doing community visits in a radius of four hours' drive from the office, do we have access to people with the most need?
- Who is left out because of our choices of location?
- Does this put us far from vulnerable groups?

WHAT are we doing?

- Is the intervention type (skills, services, goods, etc.) appropriate for the context?
- Is there anything else we can distribute/do?
- Is what we are giving or doing acceptable for all groups in the context?

### WHEN is our intervention taking place?

- Are we arriving/starting activities at an appropriate time?
- In an immediate post-emergency or post-conflict context, is a specific program type necessary? Will it distract from reconstruction or reconciliation efforts?
- If we hold activities or distribute resources at midday, who might be unable to attend or receive goods?
- Is it a good idea to plan activities during the rainy/dry/planting/harvest season? Who may be left out based on our timeframes?
- Do we have a plan for an exit strategy?
- Are we offering programs only at night (when women might not be able to participate)? Are we offering programs only during the day (when paid or unpaid laborers might not be able to come)?

### WHY and HOW?

- When we ask ourselves “What?” We must also ask “Why that?” and “Why not something else?”
- When we ask ourselves “Who?” We must also ask “Why us? Do we have the appropriate skills and expertise, or do we just have the money?”
- How will we do all of these things? How will we distribute what we have brought?
- How are we selecting staff?
- How will we know when we are finished with our intervention?
- Who is involved in our decision-making processes? Have we made these processes accessible to all groups?
- How are these decisions made transparent to the community?
- Does all staff know what transparency means?

### Resource Transfers (RT) and Implicit Ethical Messages (IEMs)<sup>6</sup>

Providing assistance in conflict has shown that there are distinct patterns through which aid programs have impacts, both positive and negative, on the contexts in which they work.

#### 1. An organization’s **ACTIONS**:

a. **WHAT** – the goods and services that an organization transmits to the context can either increase or decrease equality and security in the context.

b. **HOW** – the mechanisms used to transmit goods and services can significantly affect Dividers and Connectors.

#### 2. Individual or group **BEHAVIOUR**:

a. **HOW** – the ways in which staff interact with each other, with other organizations and with local people send messages about their intentions, their values and their goals.

### Resource Transfers/Actions

**Theft:** Are resources likely to be stolen or diverted? Can the stolen or diverted resources be used for conflict purposes?

<sup>6</sup>Adapted from: CDA (2016).



**Market Effects:** Does the organization's presence reinforce a wartime economy? Will the resources brought into the context affect local prices such that local people are priced out of their own markets and more vulnerable to getting engaged in conflict?

**Distribution Effects:** Are resources distributed along the lines of existing divisions in society? Are they perceived to be distributed along those lines?

**Legitimization Effects:** Are certain authorities or actors legitimized because of their involvement with the intervention? Are unjust or violent behaviors thus rewarded and encouraged?

**Substitution Effects:** Are existing systems and structures ignored, overwhelmed or undermined by the intervention? Is the organization taking on roles that should be played by authorities, thus undermining governance capacity?

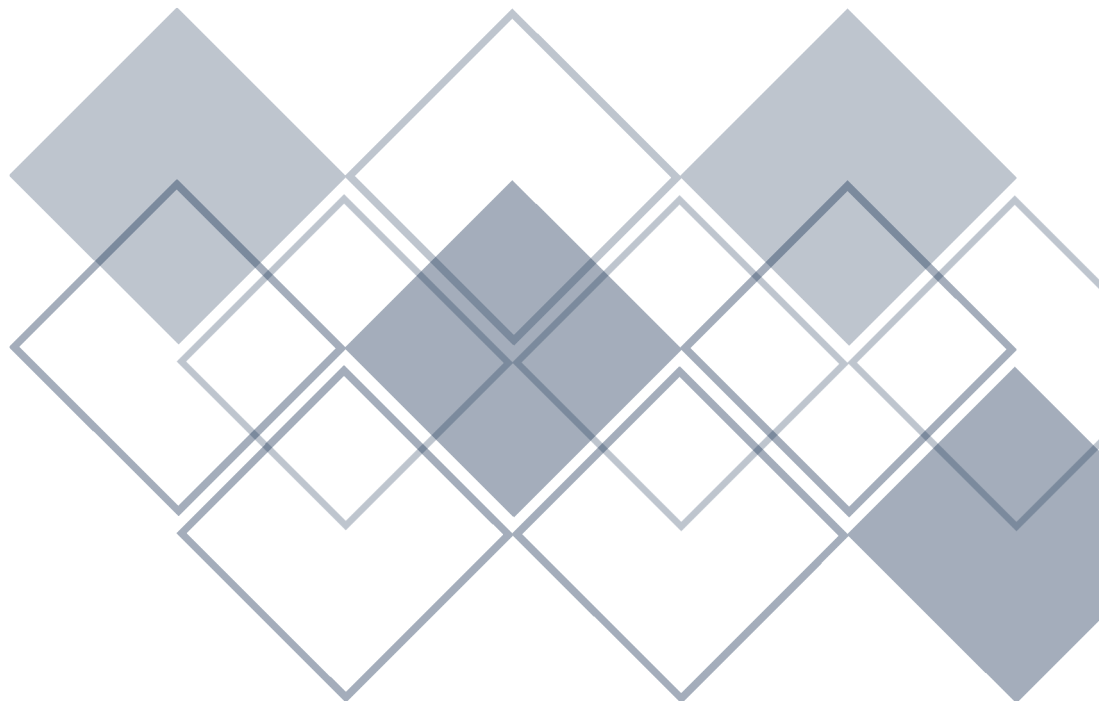
### Implicit Ethical Messages / Behavior

**Respect:** Who is consulted? Who decides? How are disputes settled? Do staff listen?

**Accountability:** Do staff respond to grievances and feedback? Are problems and mistakes fixed promptly?

**Fairness:** Are local definitions of "fair" considered in the design and implementation of the intervention?

**Transparency:** Are criteria shared and understood? Do people know what to expect? Transparency cuts across Respect, Accountability and Fairness.



## 6. Early Warning Early Response (EWER)

‘EWER has proven to be an effective peacebuilding approach that can prevent the violent escalation of conflicts in different contexts. Therefore, it should be an integral part of every intensive peacebuilding training’. Benjamin Bräuer, IPA, PM&E and Knowledge Management

### Introduction

Most conflict-prone areas in Ethiopia have local peace committees at the Zonal, Woreda and, sometimes, at the Kebele level as well. Most of the schools and universities have peace clubs and there are inter-religious councils at regional and local levels which also deal with tensions and conflicts. While these institutions are also used for early warning purposes, they often lack an awareness and capacity for conflict prevention and rather focus on information collection and conflict management.

The Council of Nationalities of the SNNPR, with the support of CPS, is the first region in Ethiopia to develop a conflict resolution strategy and corresponding implementation guideline. This strategy defines the structures in charge of dealing with conflict issues in the regional state. At the same time, the country as a whole faces challenges, such as a lack of resources, limited capacities, limited access to infrastructure, which are common in most developing countries, which makes the implementation of such strategies difficult.

We have witnessed in our TOT that even though the issue of EWER is very important and participants are keen to learn about it, the topic is often conveyed in a very theoretical and technical way. This means that people from the grassroots level find it difficult to adapt it to their context. In order to reduce this complexity and make it more tangible to our participants from the grassroots level, we would like to highlight major steps and aspects which we find helpful. The basics of a training on EWER could focus on three main steps:

- Introduction to the topic (definitions etc.)
- Reflections on potential early warning indicators that can identify potentials for conflict, and
- Reflections on strategies/activities for early response in order to prevent escalation.

Having gone through these three stages, participants can start thinking about what kind of EWER process/system could work in their context. With regard to the early response phase of EWER, the trainer can point participants to approaches of non-violent conflict transformation, which were presented earlier in the training, such as the use of negotiation, mediation, peace dialogues and other methods.

### Definition

Early Warning and Early Response (EWER) is: ‘the systematic collection and analysis of information, coming from areas of crisis or potential crisis, for the purpose of **anticipating the escalation of violent conflict, developing strategic responses to these crises** in a timely manner and presenting preventive or mitigating options to critical actors for the purpose of decision making’.<sup>1</sup>

Early Warning and early response can be seen as critical parts of conflict prevention and conflict management.

<sup>1</sup>IGAD/Inwent (2008). p. 101.

## The Three Steps of EWER

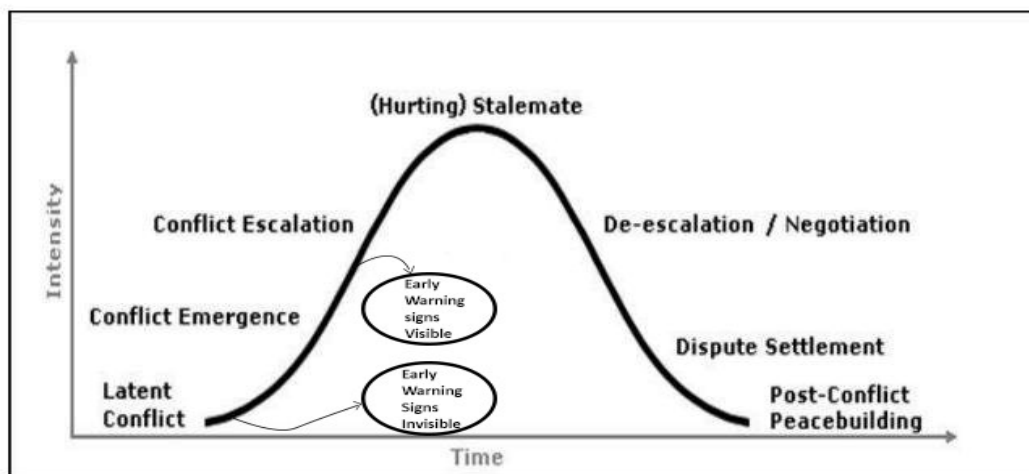
1. **Gathering of reliable information** by monitoring observers in the field
2. **Analysis of information/data to identify current conflicts and to anticipate future conflicts such as reports, information flow, database, analysis and interpretation**
3. **Routine and official response of relevant** local, national and international actors—intervention in order to transform/manage the conflicts (In a non-violent way!)<sup>2</sup>

## EWER Approach in the Conflict Cycle

‘ሰይጣን በጊዜው ስትጠፍ’ ‘Put out the fire before it destroys’. — Amharic Proverb shared by Sisay Gobessa, NPE, PM&E and Knowledge Management

As part of early warning, one has to analyze the conflict and understand at which stage it is in order to intervene in a timely and effective manner. Depending on which stage the conflict is in, the appropriate early response intervention has to be applied. EWER can, therefore, play an essential role in conflict prevention and conflict management/transformation.

