AWPSI / Women's engagement in mediation, dialogue and facilitation / Training of Trainers Curriculum

1.1 Training for Conflict Transformation

Abstract

Training for Conflict Transformation needs to take into account the different social, political and cultural needs of each group of participants, and the different needs of their diverse contexts. This article will begin by exploring how people learn as the starting point for effective training. It will go on to clarify what we mean by conflict transformation and training, both in theory and in practice. This includes examples from our experiences of global and local courses. The importance of process, in addition to content, and an examination of the implicit messages contained within a training, will provide the context within which we look at the relationship between bringing about change and maintaining the status quo and the transformation of society and the individual. The article will go on to suggest what it might mean to be an effective trainer for conflict transformation, including offering a set of reflective questions aimed at practitioners. We will introduce some key principles for conflict transformation training and look at the creation of a culture of learning – reflecting on what it means to build a global constituency. Finally, the article will explore the key debates and questions around evaluating the impact of training.

Introduction

Training means change. Whether you are training someone to build houses, relationships or peace neither trainer nor trainee is the same afterwards. Some of the change is intentional and foreseeable (skills acquired, knowledge gained, for example); much is unplanned and sometimes unknowable. Training in very practical skills such as driving a car is likely to be the least complicated. The skills required are similar, if not identical, across cultures, and the objectives are clear and measurable by their results. If the driver has an accident, or is unable to get the car moving, the training can be said to have failed, in this instance at any rate. Training for such subjects can be said to be a science: some ways work, others do not, anywhere in the world.

Training for conflict transformation, it seems to us, is quite distinct from this. There is no universal method of building peace: different cultures and contexts ensure that no two situations are identical. Multiple factors, social, political, economic, historic, all have an influence which make it virtually impossible to distinguish the unique impact of conflict transformation work. The very nature of conflict means that the time−scale for evaluating is measured in years and decades, rather than days and months. In addition, much of the substance of conflict transformation, and conflict transformation training, as we shall suggest later in this article, involves influencing and changing attitudes and values, which are remarkably resistant to clear identification and measurement.

This puts a high premium on the need for practitioners to learn from each other. Essentially, we are action researchers: making and testing hypotheses of what will work, rigorously trying to establish outcomes, acknowledging openly what seems to work differently, or not at all, as well as what apparently succeeds, and then sharing the outcomes. For this

research to become a reality, trainers need, in our view, to form communities for learning where this sharing can take place in security, where there is both support and challenge.

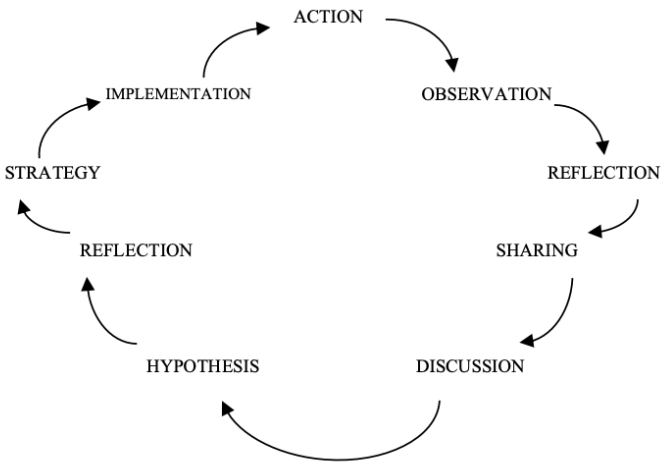
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How do people learn?

Learning is a continuous process, an everyday activity and an integral part of what it means to be a human being. Learning is about how we change and become different from the way we were before.

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This cycle is one way of representing how people learn:



The process begins with an action or an experience. We observe what happens, then reflect on it. It is often helpful to share what we have learned with others, and to learn from their experiences too. This may lead to a discussion, not focused on the original experiences, but on our understanding of them, or on dilemmas or aspects we do not understand. From this may come a more general discussion, of insights we have had, or patterns we now see in our own situation in the world around us. From this, in turn, may come a new hypothesis or theory, which will form the basis of a strategy for new action.

Of course, this makes several assumptions about the environment people are in:

- Time is made available in the midst of acting, and people are able to remove themselves enough from their contexts to gain perspective.
- There are people with similar−but−different experiences willing and able to share and reflect with.
- There are opportunities to try out new ideas.

Good training can enhance any stage of this process. Conflict transformation training in particular needs to be aligned with and responsive to people's aspirations, experience and practical problems.

There are many methods by which people become more skilled in Conflict Transformation:

Trial and error*:* you do your best with the resources at your disposal, make mistakes and learn quickly from the results

Organisational learning*:* you bring together the experience of your organisation in a certain sphere (e.g. conflict resolution), in order to synthesize it and draw conclusions

Individual guided study*:* one or more people are given time off regular work to read up in a certain area and perhaps present the outcome to a wider group.

Accompaniment: someone goes for a week or two to accompany others who are doing this work elsewhere, to learn from them.

Placement: someone from your team is placed for several months alongside people with the experience and skills you need

Mentoring: you find someone in your organisation or another who can guide the learning of another less experienced person in a formal, time− limited, relationship. And, not to forget:

Training: you arrange a workshop or course, using either in−house trainers or an outsider with specialist skills and knowledge, or a combination of both.

What do we mean by *training*?

"A structured sharing of knowledge, skills, experience and insights which enables both trainers and participants to learn, and change, both personally and professionally, and enhances their ability and their willingness to work creatively with conflict towards peace with justice."

Training has three main functions in the field:

- **Organisational development in preparation:** used by an organisation in order to build the knowledge, skills and attitudes of its staff which are necessary either for a specific piece of work, or to inform its programmes with a conflict transformation dimension.

- **Capacity building for civil society as both preparation for action and as an intervention in itself***:* used to strengthen a range of organisations where civil society is weak, and therefore cannot act adequately to mediate the inevitable conflicts arising or take a stance effectively without provoking violence.

- **As a direct intervention to influence a conflict:** Workshops, which, for example, involve members of communities that are in conflict in a joint training. This can change the situation directly by enabling them to meet and discuss issues, understand each other better, build relationships and perhaps find ways forward that can be acted upon.