3



<sup>2</sup>IGAD/Inwent (2008). p. 101.

<sup>3</sup> Graph: Based on the conflict stages of Eric Brahm (2003) in: Burgess, G. et.al. (2003).

## The mule example and Early Warning signs

In most conflict cases, signs (indicators) for the existence of a conflict and its potential for escalation are already visible in an early stage (Early Warning Signs).

An accurate monitoring (using Early Warning signs) and a proper (conflict) analysis of the situation are essential in order to be able to respond at an early stage of the conflict to prevent escalation and violence.

## ‘THE TWO MULES’

A fable for the Nations



(©Religious Society of Friends (Quakers) in Britain)

# CO-OPERATION IS BETTER THAN CONFLICT

**Early Warning, Conflict and Peace signs:**

**Early Warning signs:**

Seemingly incompatible goals, communication is still ongoing

**Early Warning signs:**

No communication between parties, parties perusing their own interests, “creation of facts”

**Conflict signs:**

“fighting” is already going on

**Signs for conflict management:**

“ceasefire”, peace talks

**Peace signs:**

cooperation and “win-win solution”

**Peace signs:**

cooperation and “win-win solution”

## Early Warning and Early Response in Practice

After the presentation of the EWER approach in theory, it is very important to reflect and discuss Early Warning and Early Responses in practical terms. This can be done in two different workings groups (in parallel or one after the other). In the best case, participants bring their own conflict cases as examples and share their own experience on EWER. If they do not have their own conflict cases, the trainers should provide short and easily understandable conflict cases.

### Exercise: Early Warning

#### Instructions

Let participants reflect and come up with their own short definition of Early Warning indicators and some examples in groups. One possible definition for Early Warning indicators is the following:

'Early Warning indicators are phenomena/symptoms that can help identify risks and the potential for conflict and conflict escalation (conflict indicators) or the likelihood of de-escalation of a conflict (peace indicators).'

Example for a conflict indicator: cattle raiding between groups

Example of a peace indicator: the joint use of markets by different groups

In addition to coming up with a definition, participants can structure their reflection on potential peace and conflict the following way:

- To collect and group indicators in categories: direct and indirect/proxy indicators and/or qualitative and quantitative indicators.
- One can also contextualize them by asking which indicator fits best to which context.
- One should also reflect on: who can observe these indicators regularly, who has the expertise to analyze them in an adequate way (Conflict analysis!) and how the information is effectively communicated to actors that have the mandate and can react in an adequate and non-repressive way.

#### Debriefing

- Let groups present their findings
- How did it go? What did you find easy/challenging?
- Are there any other insights?

## Exercise: Early Response

### Instructions

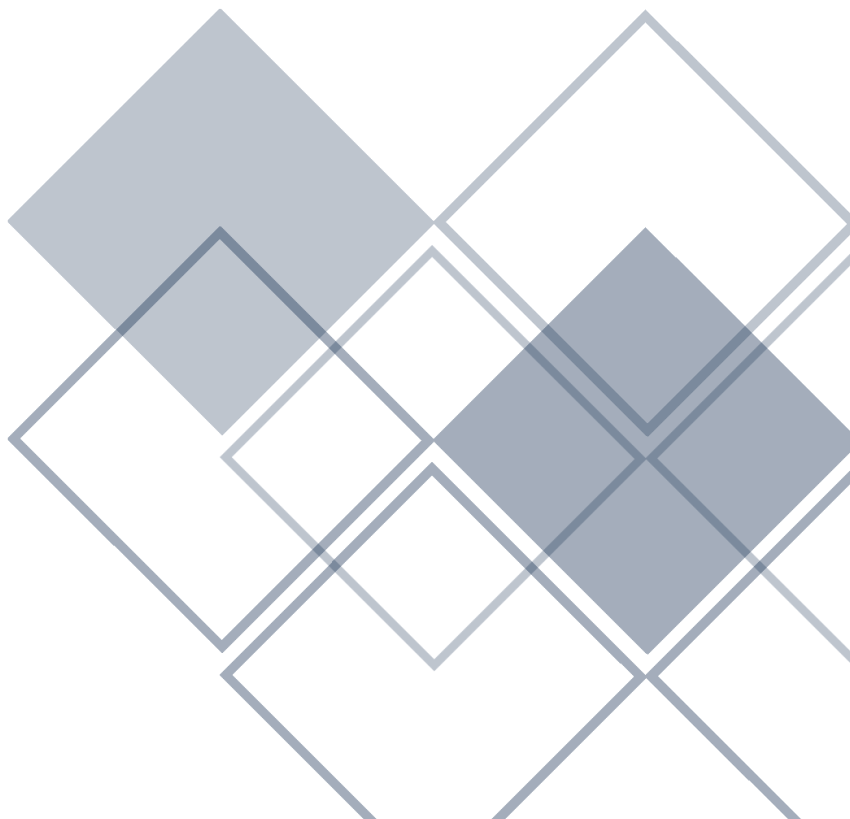
Ask participants to develop measures and steps of Early Response in order to address the conflict of the chosen case study. The following points can also be considered on top of this reflection:

- To think who is implementing them, when and where.
- Reflect about connectors and dividers and implicit ethical messages (see Chapter 5 - DNH).

### Debriefing

- Let groups present their findings
- How did it go? What did you find easy/challenging?
- Are there any other insights?

Having gone through these reflections, it is important to mention that only if civil society and non-state actors are involved in the Early Warning and the Early Response processes, sustainable conflict transformation is possible! It is also important to mention that impartial and a “non-political” analysis of indicators is essential.



### Setting up an EWER System/Process

Emphasize that every EWER system and process needs to be developed based on the individual context, and therefore looks different. However you can point participants to the following factors to be considered for a successful EWER mechanism and process:

- Reliable and cross-checked information (early warning indicators).
- Non-political and high-quality (conflict) analysis on the basis of this information.
- Efficient communication processes between different actors in regard to EWER.
- Involvement of civil society and non-state actors (like communities and NGOs).
- Efficient but non-violent and non-repressive responses by legitimate actors in order to deescalate the conflict and in order to address legitimate needs of the conflict groups/stakeholders.

Call to attention that conflict transformation/management approaches such as mediation and peace dialogues (which have been addressed in the training before) can be chosen as non-violent and non-repressive responses to be part of an EWER system and process.



## Exercises and Supporting Documents

### 1 How to Become a Good Trainer

#### Water Glasses Exercise<sup>1</sup>

##### Materials

Enough empty glasses for all participants, a large pitcher of water, newsprint or whiteboard and markers.

##### Instructions

*Explain that this is an activity for exploring ways of doing education. Pass out the glasses.*

- Go around pouring some water into each glass. As you go, you can make comments like this: 'It's so good to be a teacher sharing my knowledge with you. . . . Oh, I see you also have an empty glass. I'm glad I have so much knowledge to share. . . . So many empty glasses! I have lots of water here'.
- Look around in a neutral way. Suggest that the participants notice any feelings they have, but don't invite comments at this time. Announce that this is the time for participants to get up and move around sharing their water with each other. 'Notice your feelings and reactions as you share your water with each other'.
- After a little bit of their sharing, get up and move among them, adding water as much as possible to their glasses while also receiving from those who want to share back. It's OK if some don't want any more facilitator water - some irritation with the facilitator is normal.
- Stop the exercise when you see the energy start to go downhill, and ask them to return to their seats.

##### Debriefing

- First, ask for feelings. An example of an elicitive question for feelings is: 'When the facilitator was pouring into glasses, did anyone check to see if your amount of water was different from anyone else's? What was the feeling?'
- Ask what the water in the glass represents, symbolically. It's OK if it means different things for different people. Ask participants to focus on the water as knowledge.
- How does the simulation reflect what is true in real life?
- Suggest that the pouring of water by the facilitator was one model, and the sharing of water by participants was another model. Ask, 'Which model seems more supportive of the value of community?'

##### Purpose of the Exercise

- To help participants to see the difference between teacher-centred and participant-centred learning.
- To make connections between educational models and values such as community.

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<sup>1</sup>Adapted from: Training for Change.



## Participatory Methods

The participatory approach to training is based on the premise that all participants are experts in their own field, and thus bring valuable knowledge and skills to the training. The participatory approach helps people to find their own answers to specific challenges. It assumes that people learn more when they are active than when they are passive. Thus, learning becomes a mutual experience: the participants learn from the trainers, but also from each other and the trainers also learn from the participants.

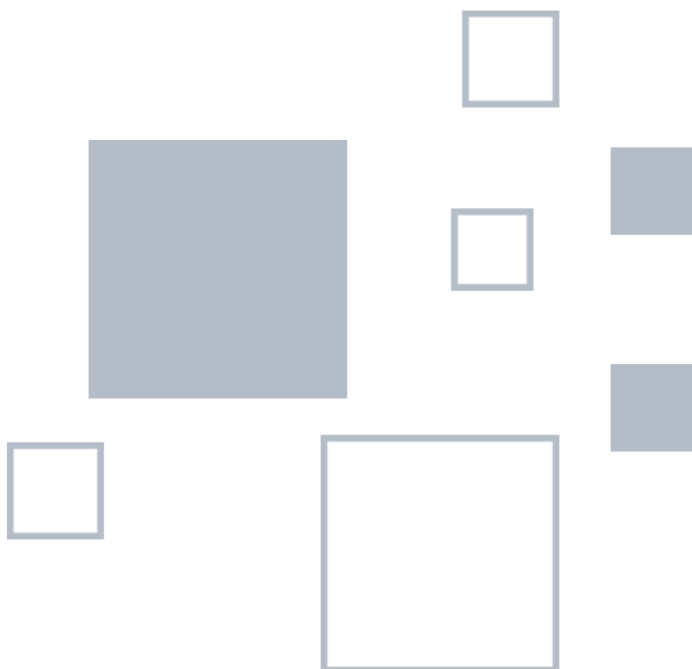
**Objectives of participatory learning methods:** to create an atmosphere in which participants are empowered, encouraged, enriched and enabled to reflect on their past experience and learn from each other.

**Criteria:** in a participatory training, the trainer acts predominantly as a facilitator. He or she gives inputs, but most of the time the trainees are active. The 10:30:60 rule applies here:

- 10% of the time shall be reserved for theoretical input,
- 30% for summaries and discussion,
- 60% of the time participants should be involved in active learning.

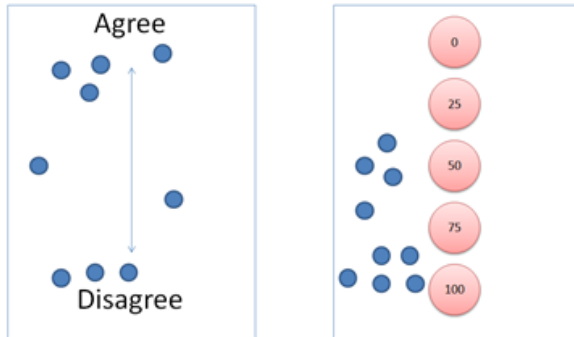
**Examples of participatory methods:** barometer exercise, sociogram, brainstorming, group work, buzz groups, concentric circles, role play, simulation, marketplace, world café, fishbowl.

**Challenges and limits:** many people have never experienced participatory methods, so they might be a bit sceptical at the beginning. Especially when working in hierarchical situations, those further up in the hierarchy or those in official positions might feel uncomfortable and even resist. Limits may also come up when working with participants who have physical disabilities. In any case, culturally appropriate exercises must be chosen, e.g., in many cultures, it would not be acceptable for women and men to have physical contact. Finally, participatory methods should only be used when working with a group for at least a couple of hours, so there is time to build trust beforehand.



## Participatory Training Methods Illustrated

### Barometer

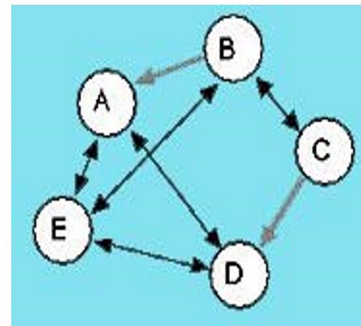


**Barometer**<sup>2</sup> – statements are read out and participants are asked to position themselves along the scale which is laid out on the floor of the room. This method can be used for several purposes:

- to find out the levels of knowledge about a topic among participants at the beginning of a training
- to make participants reflect about a controversial topic/issue
- and to carry out an end of day evaluation

**Sociogram**<sup>3</sup> – a (conflict) case is read out for which participants are asked to take a position in the room to represent the actors of the case. Ask them to reflect in which relationship they are with the other actors of the case and to position themselves respectively. Participants are then asked how they feel, based on how they are positioned. Participants can then be repositioned and asked how they feel compared to previously.

### Sociogram



### Brainstorming



**Brainstorming**<sup>4</sup> – everyone freely and quickly states what comes to their mind with regards to a given topic. Others are not allowed to comment and there is no discussion. Facilitator takes note of all comments on a flipchart or board. In the end the facilitator looks back to the ideas and reads out what has been collected.

<sup>2</sup>CPS

<sup>3</sup> Suler, J.

<sup>4</sup>Nzang, J. in Schilling, K. (2012).

## Group Work

**Group Work**<sup>5</sup> – participants are split into small groups around a specific task.

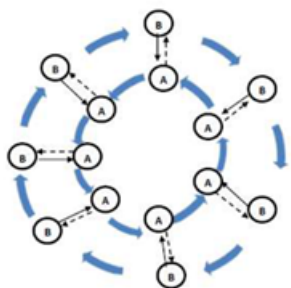


**Buzz Groups**<sup>6</sup> – participants are asked to share with their neighbours - small groups of 2-3. For example to introduce each other, to find a definition for something, or to share experiences on a specific topic.

## Buzz Groups

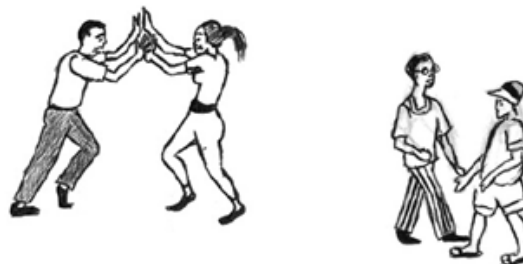


## Concentric Circles



**Concentric Circles**<sup>7</sup> – have participants form an inner and outer circle. Have them arranged so that everyone has one person sitting in front of them. Have the pairs exchange or share something within a given timeframe. After a while, have people on the outer circle change seats clockwise and people from the inner circle change seats counterclockwise or let them remain seated. Now the new pairs can share.

**Role Play**<sup>8</sup> – participants are asked to act out different roles based on a given a case study.

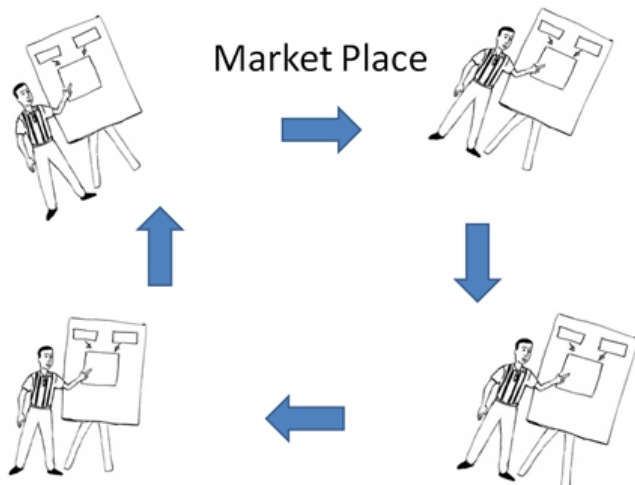


<sup>5</sup>Nzang, J. in Schilling, K. (2012).

<sup>6</sup> CPS.

<sup>7</sup> Alternatives to Violence.

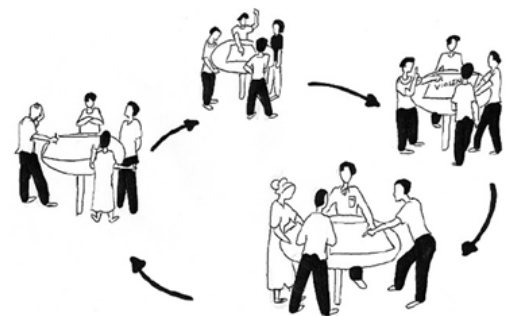
<sup>8</sup>Nzang, J. in Schilling, K. (2012).



### Market Place

**Market Place<sup>9</sup>** – different stands are prepared with information. Participants are asked to move around the room freely or in small groups to look at and/or /listen to presentations at the different stands.

**World Café<sup>10</sup>** - people are arranged in groups around a table with writing material on the table. Each group is given a separate question or an issue to be discussed. Contributions are noted. After a while, groups rotate to another table where they are briefed by the host of the table on what has been contributed so far and continue with the discussion/dialogue from there.



### World Café

### Fishbowl



**Fishbowl<sup>11</sup>** – three chairs are placed in the middle of the room (= fishbowl) and the rest of the chairs circle around them. Three people are placed in the middle to express their view on a given controversial issue. When they are finished, they can leave the circle and someone from the outer circle can come in. The ones seated in the outer circle are not allowed to comment.

<sup>9</sup> ibid

<sup>10</sup> ibid

<sup>11</sup> ibid

## Constructive Feedback

### When do we give feedback in trainings?

- Participants to each other, e.g., after a role play.
- Trainers to participants, e.g., after an exercise or a role play.
- Participants to trainers at the end of a training day to find out how participants felt about the day, what they liked and what could be done differently the following day.
- Trainers to each other at the end of a training day.

### Why do we give feedback?

The objective is to enhance the learning process and ensure quality. Feedback is an important tool to find out what participants experienced, what they think, what they want and what ideas they have for improvement.

Feedback is **not** a tool to put another person down, criticize his or her performance or teach someone a lesson. Good feedback supports the receiver's learning process.

### How do we give and receive constructive feedback?

| Giving feedback   | Receiving feedback   |
|---|--|
| 1. First I say what I liked.                                      | 1. I listen to the feedback.                                       |
| 2. I don't criticize, I describe the behavior I observed exactly. | 2. I understand that this is the other person's personal opinion.  |
| 3. I choose words that do not hurt the other person.              | 3. I do not need to defend myself.                                 |
| 4. Good feedback supports the receiver's learning process.        | 4. I ask for clarification of specific points I didn't understand. |
| 5. I make it clear that this is 'only' my opinion/impression.     | 5. I choose what is relevant for me.                               |

## Evaluation Methods

A good and helpful practice for efficient and successful trainings is to ask for the opinion and learning progress of the participants at the end of each day. Beyond the conventional questionnaire to be filled by participants when a training comes to an end, trainers should carry out evaluations every day in order to understand where the participants are and whether adjustments in the programme are necessary. There are a number of methods which can be used for this:

### The Barometer

Statements are read out and participants are asked to position themselves along the scale which is laid out on the floor of the room. This method provides room for discussion and clarifying questions.



### To ask the participants three questions:

1. What did I like best today?
2. What was missing /what could be done differently?
3. What am I going to take home with me?