All these forms of training are on the increase. Trainers need to be clear about what they aim to achieve and whose needs are being addressed.

Are single, one-off, local training events, worth doing?

In our experience, there is a real question as to whether one−off trainings are worthwhile. A week or two's training in one violence−affected area may only serve to raise expectations, without assisting people sufficiently to gain the confidence and skills necessary to sustain a peace−building initiative. More effective is likely to be a series of several training sessions over a period of perhaps 12 – 18 months, with sessions organised to build on participants' experience since the last session, address any problems and look ahead to the needs arising. This approach also makes the trainer(s) more accountable and underlines the belief that conflict transformation work requires a long−term commitment.

The importance of process

The process by which training takes place is as important as the skills, knowledge and awareness, which are being developed explicitly. Primarily the process is important because it contains the implicit messages.

For example, an exercise as simple as an introduction can be done in many ways. If the process allows dominant group members to use up more time than others, and fails to allow quieter group members to express themselves properly, then inequalities are established at the outset, and the implicit message is that this is acceptable. If, however the process treats everybody as equals, and provides a framework that encourages people to introduce themselves openly and values their contribution, then, already, the unequal status quo is beginning to be changed and 'normal' ways of interacting are being challenged.

In the same way processes can work against power structures that may hinder personal development and empowerment. A process that provides the participants with opportunities to decide on the direction and the content of a training in a "bottom up" way, will not only ensure that it is responding to the needs of the group, but also implicitly provide an alternative model of organising and decision making. It also gives out the message that it is important to take peoples' needs into account, that people have the right to determine the direction of their lives and that everyone's ideas are useful and valued.

Peace is a process – the process starts here!

The process of training can provide a link between the past, the present and the future. Part of almost every training that explores one or another aspect of Conflict Transformation includes visioning – an exercise that involves people in thinking about positive alternatives for the future. In addition, such training will often look back at how things have happened in the past. Through analysis participants try and extract insights, causes, effects and strategies for action. Processes of enquiring reflection can provide a link that encourages people to think about what the analysis of the past and the vision of the future mean both personally and within the group. For example, if we say we would like people to interact in a certain way in the future what does this mean for the way we interact with each other now? If we say certain values should be strengthened and attitudes and behaviours need to change what are we doing to move closer to reflecting these values, attitudes and behaviours ourselves? The process should encourage enquiring reflection that allows

participants in a training to draw these links for themselves, consider the implications and act on them.

The identity and culture of a group is both a reflection and a dynamic model of the external environment. In other words, in a group one finds all of the conflicts and tensions that characterise relationships in the outside world. At the same time if the group owns and defines the way its members interact, and is able to transform the relationships of conflict it experiences, then it is providing a dynamic model of how similar interactions and alternative ways of transforming conflicts can be tried outside.

Finally, if learning and reflection is built into the process, and people observe how the process changes in response to their insights, it becomes a way of reinforcing positive aspects of learning and reflecting on the way people think of the world and themselves within it. This is key to developing a constituency of peace practitioners able to adapt their skills and knowledge and act effectively within a changing environment.

A number of trainers and theorists differentiate between prescriptive and elicitive methodologies, a distinction that is very relevant here.

- Does your training begin from the assumption that you know what the participants need to know? Do you have a method that they can learn and then replicate, more or less regardless of the context they are in? If so then one could describe your approach as pr*escriptive*.
- Do you, at the other extreme, begin entirely from the context itself, with no preconceptions, and aim to bring out and articulate what the participants already know rather than introduce anything from outside the situation? Then you would describe your style as *elicitive*.

Most trainers would fall somewhere in between these two extremes, but it is worth being aware of your intentions. Bear in mind that while training in technical areas such as driving a car are similar wherever you are, all matters to do with human relationships, including conflict transformation, require a clear recognition of the importance of context and culture.

The Effective Trainer

Often the word ‘trainer’ is used to describe something like a teacher. Here we use it quite differently, as somebody who is far more of a facilitator, closer perhaps to the animator used in the work by Paulo Freire. This is somebody who is a catalyst for processes, who introduces ideas and then leaves them to grow, who stimulates learning and then begins to learn themselves.

It is important that any trainer is clear what their motivation is for being part of a training event and where this motivation comes from. All of us will have many reasons for why we have become involved in what we do. Especially in conflict transformation work it is necessary to have insight into why you are there as it is this ability to gain insight that forms an essential part of the skills you are trying to develop in others.

Developing a training programme is about developing a programme of critical awareness, which actively involves people in a process that deepens their level of consciousness of themselves, of others and of their context.

The trainer is in the unique position within the group of both reflecting the mood of the group and affecting how this mood changes. It is important not to use this position to retain control or to be 'in charge'. It is a delicate position that requires the trainer to be open enough to risk making mistakes, to make them, to be honest about having made them and to be free enough to share them and discuss them. The trainer should also be a source of energy and creativity for the group, creating the space for others to do the same.

At the same time, it is important for the trainer to reflect on the effect they are having on the group, and to be sensitive to the dynamics between people. It is by gaining insight into these dynamics that the trainer is able to adapt processes in response to both the spoken and unspoken needs of the group.

Asking the right questions at the right time sounds like the most basic of a trainer's tasks. In fact, it is often the most difficult. Knowing which question to ask so as to stimulate a discussion without changing its direction, or so as to slightly change its focus without dampening the participation is a skill that comes with practice. Questions should be open ended, unassuming, stimulate thinking and should follow the flow of the discussion.

Part of the evaluation of a training event aimed at Conflict Transformation could include a process of reflection by the trainer or team of trainers. This could take place during an event, immediately afterwards or sometime later.

Nobody is born a trainer, and nobody could ever claim to be the perfect trainer. A trainer is involved in an on−going process of learning and reflection. Each training event will bring new learning and new insights. Like most things it is by acting, by training with others, and then by reflecting on this action and sharing, that you will learn the most.

Key principles for Conflict Transformation Training

- **It is relevant*:*** it addresses the conflicts being experienced by members of the group, and builds the skills, knowledge and motivation to begin to transform them.