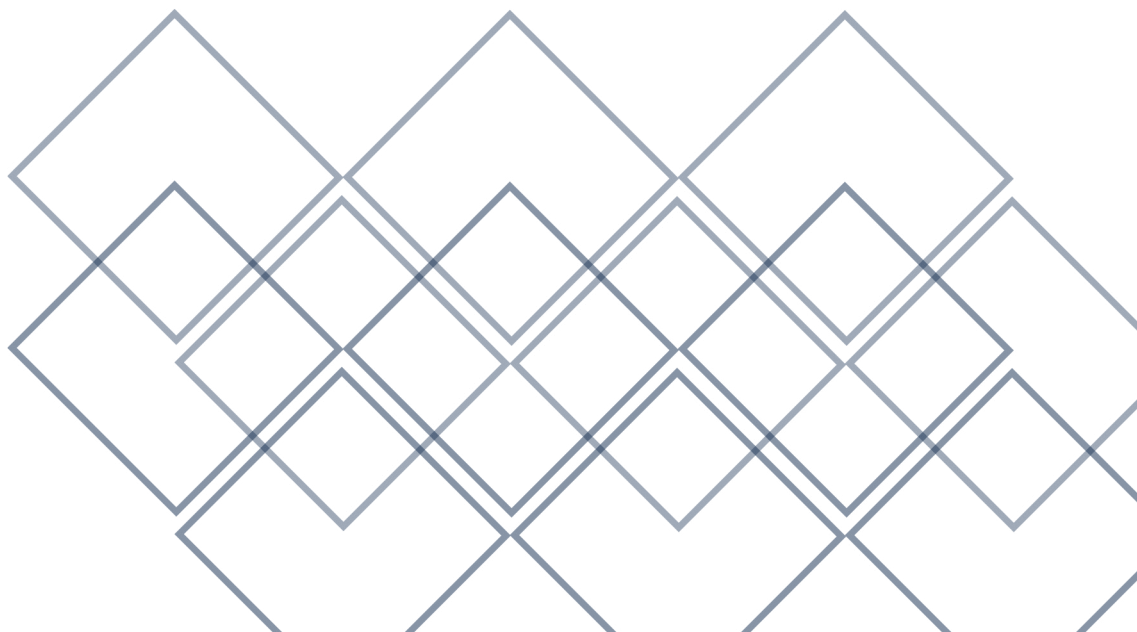
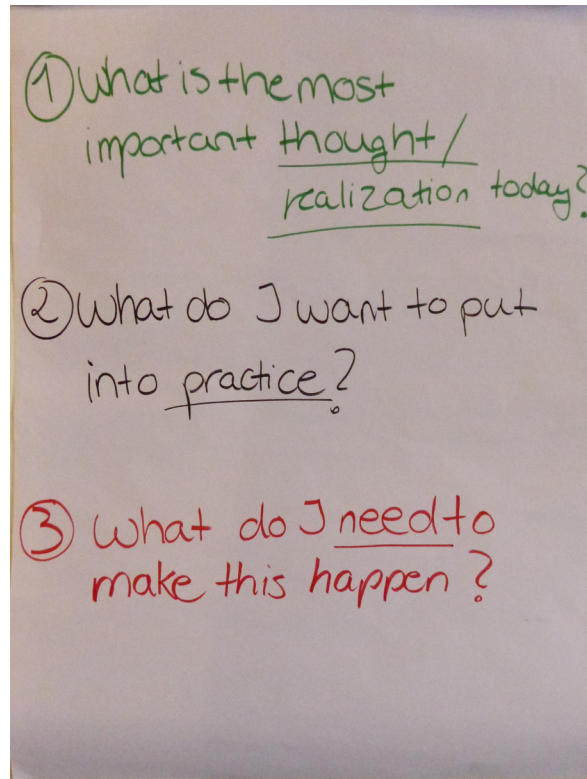
### Variations:

- Response can be collected in a go around if time allows
- Questions can be written on boards and participants write their answers
- 3 or 5 volunteers from the group are asked to answer
- A more playful variation is to stay in a circle and throw a ball to another participant, asking one of the questions above

These variations should be carried out without any discussion.

## Personal Reflection

In order to help participants memorise the most important learning results, they can be provided with a diary for their personal reflections, which usually takes place after the evaluation, at the very end of the day:



## 2 Conflict Analysis

### Exercise: Eshet Bokollo

#### Instructions

Make groups of three using one of the group division methods . Every person in the group gets an instruction (see below). Tell participants that they are inhabitants of a small village in which there was a bad harvest/ drought. After the harvest, some 'Eshet Bokollo'<sup>12</sup> is left over and the members of the community are now discussing who shall get them. The amount is not enough for them to split the 'Eshet Bokollo' among them. Tell participants that they need to achieve the goal given in their instructions.

#### Debriefing Questions

- How did it go in your group? What happened?
- Could you come up with a solution?
- How did you feel about the solution found?
- What insights did you get from this roleplay?

#### Purpose of the Exercise

The purpose of the exercise is to make people aware of the difference between positions and interest/ needs. This is important since with regards to positions no win-win solution will be found (everyone wants the *Eshet Bokollo*). When it comes to the interests/needs there is more potential for compromise and a win-win solution. So, in the best case, this exercise demonstrates that win-win solutions are possible and everyone can get what s/he needs. This exercise can be used as an introduction to 'Positions, Interests, Needs', which is covered in 'The Conflict Onion'.

#### Instructions to be given out to individuals

##### A

In your community some 'Eshet Bokollo' is left over. You and two neighbors discuss who will get it.

**Your goal is to convince the others that you need the 'Eshet Bokollo' the most.**

*You need it for fire, in order to be able to cook for your restaurant which is the basis of your livelihood.*

Go into negotiations and try to convince the others to give you the 'Eshet Bokollo'

**5 min time!**

##### B

In your community some 'Eshet Bokollo' is left over. You and two neighbors discuss who will get it.

**Your goal is to convince the others that you need the 'Eshet Bokollo' the most.**

*You need it for feeding your animals which are the basis of our livelihood as a farmer.*

Go into negotiations and try to convince the others to give you the 'Eshet Bokollo'.

**5 min time!**

##### C

In your community some 'Eshet Bokollo' is left over. You and two neighbors discuss who will get it.

**Your goal is to convince the others that you need the 'Eshet Bokollo' the most.**

*You need it because your children and you are very hungry.*

Go into negotiations and try to convince the others to give you the 'Eshet Bokollo'.

**5 min time!**



### 3 Approaches to Conflict Transformation

#### Exercise: The Parable of the Elephant<sup>13</sup>

##### Instructions

Tell the participants that you will tell them a story which they should reflect on. Tell or read out the following parable:

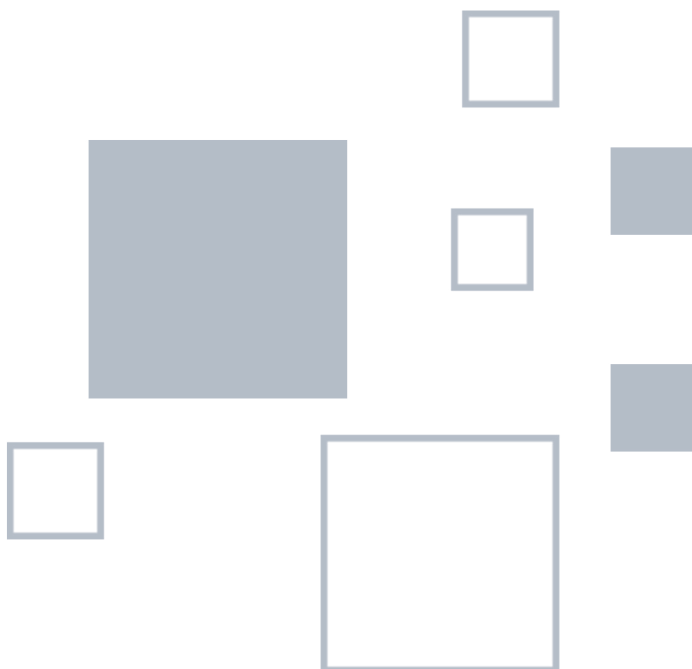
*A group of blind individuals approach an elephant. The first person latches onto the leg and claims, 'An elephant is a tree trunk; it is big, round and rough'. The second one hits the stomach and says, 'A tree, no way! An elephant is like a wall: high, solid and wide'. The third grabs the trunk, and exclaims 'The elephant is like a snake, long and flexible'. The fourth person finds the tail and replies, 'No, the elephant is like a rope with a wire brush on the end!' The fifth blind person catches hold of the ears, and proclaims, 'The elephant feels like a banana tree leaf'.*

##### Debriefing

- Who is right? (Answer: all are right, and all are wrong).
- What insights did you get from this parable?
- What does this parable tell us about perceptions?

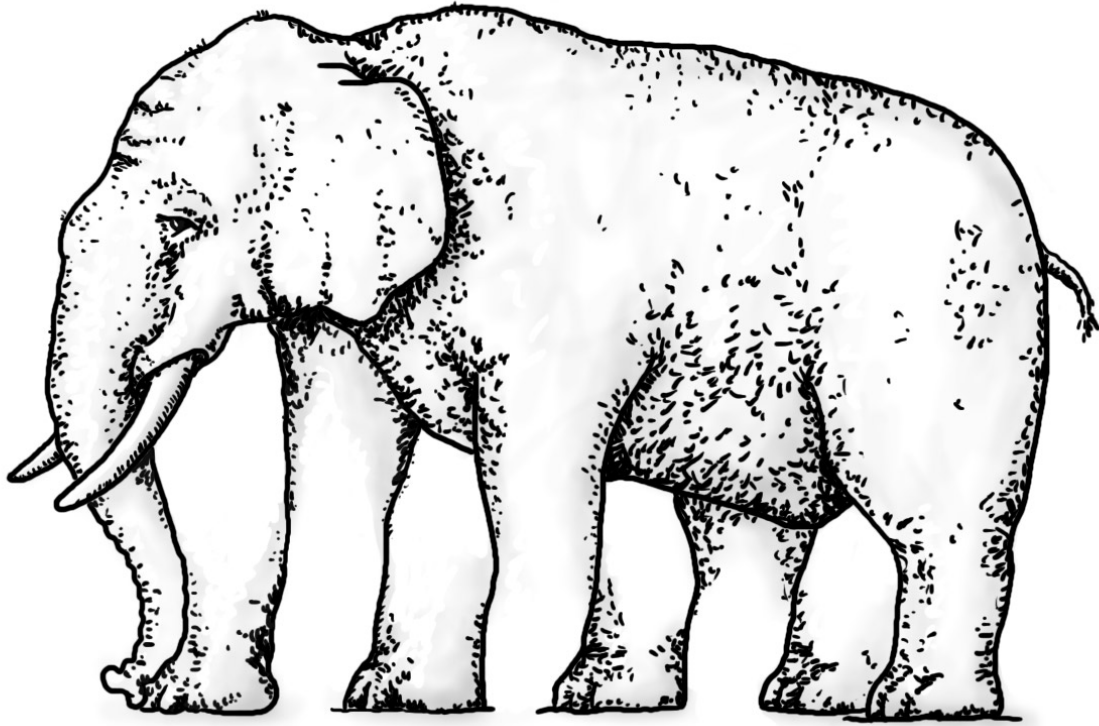
The lesson of this parable is that we need to simultaneously see the whole and also see things from the perspective of what other individuals are able to see and feel, as these can be very different from person to person.

The Parable of the Elephant demonstrates the importance of perception. It provides a useful introduction to the other topics in this module, all of which are greatly affected by perception.



<sup>13</sup>Caritas Internationalis (2002).