- **It is people-centred**: it encourages participation, it values people, it celebrates diversity, it puts people first.

- **It is active**: it involves people in doing things, in experiencing them.

- **It is enquiry based**: it continually tries to uncover why, to explore what is going on under the surface.

- **It is critically reflective**: reflection is seen as an integral part of taking action, and it is reflection aimed at gaining insights that will inform future actions.

- **It builds on existing knowledge**: it elicits relevant information from the participants about their needs and their context and provides processes that encourage people to critically analyse and discuss from their own experiences.

- **It recognises people, their skills and their experiences as key resources.**

- **It responds and adapts to people's needs**: it is flexible enough, open enough and sensitive enough to recognise people's needs and to change to meet them.

- **It recognises the importance of feelings**: conflict transformation is as much about what happens to how you feel as it is about how you think.

- **It is not neutral**: rather it is clear about where it is coming from, what it is trying to achieve and why, and critical of the underlying values informing the processes and frameworks that are introduced.

- **It is holistic**: it tries to look at the linkages between the past, the present and the future, between the individual, the group and the external environment as well as between local, regional and global levels.

Creating a Culture of Learning

Training, in our experience, needs to promote a self−sustaining culture of learning, both in individuals and organisations. Workshops and courses can never meet the need for the level of learning that needs to take place.

In order to create a learning culture for conflict transformation we need to link individual learning and organisational learning. Learning within teams provides the bridge between individuals and organisations.

Evaluating the impact of Training

It is crucial to find out the impact of training, as of any other action. Otherwise, how do we know if it should be repeated, expanded or ended? In order to do this, one needs first of all to be clear, and explicit, about objectives. What exactly are we trying to do in this training? What do we intend that participants will learn? What impact do we hope this will have on the wider community?

Many trainers do not attempt this at all. Others often use a simple form, which amounts to a "happiness index": Did you like this or that activity? What did you find useful, or difficult? This is a start, but it does not begin to get to the core question, Do people see and do things differently after the event? For this a longer−term, systematic approach is needed, with follow−up of the individuals concerned, asking for, and perhaps even observing, evidence of what has been done since the workshop or course.

There is a further question: What difference has this training made at organisational level? Individuals can do little without the backing of an institution. Training in a specific field for one or more members of an organisation may not lead to any change in the policies and practices of their organisation.

And a further question still: What difference has this training made to the community in which the above individuals and organisations work?

These questions need to be followed through if we are to show that training for conflict transformation is not only an enjoyable process which can lead to personal transformation, but is also an intervention that positively affects urgent crises and violent conflicts.

It is easier to pose these questions than to find the answers. There is, as yet, no agreed and effective methodology for the evaluation of work for development, peace and justice in general, and programmes of conflict transformation and peacebuilding, in particular, present specific challenges. But, just as the work of conflict transformation has to be built on a comprehensive understanding of the context, so evaluation of it, and of training processes within it, needs to be inclusive of the levels of activity, the range of actors involved and the interconnections between them.

1.2 Training for Trainers – A cycle of competence

In developing training skills there are four crucial areas to focus on:

1. Content
What knowledge, awareness, attitudes and skills we want the participants to acquire about the subject

2. Process
The approach, method, and detail of exercises to be used

3. Planning
How we put these together in a coherent way, from recruiting through the event to follow−up, action and beyond

4. The trainer her/himself
What is our capacity to do this work? How are we developing this? How do we know? How competent are we? Are we “good enough”?

This fourth dimension is often the hardest to address. It touches our self−esteem and can make us feel defensive. Yet it is vital if we are to progress. In considering this fourth task, it can be helpful to have the following schema in mind.

When we begin this work, we know we have lots to learn: we are ***consciously unskilled.***

After some time of developing our skills in various ways we have learned better how to be a trainer, but we are still very aware of these new skills we have learned: we are ***consciously skilled.***

When we have been putting these skills into practice for some time we begin to do them without thinking (like walking, or driving a car): we are then ***unconsciously skilled.*** We feel we are competent, and are confident about the training we do.

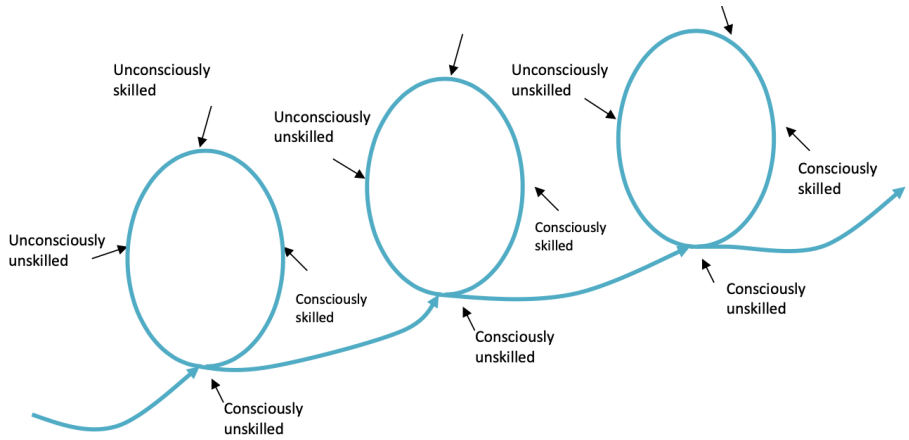
However, it is possible that we become overconfident. We assume that we have the capacity to do this work indefinitely, and no longer pay much attention to how we do it, or to

the detail. The field we are in develops and we do not keep up with it. Without knowing it, our standards may fall and we become ***unconsciously unskilled.*** What then?

We may finally realise this ourselves, perhaps because some training has not gone as well as expected. Alternatively, someone (a colleague perhaps) awakens us, through feedback, to what has happened. We then become *consciously unskilled* and the cycle begins again.

This sequence does not have to be sequential as shown above. It may be happening all at the same time in different dimensions of our work.

What we need is a frank and open relationship with our colleagues so that we can provide them with honest feedback and at the same time be thoroughly open to feedback ourselves. Without this kind of team work we risk underperforming, and lowering the quality of the entire work we are engaged in. With it, we have the opportunity to develop inspiring and mutually supportive teams which model what we are trying to demonstrate to people: that peacebuilding is dynamic and enjoyable.