The following illustration can also be shown the group to discuss the topic of perception:



(©)Mißfeld



## Exercise: Back-to-Back

### Instructions

Break up participants into groups of two using one of the methods for group division. Give each pair a bag with two sets of the back-to-back puzzle which are the same colour. Tell participants:

- Each of you will receive a puzzle set containing three pieces.
- Each of you will have the same shapes and they will be the same colour.
- Sit down back-to-back, so that neither one of you can see what the other is doing.
- You need a table or another surface to arrange the pieces on.
- Choose who will begin.
- The one who begins lays out an arrangement with the three puzzle pieces. When s/he is done, s/he will explain to the other how the pieces are arranged. The other person has to try and make the same arrangement.
- You are both allowed to talk and ask as many questions as you want.
- When both of you think you have got it right, you can look at both puzzles and compare them to see if the puzzle arrangements match.
- Now change roles. Again, you do not need to repeat the exercise if someone got it 'wrong'.
- Continue as before.

Before you begin two facilitators can briefly demonstrate how it's done for the participants.

### Debriefing

- How did it go?
- Who had problems? Tell us what was challenging.
- Who managed to get it right? How did that happen? E.g., by naming the pieces first, finding a common language.
- What lessons can we draw from this exercise on communication? E.g., it is difficult without a common language, sometimes we think we have understood correctly, when in fact we did not (a communication trap). It is always important to ask 'Did I understand you correctly that ...?'
- What does the exercise have to do with communication in conflict? E.g., this exercise was fun, but conflicts are always charged with emotion.

### Purpose of the Exercise

The purpose of this exercise is to highlight the challenges of communication. Although initially the exercise seems like it would be very easy, it is actually difficult and many groups end up with patterns that don't match. This makes them understand how complicated communication can be if we do not listen carefully, reflect back to be sure we have understood what was said and ask questions. Communication in conflict is even more difficult because the emotions make it harder for the conflict parties to listen to each other with an open mind and heart.

## Exercise: Broken Squares

### Instructions

Divide participants into groups of five. Ask each group to sit around a table. If people are left over they can act as observers. Give each group a set of five bags with puzzle pieces (all the same colour).

Tell the participants:

- You each get a bag with pieces for making a square. if you need to, explain the difference between a square and a rectangle).
- The goal of the exercise is to make 5 squares and all the squares must be the same size. At the end, each of you will have a square and all the squares will be the same size.
- The rules are:
  1. You are not allowed to talk to each other in any known language and you are not allowed to use body language to communicate.
  2. If you do not need a piece you can put it into the middle of the table
  3. You are allowed to take pieces from the middle of the table.
  4. But you are not allowed to take pieces away from anyone else.
  5. You are also not allowed to do another person's puzzle for them.

If participants break the rules remind them again. If they make squares of different sizes then remind them that the square must all be the same size.

After a while, if groups have not managed to make the square, don't discourage them from helping each other. You may also ignore that they are perhaps whispering with each other.

If you see that they are really struggling, tell them: 'sometimes, you think you got it right, but you didn't'. If that doesn't work after a few minutes, you can tell the person who has the wrong combination of pieces that their puzzle is wrong.

Do not allow any of the groups to fail. If they are discouraged, tell them 'It IS possible!'

### Debriefing

Ask the participants to sort the pieces back into the bags as marked. Questions for reflection:

- How did it go? (let the groups report).
- What was difficult?
- How did you manage to figure out how to do it? E.g., by cooperating.
- What worked well?
- What does this exercise have to do with finding solutions for conflicts or transforming conflicts? E.g., we need to trust each other - giving up pieces that worked for you without knowing what you will get in return requires trust. It is important to believe it is possible to find a common solution and to think 'outside of the box'.

### Purpose of the Exercise

The purpose of this exercise is to raise awareness about cooperation and conflict transformation. Cooperation means working together and everyone contributing, no one dominating. The only way to find common solutions is to cooperate with each other. At the beginning of this process no one knows how the conflict will be transformed. The parties must trust each other and be willing not only to take but also to give. They must let go of the idea that their solution is THE solution and have an open mind while struggling together in a creative process of finding a way for everyone to get their needs met.

## 4 Women in Conflict and Peacebuilding

### Exercise: Power Walk<sup>14</sup>

*Time:* 30 minutes

*Materials:* character cards

#### Trainer's Instructions

- Give each of the participants a card with a character written on it (see characters listed below). *Note: Make sure you have the same number of characters as participants. If there are fewer participants than characters, make sure not to remove too many from one group (e.g. all the powerful ones, or all the vulnerable ones)*
- Ask participants to stand in a row in an open space for the exercise
- Instruct the participants to take one step forward if the statement applies to his/her given character. Read the following statements:

#### Statements to be read:

1. If I got into a conflict I feel confident that I could defend myself.
2. I know who to inform (be it modern or traditional institutions) when I am in a neighbourhood conflict.
3. I feel confident to state my case / point of view in front of court/elders.
4. I inform the concerned body when I see violent conflict.
5. I believe that there are sufficient conflict resolution mechanisms in my community.
6. I know how to raise my voice so people would listen to me in a conflict situation.
7. The constitution of Ethiopia has addressed the rights and obligations of women and youth in Peacebuilding.
8. If I were abducted, I could defend myself in front of a court.
9. If I were arrested and treated badly, I would know who to turn to for support.
10. If I got into a conflict, I would be asked for my side of the story.

#### Debriefing Questions

- Why are some people at the back, while others are at the front?
- How did the people at the back feel when the others were stepping forward?
- How did the people at the front feel when they moved ahead of the others?
- Can the participants who take none or only take a few steps forward have their voices heard by those at the front? How could they be heard?
- What is the position of girls, and of boys and women relative to others in the power walk?
- The distance between participants symbolizes lots of real distances or inequities in communities. What are they? (socio-economic, cultural, rural/urban, status, etc.)

---

<sup>14</sup>Modified from: UNICEF PNG.

**Power Walk Characters**

|    |  |  |
|----|--|--|
| 1  | Woman who sells coffee on the street of a small town, 30 years old | Shoeshine boy, went to city to help family, no schooling, 11 years old |
| 2  | Female Farmer  | Male Farmer  |
| 3  | Female Construction Worker, 25 years old                           | Male Construction Worker, 35 years old                                 |
| 4  | Female lawyer (at EWLA), 40 years old                              | Male Judge, 38 years old   |
| 5  | Female social worker, 24 years old                                 | Male regional member of parliament, 45 years old                       |
| 6  | Female Pastor, 50 years old  | Male Religious Elder, 60 years old                                     |
| 7  | Female cash crop farmer in pastoralist community, 31 years old     | Pastoralist cattle herder with Kalashnikov                             |
| 8  | Borena boy, looks after cattle, 14 years old                       | Ethnic/Traditional leader, 45 years old                                |
| 9  | Girl enrolled in grade 3, 10 years old                             | Male university degree holder, 34 years old                            |
| 10 | Female community woman's association leader, 35 years old          | Leader of Savings and Credit Association Cooperative, 32 years old     |
| 11 | Mother of 2, 18 years old  | Woreda Administrator, 42 years old                                     |
| 12 | Girl, never went to school, 16 years old                           | Bajaj driver in town, 20 years old                                     |
| 13 | Female, sells vegetable in market, 26 years old                    | Male Investor in agriculture, 38 years old                             |
| 14 | Mother of 4, MA level educated, 40 years old                       | Male Police Officer, 56 years old                                      |



## 5 Do No Harm

### Background/History of Do No Harm<sup>15</sup>

- Do No Harm began as a collaborative learning project in 1994 to answer the question: “How can assistance of any kind be provided in ways that, rather than feeding into and exacerbating a conflict, help local people to disengage and establish alternative systems for dealing with the problems that underlie the conflict?”
- It was based on the observation that aid had exacerbated conflict dynamics in the contexts in which it was implemented. Inspired by events in Rwanda in 1994, academics began to examine how and why aid programs had affected the conflict dynamics in the lead-up to the genocide.
- The DNH Project is a collaborative effort, organized by the Collaborative for Development Action (CDA) in Cambridge, Massachusetts and involving a number of donor agencies (DANIDA, Sida, CIDA, UNHCR, DHA, OCHA, German EED, Foreign Ministry of Norway, OFDA of USAID, DEZA and more), over 100 international NGOs and local assistance workers.
- DNH initially took an inductive approach, learning from field experience whereby fifteen case studies were conducted in fourteen conflict zones to examine the interaction between humanitarian and development assistance and conflict. Lessons from this phase were compiled in a booklet *Do No Harm: Supporting Local Capacities for Peace through Aid* (published by CDA in 1996).
- In a feedback phase, assistance workers in a number of countries in which practitioners had “tested” the lessons against their own experience, added to and amended the lessons and thus improved them. The results were published in the book *Do No Harm: How Aid Can Support Peace—Or War*, (Mary B. Anderson, Lynne Rienner Publishers, Boulder, Colorado, 1999).
- During DNH’s Implementation Phase, 12 organizations tested this planning tool over a period of up to three years in projects implemented in conflict areas. The lessons learned from this testing phase are documented in the booklet *Options For Aid in Conflict: Lessons from Field Experience* (Mary B. Anderson (ed.), published by DA, Cambridge 2000).
- Ongoing mainstreaming work of DNH is continuing with trainings and workshops seeking to spread the application of conflict sensitivity.

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<sup>15</sup>CDA (2016).

## Introductory Exercise: Fire and Shield<sup>16</sup>

### Instructions to participants

Ask participants to stand in a circle for a practical exercise. Tell everyone to choose:

1. One person in the circle to be his or her fire, and
2. Another person to be his/her shield, - **without telling anybody!**

Then ask participants:

- **To move in such a way that their shield is protecting them from their fire and**
- **To stop and freeze (stay where they are at the moment when they hear the facilitator shouting 'stop').**

*Facilitators may wish to demonstrate this by one of them choosing a fire and a shield and placing the shield between her/him and his/her fire.*

### How to of the exercise

The Facilitator may let participants move around for a while, then ask them to stop, and ask some whether they are safe from their fire, or not, and what may need to happen so that they ARE safe. Maybe someone's shield needs to move to a different place. But, through this move, someone else whose shield or fire is also this person, may now find themselves in danger. This can be done in slow motion. Again, the question can be asked, who else becomes vulnerable through a specific movement of another person that will lead to a new situation, someone else being in danger, etc. If there is too much confusion, try another round.

### Debriefing questions

- How did you like the exercise?
- How did you feel when you lost your shield?
- In general, which insights did you get from this exercise?
- How does this relate to what you see happening in your own daily life?
- What does this exercise have to do with conflict / conflict sensitivity?

**The idea behind the exercise** is to raise awareness about the fact that whatever you do can have an impact on others – negative or positive. Usually, you do not intend any negative impact and may often you not even be aware of this happening. (Note: this multipurpose tool can also be used as a simple and fun energizer, in which case no debriefing is needed).