1.3 Training for Trainers – An Outline Workshop Planning Process

1. NEEDS ANALYSIS

Establish what our analysis of the situation is, and what needs to happen.

2. PROPOSED ACTION

What do we propose to do to change or influence it? How does this follow from 1 above? How is training part of this?

3. AIMS AND OBJECTIVES

Set aims and objectives for the proposed training. What is the overall purpose? What specific, achievable objectives do you have? What knowledge, awareness, skills and attitudes do you want to develop in the participants?

4. OVERALL PROCESS

Decide on the overall process and time−scale. How does it foster action, rather than training for training's sake? Are we looking at a one−off event, or a series? Have you got the resources to fund it?

5. LEARNING

Training is fundamentally about learning. Decide how you, and the participants and sponsors, are going to learn from what happens. Is a report necessary? What sort? How can you build in learning from "failures" as well as "successes"? How are you going to build what you learn into future work?

6. LOGISTICS

Where will you hold the training? Finding a venue which promotes both learning and relaxation is crucial. Who will do the organisational work, so that the facilitators can concentrate on the workshop itself?

7. PARTICIPANTS

Define the criteria for the participants you want, having in mind the change you wish to bring about. Do the people you want to invite have the capacity and influence necessary to achieve the goals you have set? If not, which participants would? How are you going to choose them: by public advertisement or from people or organisations you know already?

8. FACILITATION TEAM

Decide on the facilitators: you need a team with varied experience, qualities and what else? Do they have the capacity to deliver the objectives you have set? Do you need more training for the trainers/facilitators first?

9. CONTENT

Decide on the content of the first event in the proposed training. What precisely do you want to convey? This needs to be decided in the light of your overall planned process.

10. PROCESS

What will be the process? In this field, the "how" is as important as the "what".

11. MATERIALS

Locate existing training materials which you can use, and if necessary design and produce new materials.

12. TRAINING EVENT

Do the training…

13. FOLLOW-UP

Keep contact after the event, and support the good intentions and ideas which participants may have expressed then. Often pressure of other commitments, or fear of failure, will mean that plans of action do not get put into practice fully. Follow−up from the trainers can greatly help.

14. EVALUATION

Evaluate the training sincerely. Separate out what you need to know, and what funders or other outsiders need to know. Include an opportunity for participants to consider how they have contributed to the event and the learning, as well as what they have got out of it. Follow up the evaluation with a further check after 3 or 6 months. Have people done some interesting work? Have they adapted and developed what was introduced in the training? Feedback the results to the participants as well as your own team.

And last, but not least…

15. NURTURING OURSELVES

In all this, how are we, the facilitators, organisers and planners, looking after each other? Are we being fully supportive of each other? Are we challenging each other when necessary? Are we dealing well with the issues and conflicts which arise? Do we need to build in specific activities to address this?

1.4 Group Facilitation

During the course, when we are working in small groups, it is helpful to have one person fill the role of facilitator for each group. Following are some brief guidelines for facilitators:

1. Your role is to guide the group process of discussion, sharing or whatever they are doing.

2. Be clear about the instructions that have been given to the groups and make sure everyone in your group is clear about:
   - the task – What are they being asked to discuss, share or do together?
   - the process – How will they achieve this task? Will everyone have an equal chance to speak or is one person sharing a specific case to be explored?
   - the expected outcome – What is the group being asked to provide or produce at the end in terms of feedback, reports, conclusions or whatever?
   - the timeframe – How much time does the group have to complete the task? How will the available time be divided between different parts of the task, between sharing by each participant or whatever?

3. If there is need for keeping a record of the group work, ask for a volunteer to record, (and perhaps a different volunteer to report back in the larger group, if that is expected to happen at the end of the group work.)

4. Encourage everyone to participate, but also:
   - remind them not to speak at great length (so that no one dominates the discussion);
   - remember that each person does have the right not to speak.

5. Keep the discussion on track – i.e., related to the topic being considered.

6. Keep track of time and remind people when the time is almost finished.

7. Draw out and summarise key points from the discussion.

8. If necessary, guide the group to agree whatever is to be decided and/or reported back.

9. Thank the group for their participation.

Facilitation exercise: practice and awareness

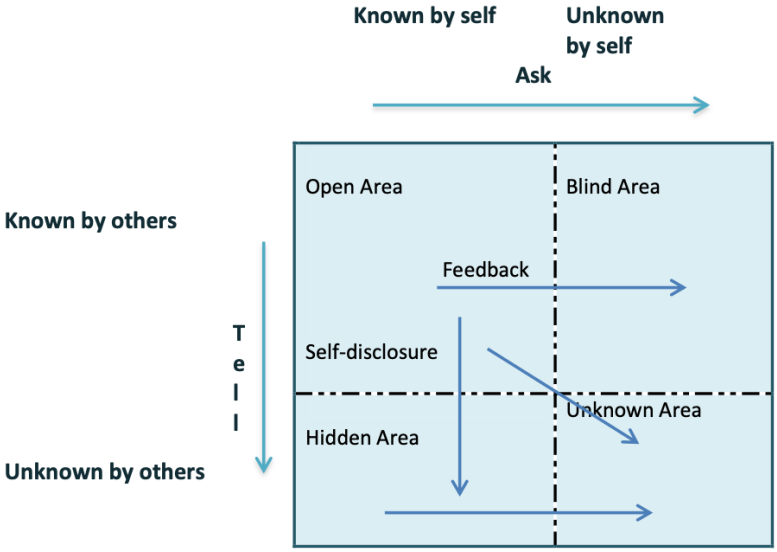
1. Choose two people to facilitate your discussion, and one to observe. The observer will keep the time.
2. (5 minutes) The facilitators plan, in front of the small group, how they will facilitate the discussion.
3. (20 minutes) They facilitate the small group discussion. The topic is: what are the most important dilemmas facing us in dealing with conflict? List the most important dilemmas on a flip chart, with the three top ones clearly indicated.
4. (10 minutes) The observer ends the discussion and gives the first comments on what h/she has observed. Then the observer invites feedback from other participants. Give positive appreciation and make suggestions for improvements.

1.5 JOHARI WINDOW

The Johari Window is a communication model that is used to improve understanding between individuals. There are two key ideas behind the tool:

1. That you can build trust with others by disclosing information about yourself.

2. That, with the help of feedback from others, you can learn about yourself and come to terms with personal issues. By explaining the idea of the Johari Window, you can help team members to understand the value of self−disclosure, and you can encourage them to give, and accept, constructive feedback. Done sensitively, this can help people build better, more trusting relationships with one another, solve issues, and work more effectively as a team.



The four quadrants are:

1. **Open Area:** This quadrant represents the things that you know about yourself, and the things that others know about you. This includes your behaviour, knowledge, skills, attitudes, and "public" history.
2. **Blind Area:** This quadrant represents things about you that you aren't aware of, but that are known by others. This can include simple information that you do not know, or it can involve deep issues (for example, feelings of inadequacy, incompetence, unworthiness, or rejection), which are often difficult for individuals to face directly, and yet can be seen by others.
3. **Hidden Area**: This quadrant represents things that you know about yourself, but that others don't know.
4. **Unknown Area:** This last quadrant represents things that are unknown by you, and are unknown by others.

The ultimate goal of the Johari Window is to enlarge the Open Area, without disclosing information that is too personal. The Open Area is the most important quadrant, as, generally, the more your people know about each other, the more productive, cooperative, and effective they'll be when working together.

The process of enlarging the Open Area quadrant is called "self−disclosure," and it's a give−and−take process that takes place between yourself and the people that you're interacting with.

As you share information, your Open Area expands vertically and your Hidden Area gets smaller. As people on your team provide feedback to you about what they know or see about you, your Open Area expands horizontally, and your Blind Area gets smaller. Done well, the process of give and take, sharing, and open communication builds trust within the group.

The Johari Window is a simple tool. It provides a visual reference that people can use to look at their own character, and it illustrates the importance of sharing, being open, and accepting feedback from others.

People who have a large Open Area are usually very easy to talk to, they communicate honestly and openly with others, and they get along well with a group. People who have a very small Open Area are difficult to talk to, they seem closed off and uncommunicative, and they often don't work well with others, because they're not trusted.

Other people might have a large Blind Area, with many issues that they haven't identified or dealt with yet. However, others can see these issues clearly. These people might have low self−esteem, or they may even have anger issues when working with others.

1.1 CONFLICT AND VIOLENCE

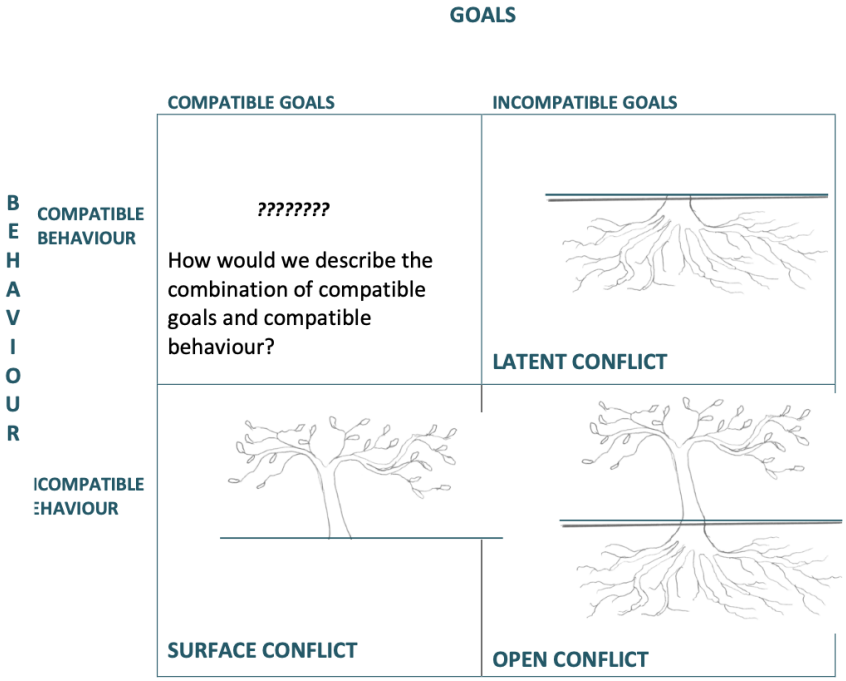
Conflict and violence are different things. As basic working definitions of conflict and violence, we would suggest the following:

- Conflict is a relationship between two or more parties (individuals or groups) who have, or think they have, incompatible goals.
- Violence occurs when an individual or a group is avoidably prevented from reaching their full potential.

Conflicts are a fact of life, inevitable and often creative. Conflicts happen when people pursue goals which clash. Disagreements and conflicts are usually resolved without violence, and often lead to an improved situation for most or all of those involved, which is just as well, since conflicts are part of our existence. From the micro, interpersonal level through to groups, organisations, communities and nations, all human relations – social relations, economic relations and relations of power – experience growth, change and conflict. Conflicts arise from imbalances in these relations – i.e. unequal social status, unequal wealth and access to resources, and unequal power – leading to problems such as discrimination, unemployment, poverty, oppression, and crime. Each level connects to the others, forming a potentially powerful chain of forces either for constructive change or for destructive violence.

If it is clear that conflict is with us whether we like it or not, it is only another step to seeing that we actually need it. There is much literature, in the business world especially, which focuses on the beneficial effects of conflict, including: making people aware of problems, promoting necessary change, improving solutions, raising morale, fostering personal development, increasing self− awareness, enhancing psychological maturity – and fun.