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<sup>16</sup> Adapted from: Responding to Conflict (RTC)



**Exercise: Resource Transfer Quiz<sup>17</sup>****Instructions to participants**

- Each of your groups will be given one set of categories of Resource Transfers with some examples on little pieces of paper.
- When I tell you to start you will match the examples to the corresponding RT in your groups.
- The group who first matches the examples to the correct categories will win a prize.

**How to of the exercise**

- Divide the participants into groups using one of the group division methods (Page 89).
- Make sure you have prepared one copy of each category and the corresponding example for every group.
- Cut up the category and impact examples so that each is on a separate piece of paper and hand them to groups in the wrong order.
- Prepare a prize(chocolate, candy or whatever you feel fits) to give to the winning group

**Debriefing**

- How did it go?
- Did any questions arise from the exercise?
- Do you have your own examples related to resource transfers?

Categories to be matched:

**Theft**

Radios to be given to Peace Radio Groups are stolen.

The NGO staff is targeted for robbery.

**Market Effects**

Increase of food prices and salaries because of presence of the NGO.

The NGO distributes tools for agricultural activities which causes the local blacksmiths stop making the traditional tools.

**Distributional Effects**

Assistance targets only those people who have been affected by the conflict the worst.

Religious NGO only provides assistance to one religious group, reinforcing division in the community.

**Substitution Effects**

The NGO support to health clinics frees up government money for other “priorities”.

Young male refugees receive food rations in the refugee camp and go back to fight in their opposition groups.

**Legitimisation Effects**

Mediation training given to local traditional leaders.

Peace program engages warlords in income generating activities.

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<sup>17</sup>Adapted from: CDA (2016).

## Role Plays: Implicit Ethical Messages

### Role Play 1 - Impunity: Corrupt Staff Member

Organization: Project to Promote Good Governance

Roles: Two local staff members

Staff person 1: You know we are going to that conference next week in City XYZ...

Staff person 2: Oh that! I'm not looking forward to it. Boring...

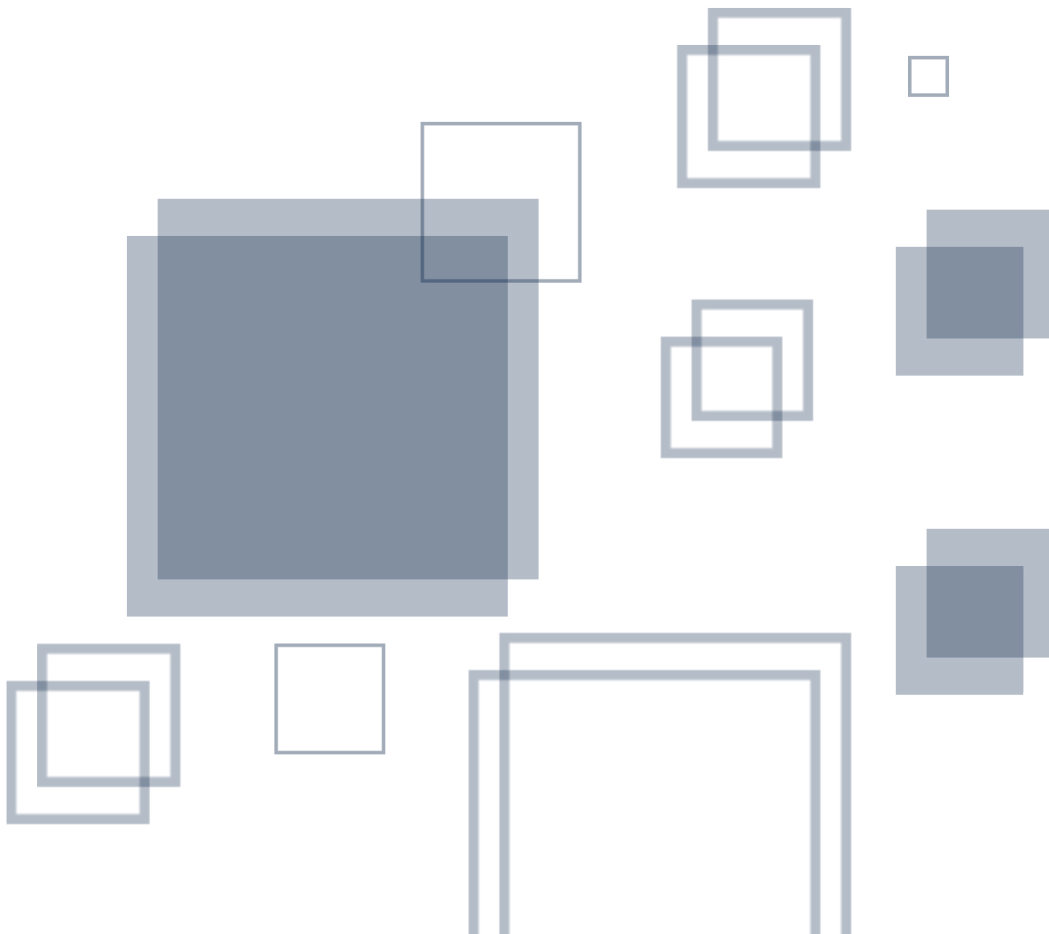
Staff person 1: Yes, but we could take a little detour on the way. I'm selling some xxx to my cousin in yyy and I need a way to transport it. It's only about 20 km out of the way and my aunt will make us a nice lunch.

Staff person 2: Don't you think we'd get into trouble?

Staff person 1: No, we'll just tell the driver we have to take care of some family business. We can tell him that my uncle is very sick and I have to bring him some medicine. And he won't mind, especially if we give him a bit of *shai/bunna*.

Staff person 2: But then we'll miss part of the conference.

Staff person 1: No one will notice. We can call the organizers and tell them that there was a bad accident and the road was blocked.



**Role Play 2 - Disrespect, Mistrust, Competition** (among agencies)

Organization: Local peace committee

Roles: Boss/or elder and peace club coordinator

Coordinator: There is another meeting of the coordination committee tomorrow. Will you go or should I?

Boss: What is that coordination committee anyway?

Coordinator: It is a network of everyone working on peace in our area. They meet once a month at the Help Each Other office.

Boss: Oh that strange group! I don't like those people. They are always stealing our ideas and doing things we had planned to do. I think they are not really interested in cooperation. They just want to use us.

Coordinator: Actually, sometimes it's interesting...

Boss: No need to go! We have more important things to do.

**Role Play 3 - Different values for different lives**

Organization: Aid International

Roles: International expert and local advisor

International expert: Did you see that mail from the Security Department?

Local advisor: Which mail?

International expert: The one warning us to be careful and avoid dangerous situations. I mean things are getting really crazy around here!

Local advisor: And what about the mail?

International expert: If it gets too dangerous we have to stay at home and if it gets really bad they will fly us out. I mean they have to protect us! They can't let anything happen to us... After all, we are here voluntarily.

Local advisor: So who will be evacuated and where will they go?

International expert: Oh right... I guess it's just us. They'll send us back home. I don't know about you...

## Options Game: Getting Aid from A to C<sup>18</sup>

**Materials:** flipchart, markers, watch/clock (participants need paper and pen)

Draw the letters A, B and C on a flipchart, with 15-20 cm of space in between. Draw a red circle or star around B and an arrow from A to B and from B to C.

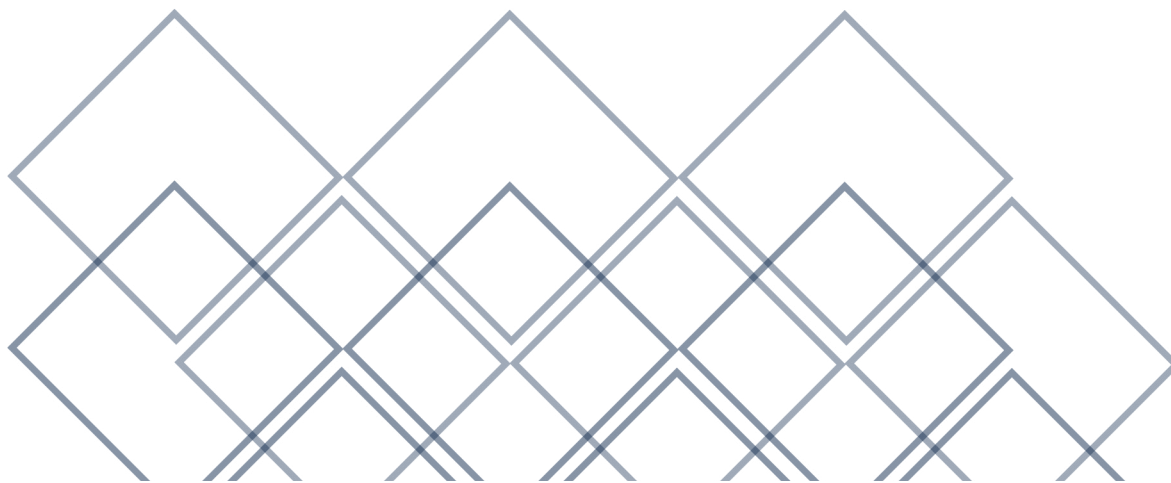
### Instructions to Participants

Explain to the participants:

‘Your organization is located in A. You need to get food to hungry people in C. The road from A to C goes through B. There is a conflict in B’.

### How to of the Exercise

- Give participants 2-5 minutes (but be firm, choose a number of minutes and time them exactly) in groups of 2-3 people (just those sitting near them) to come up with (and list) as many possible options to get their aid to C.
- Tell groups not to engage in discussions whether options are feasible, but rather just to focus on listing as many options as possible.
- When time is up, ask the groups to raise their hands if they have 5 options. Ask progressively higher numbers, until the team with the most options is identified.
- The team with the most numbers gets a prize.
- Ask them to read out their options, take note of them on the flipchart, then go around the room and ask other groups to add anything that has not yet been included.
- At the end of the round, tell the participants how many options they generated as a whole.



<sup>18</sup>Adapted from: (CDA) 2016.