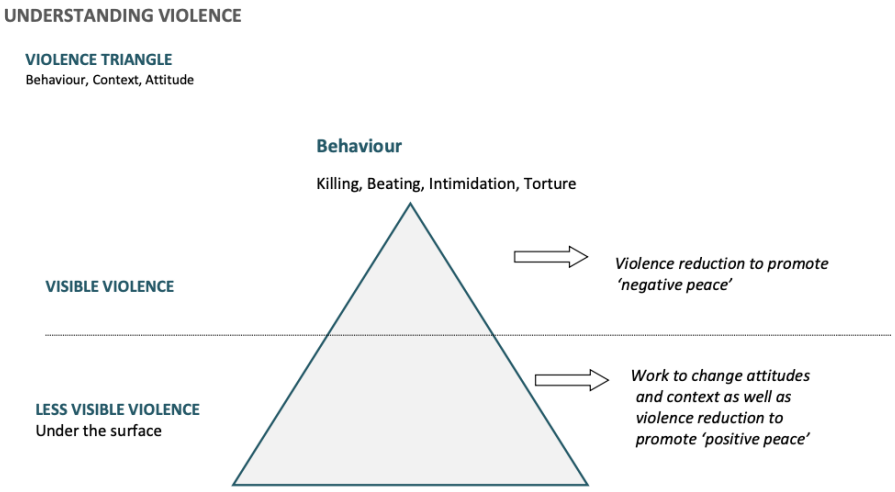
While, from your own experience, you may want to disagree with the advantages listed here, it is intriguing to reflect on the positive contribution that conflict makes, not just in organisations but at all levels. Without it, you might imagine, individuals would be stunted for lack of stimulation, groups and organisations would stagnate and die, and societies collapse under their own weight, unable to adapt to changing circumstances and altering power relations. It is commonly said, for example, that the Roman Empire collapsed because it was not able to adapt and change.



UNDERSTANDING CONFLICT: THE SQUARE

A possible working definition of conflict is: a *relationship between two or more parties who have, or who think they have, incompatible goals.*

In order to understand more deeply what conflict is, it can help to focus on two elements in this definition: behaviour (which is basic to any relationship) and goals (what you want to achieve). The model below identifies different kinds of conflict according to these two elements. The word “compatible” means “in harmony with”; the word “incompatible” means “clashing”, or “in opposition to”.



1.2 CONFLICT ANALYSIS2

Why analysis?

- To understand the background and history of the situation as well as current events;
- To identify all the relevant groups involved, not just the main or obvious ones;
- To understand the perspectives of all these groups and to know more about how they relate to each other;
- To identify factors and trends that underpin conflicts;
- To build a common understanding and reduce misconceptions between opposing groups in a conflict situation;
- To learn from mistakes as well as successes.

Conflict analysis is not a one-time exercise; it must be an on>going process, as the situation develops, so that you can adapt your actions to changing factors, dynamics and circumstances.

There are few questions to ask before conducting the conflict analysis, such as what is the purpose of it, who is doing it, and from whose perspective, what is a good analysis, and so on.

First question to answer is – what is the purpose of this conflict analysis. That answer can help us in deciding how to do conflict analysis, as there are different ways to do it. If we assume that we are doing conflict analysis to increase our understanding of conflict,

in order to build peace, that analysis will look differently to one that assume understanding conflict for the reason of preparing our negotiating position.

Second question to answer is who is doing the analysis, as there is no objective approach. It is about including as many perspectives as possible, and being able to incorporate different views.

Commented [3]: integrate the various "self-reflection" components and exercises from the IPSS module, especially at the beginning

To complete the conflict analysis might be an impossible task, as we need to use the results to plan our intervention or programme. In that way, we are aiming to do 'good enough analysis', rather than perfect one.

CONFLICT ANALYSIS TOOLS

Analysis can be done with the help of a number of simple, practical and adaptable tools and techniques.

These tools and techniques are not rigid processes; you are encouraged to adapt them, as necessary, to the particular circumstances being analysed. Don't feel that you have to follow our suggested steps if they don't seem to work in your context. It is important that you are as creative as possible in the approach you take.

These are some of the tools that are available:

- Stages of conflict
- Timelines
- Conflict mapping
- ABC (Attitude, Behaviour, Context) triangle
- Onion (or the doughnut)
- Conflict tree
- Pyramid

The order in which you use them can be flexible, according to the situation you are analysing. Often, they are best used in combinations, with one tool highlighting certain actors, or issues or points in time, which are then analysed with other tools. Remember that all of these tools explore the perceptions of the people who drew them up. They are not meant to be the "right" analysis or the only one. Your own analysis, and the analysis of the people you work with, will be informed by your own experiences, perceptions and values and may well be different. They do not claim to be scientific, but they do open the way to inclusive and effective action.

CONFLICT STAGES

Conflicts change over time, passing through different stages of activity, intensity, tension and violence. It is helpful to recognise these stages and use these together with other tools to analyse the dynamics and events that relate to each stage of the conflict.
The basic analysis comprises five different stages which generally occur in the order given here (although there may be variations in specific situations) and may recur in similar cycles. These stages are:

1. **Pre-Conflict** > This is the period when there is an incompatibility of goals between two or more parties that could lead to open conflict. The conflict is hidden from general

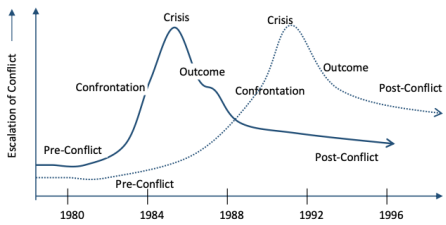
view, although one or more of the parties are likely to be aware of the potential for confrontation. There may be tension in their relationships and/or a desire to avoid contact with each other at this stage.

2. Confrontation > Now the conflict has become more open. If only one side feels there is a problem, they may engage in demonstrations or other confrontational behaviour. Occasional fighting or other low levels of violence break out between the sides. Each side may be gathering their resources and perhaps finding allies with the expectation of increasing confrontation and violence. Relationships between the sides are becoming very strained leading to polarisation between supporters of each side.

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

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

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



CONFLICT MAPPING

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

IN ORDER TO MAP A SITUATION:

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

If you try to map the whole history of a conflict, the result may be so time>consuming, so large, and so complex that it is not really helpful. It is often very useful to map the same situation from a variety of viewpoints, as this is how the parties to it actually do experience it. Trying to reconcile these different viewpoints is the reality of working on the conflict. It is good discipline to ask whether those who hold this view would actually accept your description of their relationships with the other parties.

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

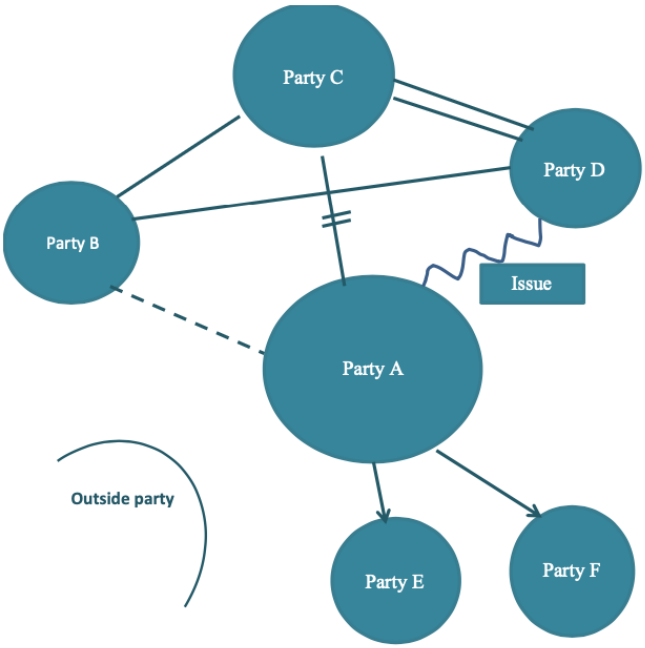
Putting yourself on the map is a good reminder that you are part of the situation, not above it, even when you analyse it. You and your organisation are perceived in certain ways by others. You may have contacts and relationships that offer opportunities and openings for work with the parties involved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

3. Mapping is dynamic >> it reflects a changing situation, and points toward action.

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

4. In addition to the "objective" aspects, it is useful to map perceptions, needs, or fears.

You might want to do this when analysing the attitudes, behaviour and context from the viewpoint of different parties using the ABC Triangle, another tool for analysis. Identifying needs and fears can give you a greater insight into what motivates different parties. It can help you to better understand some of the misunderstandings and misperceptions between parties, and also to understand the actions of parties toward whom you feel least sympathetic. Again, it is important to ask whether the parties would agree with the needs, fears, or perceptions you ascribe to them.



Conventions:

Circles indicate parties to the situation; relative size = power with regard to the issue	Straight lines indicate links, that is, fairly close relationships	Double connecting line indicates an alliance	Dotted lines indicate informal or intermittent links	Arrows indicate the predominant direction of influence or activity
lines like lightning (heartbeat) indicate discord, conflict	a double line like a wall across lines indicates a broken connection	a square or rectangle indicates an issue, topic, or something other than people	a shadow shows external parties which have influence but are not directly involved	*Different colours or kinds of line and shape may be defined to suit the case, for example, pressure or influence, or economic dependence*

CONFLICT TREE

In many conflicts, there will be a range of opinions concerning questions such as: What is the core problem?
What are the root causes?

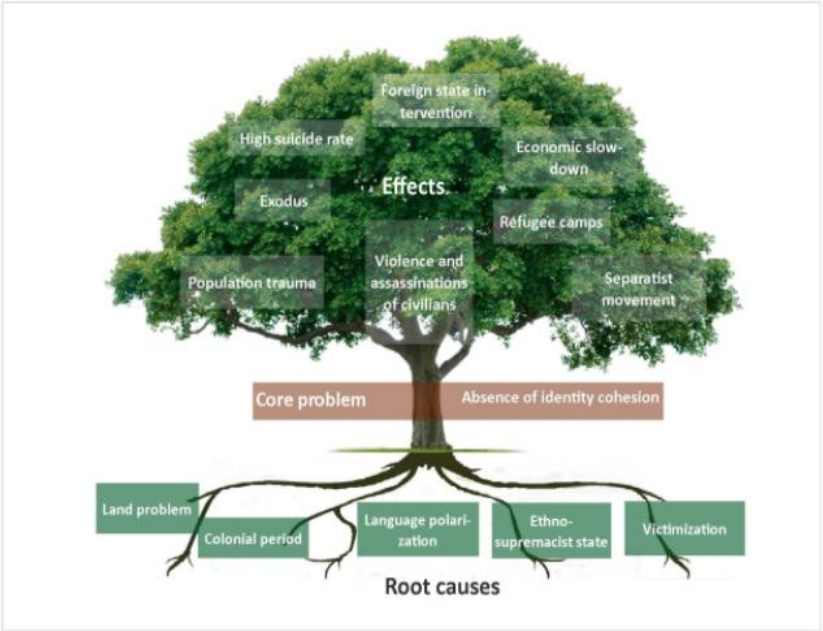
What are the effects that have resulted from this problem? What is the most important issue for our group to address?

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

The tree visualises the interaction between structural, manifest and dynamic factors.

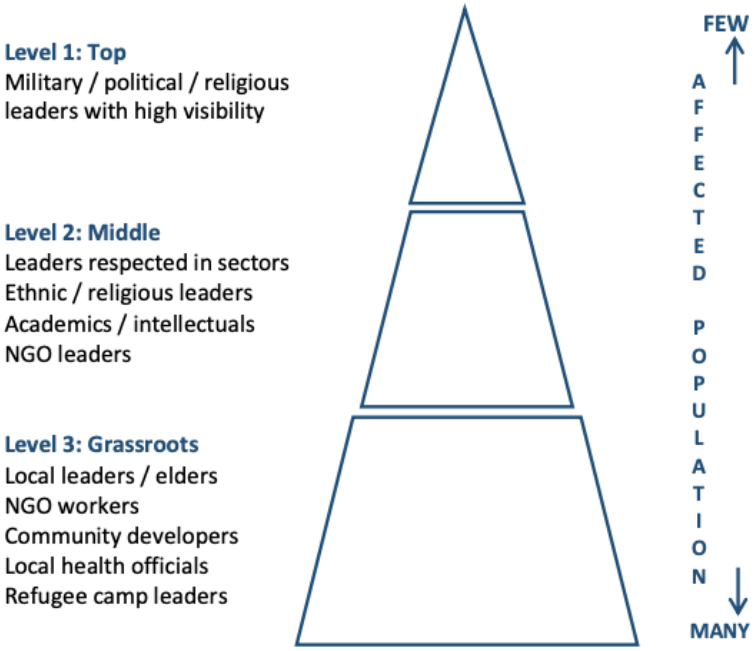
The roots symbolise structural causes of the conflict.