### Example for DNH Training

**Suggested Short Training plan to cover only the minimum (Context Analysis, Dividers & Connectors, Analyzing the Programme, Options)**

| TIME      | Topics/ Input  | Methods / Materials  | Responsible |
|-----------|--|--|-------------|
| (30 min)  | Welcome<br>Introduction<br>Agenda/Training Overview  |  |             |
| (30 min)  | <b>Introductory Exercise: Fire and Shield</b><br><br><b>Remark on Link to DNH:</b> whatever you do, it has impact on others – good and bad   | HO: Fire & Shield  |             |
| (15 min)  | <b>Introduction: DNH</b> <ul style="list-style-type: none"> <li>- Check what participants know</li> <li>- What is DNH?</li> <li>- What is the link to Peacebuilding</li> <li>- 7 Step approach, here only 4 Steps are looked at</li> </ul>                             |  |             |
| (3-5 min) | I. <b>Context Analysis</b><br>Share importance of context analysis   |  |             |
| (15 min)  | <b>Case Study: The River OR own case</b><br>Share the case in plenary.   |  |             |
| (30 min)  | <b>Group Work:</b> explain which tools will be used for the context analysis. Division into three groups to work on context analysis <ul style="list-style-type: none"> <li>• <b>Actor Mapping</b></li> <li>• <b>Access to Resources</b> (Geographical Map)</li> </ul> | Flipchart, Markers<br><br>HO: Case Study<br>Group Division: Cards with tools on floor<br><br>Boards and Flip chart paper |             |
| (30 min)  | <b>Group Presentations:</b> ask groups to report back  |  |             |

|          |   |   |  |
|----------|---|---|--|
| (15 min) | <p>II. <b>Dividers and Connectors</b></p> <p><b>What are connectors?</b> What makes something a connector?</p> <ul style="list-style-type: none"> <li>- It brings people together</li> <li>- Areas of shared interests</li> <li>- Who are the local peace makers?</li> <li>- What factors exist that restrain violence? (Elders? Local conflict mitigation mechanisms?)</li> </ul> <p><b>And what are dividers?</b> What makes something a divider?</p> <ul style="list-style-type: none"> <li>- It separates people</li> <li>- It focuses on differences which cause frictions</li> <li>- What are people doing to make the situation worse?</li> <li>- What are issues that people struggle about?</li> <li>- Who is benefiting from the conflict?</li> </ul> | <p>Ask into the plenary</p> <p>Handout</p> <p>Looking at case study</p> |  |
| (20 min) | <p><b>Group work:</b> 5 groups to look for connectors and dividers in relation to each of the 5 categories. Write C&amp;D for own category on cards</p>   | <p>Put cards on floor and groups decide which category to work on</p>   |  |
| (20min)  | <p>Ask groups for examples for the different categories/ and or give examples, see the handout.</p>   | <p>Cluster C&amp;D on board as per category</p>                         |  |

|   |  |   |  |
|---|--|---|--|
| <p>(30 min)</p>                                 | <p><b>Case Study Group work:</b> Dividers and Connectors of own case</p> <ul style="list-style-type: none"> <li>- List dividers</li> <li>- List connectors</li> </ul> <p>Note: connectors can turn into dividers &amp; vice versa</p> <p><b>Plenary</b></p> <ul style="list-style-type: none"> <li>- Any findings/realizations?</li> </ul> <p>Note: this analysis needs to be done frequently during conflict analysis/project formulation</p>   | <p>Back into previous groups. Trainers go around checking if it is OK</p>                                 |  |
| <p>(15 min)</p> <p>(30 min)</p> <p>(10 min)</p> | <p>III. <b>Analyzing the programme</b></p> <p><b>Unpacking the Programme</b> before knowing the impact of the project/programme you have to analyze the programme. Or project?</p> <p>‘The devil is in the detail’, so you have to be precise.</p> <p>Give examples from own experience</p> <p><b>Case study Group Work</b></p> <p>Why? Where? When? What? With whom? By whom? How?</p> <p><b>Plenary</b></p> <p>Any findings, realizations?</p> | <p>Flipchart: Questions</p> <p>HO: Questions for analysing</p> <p>Programme</p> <p>Flipchart, Markers</p> |  |

|          |   |       |  |  |
|----------|---|-------|--|--|
| (20 min) | <p>IV. <b>Options</b></p> <p>Explain that looking at options is step 6: Look at the matrix</p> <p><b>Options Game (2 groups)</b></p> <p>It is often easier to criticize than to come up with options or alternatives. This game hopes to encourage creativity in looking for options.</p> <p>Villages A, B and C</p> <p>C desperately needs food aid, but B is in conflict with C and the only road from A to C is via B.</p> <p>Question: How can we support the people in C?</p>  | Prize |  |  |
| (30 min) | <p>Find as many options as possible in 5 minutes. Don't evaluate the options, just write them down. The idea is to be creative, come up with alternative and creative ideas.</p> <p><b>Options</b></p> <p><b>Case Study Group Work:</b> look at your project - How can you strengthen connectors and weaken dividers?</p> <p>Be careful: strengthening connectors can also mean that you are strengthening a divider.</p> <p>Ex. Strengthening the role of local authorities</p> <p>Write down the options</p> <p><b>Group Feedback</b><br/>Any major findings?</p> |       |  |  |
| (30 min) | <p><b>Action Plan for Options</b></p> <ul style="list-style-type: none"> <li>• Choose 1 or 2 options that you want to work on in the coming months</li> <li>• How are you going to work on this? Who? When? What?</li> <li>• How are you going to debrief your programme team on Do No Harm?</li> <li>• What is needed in terms of support? technical support/training?</li> <li>• What is available?</li> </ul>  |       |  |  |



## 6 Early Warning Early Response

### Example of Peace and Conflict Indicators that could be used for Early Warning

| Quantitative Early Warning Indicators  | Qualitative Early Warning Indicators  |
|--|---|
| <ul style="list-style-type: none"> <li>• Violent acts (conflict indicator):                             <ul style="list-style-type: none"> <li>○ robbery</li> <li>○ killing</li> <li>○ revenge killing</li> <li>○ cattle raiding</li> <li>○ kidnapping</li> <li>○ rape</li> <li>○ etc.</li> </ul> </li> <li>• Destruction of property (conflict indicator)</li> <li>• Joint projects (peace indicator)</li> <li>• Jointly used schools and markets (peace indicators)</li> <li>• Intermarriages (peace indicator)</li> <li>• Interaction on markets, people from different groups in the market (peace and conflict indicator)</li> <li>• Migration/ IDPs (conflict indicator)</li> <li>• Illegal movement of arms/weapons/ arm purchases (conflict indicator)</li> <li>• Unusual armed group movement in public (conflict indicator)</li> <li>• Disagreement of inter-religious leaders</li> <li>• Presence of low or high number of people at public events (conflict indicator)</li> <li>• Violation of law (conflict indicator)</li> <li>• Blocking of road(s) (conflict indicator)</li> </ul> | <ul style="list-style-type: none"> <li>• Sharing of resources (water, land, pasture, etc.) (peace indicator)</li> <li>• Perceived trust between groups (conflict and peace indicator)</li> <li>• Segregation of groups (conflict indicator)</li> <li>• Corruption (conflict indicator)</li> <li>• Human rights violations (conflict indicator)</li> <li>• Negative propaganda about other groups</li> <li>• Gossips and rumours about other groups</li> <li>• Singing of war songs</li> <li>• Buying of food (especially salt) in order to prepare for 'bad/war times'</li> <li>• Acts of discrimination and 'racism' against other groups</li> </ul> |

## Multipurpose Exercises

### The Three Colleagues

#### Instructions

Split participants into groups of two or three using one of the methods for forming groups. Tell participants that you will give them 15 minutes to reflect on the following statements:

- 3 things we all like
- 3 things we all do not like
- How am I different from the others

You can either write the three statements on flipchart paper or give everyone a handout with three statements.

#### Debriefing

- How did it go? How did you like the exercise?
- Who would like to share their findings in the group?
- In general, which insights did you get from this exercise?

You can either just have one person for each group report back into the plenary, or if need be also note what is shared on flipchart/ a pin board (the second option makes sense in the case where the questions are around a topic which is being introduced).

#### Purpose of the Exercise

As the exercise stands above, it can be used as an exercise for participants to get to know each other. Alternatively, it can be used as an introductory exercise to help participants start thinking about the new topic to be introduced. For example, it can be used before introducing the topic of mediation (see sheet below).



### **The Three Colleagues and Mediation**

**These are three aspects of mediation we think are positive:**

1.

2.

3.

**These are three things of mediation we think are a challenge:**

1.

2.

3.

**These are three questions we have about co-mediation:**

1.

2.

3.



## Lion Princess Hunter<sup>19</sup>

### Instructions

Divide the participants into two teams. Explain that the aim of the exercise is to make quick decisions so they will win over the other team.

Explain that the different actions are:

- The lion: roars by showing his big mouth with participants' arms.
- The hunter: shoots with participants lifting one arm and bending forward.
- The princess: uses the back of one hand to gracefully brush some hair off her cheek and saying 'aaaah'.

Each group decides in a quick consultation (the other group should not hear) which figure they will show on a signal from the facilitator. Then groups line up facing each other and make their sign after the facilitator calls 'go!' Points are given to groups in the following way:

- Hunter shoots lion.
- Lion eats princess.
- Princess' beauty makes the hunter faint.

Go through a couple of rounds. Make the group consultations shorter each round. The group that wins the most rounds is the winner. Have fun!

### Debriefing questions

- How did it go?
- How did you like the game?
- How did you decide which action to take?
- How can we relate this to leadership and decision-making?

### Purpose of the Exercise

This exercise can be used as an energizer or as a team-building/competition game. It raises awareness about spontaneous leadership dynamics and how people make decisions under stress.

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<sup>19</sup> Source: (unknown).

## Cooperation Game: “The Chairs”

### Instructions

Put some chairs (6 to 5 chairs) in the middle of a room. Divide the participants into three groups. Give each group one of the following objectives (you can write it on paper):

1. Put all the chairs in a circle
2. Put all the chairs outside the room
3. Put all the chairs next to a window

**Each group is now asked to accomplish its objective. Tell the participants that they are not allowed to talk to each other.** Other forms of communication (like sign language or writing on paper) are allowed but you should not mention this explicitly.

### The game dynamics and possible results

Most of the time, participants will start taking the chairs to their preferred places (outside the room, next to a window, arranging them in a circle). It might be the case that participants will ‘fight’ over chairs. If these ‘fights’ escalate, you should calm the participants down or you should interrupt the exercise. In about 50% of cases, the three groups will not find the possible ‘win-win solution’ which meets the instructions of all groups. In these cases, one group may achieve its task by dominating the other groups, or none of the groups achieve their objectives.

In the other 50% of cases, the groups find the win-win solution by ‘trial and error’ and/or by communicating with sign language or by writing. The solution is:

**The participants bring all chairs outside the room, put them next to a window and arrange them in a circle (Please make sure that this is possible in your case, before you choose this game!).**

### Debriefing questions

- How did you like the game?
- How did you feel while trying to achieve your objective?
- How did you feel when other participants tried to “steal” chairs?
- How did you feel not being allowed to talk (oral communication)?
- In general, which insights did you get from this exercise?
- What can you learn in regard to conflicting interests/conflicts?
- Why is communication important?
- Why is it important to reflect on the interests and needs of others?

### Purpose of the Exercise

- Making participants aware that in most cases of conflicting interests there are ways to find win-win solutions although it does not seem possible from the beginning.
- In order to find win-win solutions, communication and an open mind are very important.
- In addition to that, the game can also be a fun energizer.

## Exercise: 'Yaltadele'

### Instructions to participants

Ask participants to take a chair and to distribute themselves in the room, so that the space is equally filled. You may have to assist the group. Put one empty chair inside the group. The facilitator can be the 'Yaltadele'<sup>20</sup>. Tell the group:

1. To prevent the 'Yaltadele' from sitting on the empty chair.
2. That it is forbidden for the group to talk.

The instructions for this game can be rather short as the group will learn during the game. One advantage of the facilitator being the 'Yaltadele' is to strengthen the group identity of the participants and not to exclude someone from the group.

### How to of the exercise

The 'Yaltadele' can vary the speed of moving. In the beginning it is advisable to be slow. Once the group understands the game, the 'Yaltadele' can increase the speed in order to challenge the group more. This should also be expressed to the group: 'I am increasing my speed now'. The dynamics of the game will increase and the game will be more fun. You may play 3 rounds of the game, or otherwise ask the group: 'Do you want to play another round?'

### Debriefing Questions

- How did you like the exercise?
- How did you interact with different group members?
- Did the group change the strategy during the game?/What is the best strategy to hinder the 'Yaltadele' from sitting down?
- In general, which insights did you get from this exercise?
- What does this exercise have to do with conflict/conflict sensitivity?

### Purpose of the Exercise

The idea behind the exercise is that the group has to cooperate in order to be successful with the game. Every group member has to have an understanding of his/her position in the group and in relation to the 'Yaltadele'. Furthermore the exercise raises issues of group identity and exclusion/inclusion, which can give insights into conflict dynamics related to identity. (note: it can be used as a simple and fun energizer, without debriefing. It can be used several times, as the group is usually motivated to improve in competition with the 'Yaltadele').

<sup>20</sup> *Yaltadele* (in Amharic) can be translated to 'the unfortunate'. Other descriptions fitting to the Ethiopian context could be: 'Miskin' (poor one) or 'Kertata' (the wonderer).

## Energizers

### Juggling

Have everyone stand in a circle. Throw a juggling ball towards a person and call out their name while throwing. The person who just caught the ball has to throw it to the next person, calling his/her name and so on. This is a nice game to help people remember each other's names. Variations: 1. ask participants to remember who they threw the ball to and whom they got it from, and tell them that after a couple of rounds you will have the ball going backwards. 2. introduce a second, third, fourth... ball and increase speed. 3. use the exercise for the recap and have people say one word from what they remember from the previous day.

### Fruit Salad

There are just enough seats in the circle for everyone but you. Go around and give every participant one fruit. E.g., Banana, Apple, Orange, Mango. Make sure that you have a couple of people with the same fruit. Tell participants that they have to get up and find another seat when you call out their fruit. If you call 'fruit salad' everyone has to get up and change seats. Tell participants that it is not allowed to sit back in the same seat they just got out of. In the general commotion, you try to get a seat also. Whoever is left standing gets the next chance to call out a fruit.

### The Big Wind Blows

There are just enough seats in the circle for everyone but you. You tell participants that there is a big wind blowing and whoever the wind blows on has to move. "You call out: "The big wind blows on everyone who..." and you add your own description. For example: "on everyone who wears black socks," or "everyone who has two ears," or "everyone who is female", or "everyone who has children". Everyone who fits the description has to move and change seats. Tell participants that it is not allowed to seat back in the same seat they just got out of. In the general commotion you try to get a seat also. Whoever is left standing gets the next chance to say "the big wind blows on..."

### Picking Mangoes

Participants stand in a circle and the person instructing says: 'I am picking mangoes from a tree', stretching their arms over their head and making movements as if picking the fruits. Participants follow the movements as the person instructing makes other statements such as: 'o, here are some on the floor', 'and there are some over here'. The facilitator can say these statements a couple of times and end by saying: 'and now I take my full basket to the market'.

### 2 Truths and 1 Lie

Ask every participant to come up with two truths and one lie about themselves. Ask participants to move around the room and find a partner. One of the two starts with his/her statements and the other has to guess which statement is a lie. Once s/he has found out, they change and the other shares his/her statements. Participants can then find another person to share the three statements with. Variation: ask participants to write the three statements on flipchart paper and to move around with the paper.

### Elephant, Palm Tree, Rabbit

One person in the centre of the circle points to someone and says 'elephant'. That person bends over and holds onto his nose with one hand. With the other hand, he reaches through to make a trunk. People to the left and right of him/her put one arm up and one arm down to make ears. If the person in the circle says 'palm tree', the person pointed to holds his/her hands straight above his/her head. People to the left and right side make the branches going out from the tree; one bending to the left and the other to the right. If the person in the circle says 'rabbit', the person pointed to has to jump up and down, bending his/her hands in front of his/her face. People to the left and right side stretch their arms and bend the hands to make the ears on either side. After trying this several times the person in the circle picks up speed and participants who make a mistake/hesitate come to the circle.

## Methods of Forming Groups

### Counting

Ask participants to count up to the number that corresponds with the number of groups you want to form, e.g. if you want 5 groups, they need to count up to 5.

### Mingle

As people to walk around in the room as if they were hurrying to do some shopping in the market, and tell them that you may call them to stop from time to time, and, when you clap in your hand, you will name a number. When they hear this, they need to form a group of this number of persons, as quickly as possible. Once you reach the number of people for the size that you want the groups to be, you can proceed to give them the instructions for their group work.

### Shoe Size

Ask participants to line up according to the size of their shoes, and then ask the one with the biggest shoe size to follow you to the person with the smallest, then split the group into the number of groups you want

### Handshake

Cut small pieces of paper and write numbers on them, after counting the participants and deciding how many groups you want to establish and how big they should be. E.g., if you have a group of 21 and want to form 4 groups you will write 4 pieces with '1', 4 pieces with '2', 4 pieces with '3', and 5 pieces with nothing at all (empty pieces). Then, you explain that you will distribute these small cards and that participants will find a number on them that they keep for themselves, not telling their neighbours.

You then ask your co-facilitator to help you demonstrate how people who have nothing on their card greet each other by bending a little bit forward, people who have 1 on their card greet by shaking hands once, people who have, etc. you can then invite the participants to walk around the room to find those who are from the same 'greeting group' as them. It may be a little bit chaotic because people usually do not agree on who carries out the greeting first, and misunderstandings will come up, but it can also a lot of fun. Finally, to form the groups, the facilitators can help the participants to find 'their' group.

### Picture Cards

Print pictures of different motives (e.g., animals, landscapes, symbols), 4 - 5 of each (depending on the number of participants and the group sizes you need to form) of each. Distribute the cards covered, and ask everyone to find the members of their picture.

### Colour Puzzles

Tell everyone that each group needs to have 4–5 colours, and distribute, in a covered container (pot/ hat/ bag) coloured pieces of cardboard. Put as many pieces as there are people and as many pieces of one colour as the number of groups you want.

### Shape Puzzles

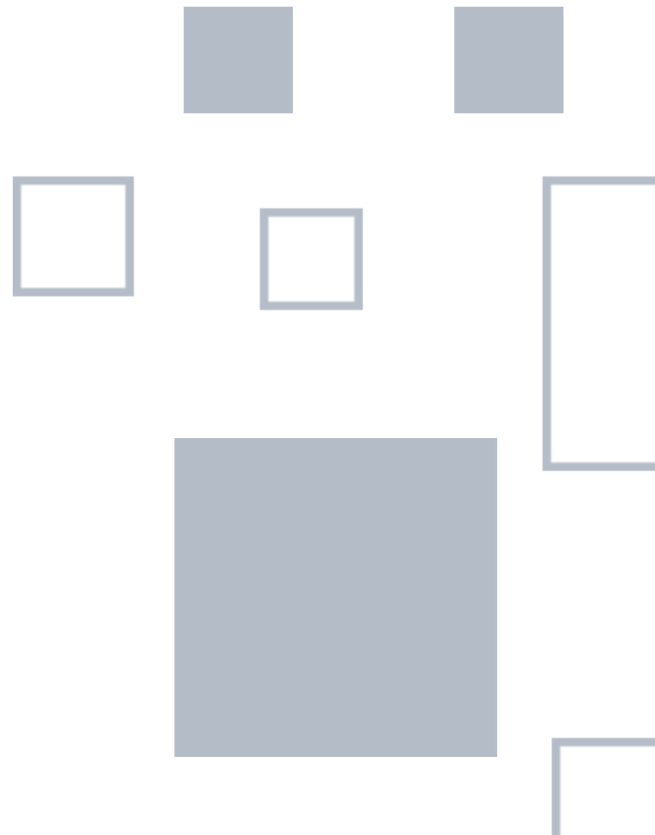
Similar to colour puzzles, only that you draw objects on cardboard (e.g., car, boat, house, ball) and cut them up. Put them all into a container and let everyone draw one piece before asking them to find the persons who have the other parts of the object to put it together and to work with them in a group.





## Abbreviations

|               |  |
|---------------|--|
| <b>CoN</b>    | Council of Nationalities   |
| <b>CPS</b>    | Civil Peace Service  |
| <b>CDA</b>    | Collaborative Learning Projects                                    |
| <b>DNH</b>    | Do No Harm   |
| <b>EWER</b>   | Early Warning Early Response                                       |
| <b>GIZ</b>    | Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH |
| <b>IEM</b>    | Implicit Ethical Messages  |
| <b>IPA</b>    | International Peace Advisor  |
| <b>NPE</b>    | National Peace Expert  |
| <b>OPA</b>    | Oromia Pastoralist Association                                     |
| <b>PRA</b>    | Participatory Rapid Appraisal                                      |
| <b>RCCSGA</b> | Resource Center for Civil Society Groups Association               |
| <b>RT</b>     | Resource Transfers   |
| <b>SNNPRS</b> | Southern Nations, Nationalities, and Peoples' Regional State       |
| <b>TOT</b>    | Training of Trainers   |



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