The trunk represents the core conflict issue, linking structural factors with the dynamic factors. The leaves represent the effects and symptoms that the conflict causes.



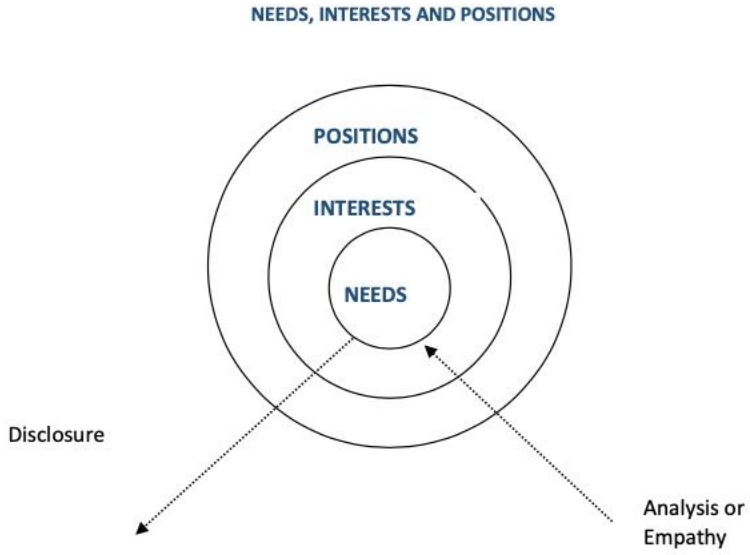
PYRAMID (OR 3D LEVEL TRIANGLE)

This tool is needed when we start to analyse conflicts that have more than one level. With this method, we identify the key parties or actors at each of three levels:



As you consider each of these levels in your own situation, you may find that most of your work is aimed at only one level. You may then want to consider whether it is possible or appropriate for you and your organisation to begin work at other levels. If so, you will need to decide what approaches are needed at each level:
The top level may require high>level negotiations, with a focus on reaching a cease>fire, for example. Actors at the middle level, however, may benefit from problem>solving workshops or training in conflict resolution skills, such as negotiation and mediation.
At the grassroots level, setting up of local peace committees or perhaps offering workshops to address post>war trauma may be more appropriate actions.
Through your analysis, you may find that the actors at each level are not communicating with each other and that what is needed is action to build dialogue between the levels, for example.

PIN model

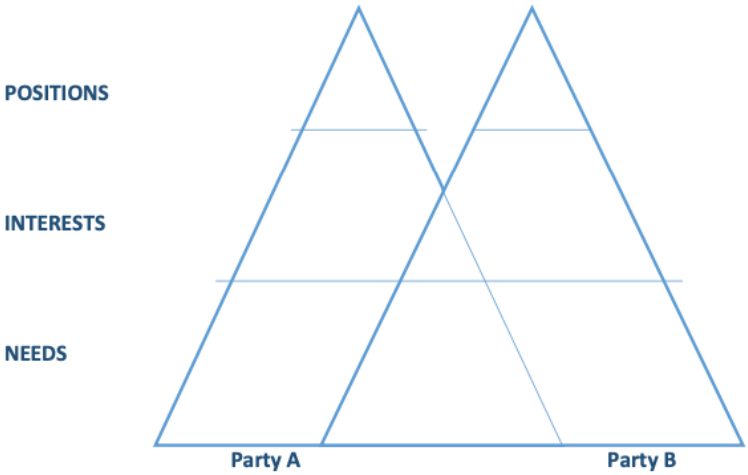


When times are stable, relationships good, and trust high, our actions and strategies may stem from our most basic **needs**. We may be willing to disclose these needs to others, and discuss them openly, if we trust them; and they may be able, through analysis and empathy, to grasp our needs even before we disclose them.

In more volatile or dangerous situations, and when there is mistrust between people, we may want to keep our basic needs hidden. To let others know our needs would reveal our vulnerability, and perhaps give them extra power to hurt us. If all of us are hidden from each other, they are also less likely to be able to grasp our needs through analysis or empathy, because of lack of knowledge and because our mistrust changes our perceptions of each other. In such a situation of conflict and instability, actions may no longer come directly from needs. People may look at the more collective and abstract level of **interests**, and base their actions on these. When the interests are under attack, they may take up and defend a **position**, which is still further removed from their original needs.

This type of analysis is useful for parties who are involved in negotiation to clarify for themselves their own needs, interests and positions. Then, as they plan their strategies for the negotiation, they can decide how much of the interior “layers” – interests and needs – they want to reveal to the other parties involved. As suggested above, they may choose to reveal more when the level of trust has increased. But, even if they are slow to reveal these interests and needs to the other sides, at least they are aware of the needs that are most important for them. They can then also identify those interests on which they might be willing to compromise.

WHERE DO INTERESTS AND NEEDS MEET?



As the parties begin to negotiate on the basis of interests, rather than positions, they develop more trust and a greater understanding of the needs of the other party as well as their own. This may lead them to identify more and more areas of needs which they have in common. The diagram above illustrates how this overlapping of needs. When the parties reach this stage of understanding, it will be much easier for them to negotiate about the things on which they differ.

1.3 Gender

Gender concept

Gender refers to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context/ time>specific and changeable. Gender determines what is expected, allowed and valued in a women or a man in a given context.

In most societies there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision>making opportunities. Gender is part of the broader socio>cultural context. Other important criteria for socio> cultural analysis include class, race, poverty level, ethnic group and age.
Source: UN Women

On a conceptual level, International Alert's research on gender and peacebuilding "Taking Stock"3 identifies three different approaches to gender:

1. **Gender-blind approaches, in which the possibility of differential outcomes** for men and women, or of outcomes that impact on relations between them, is either not acknowledged or considered to be incidental. If one takes the reintegration of combatants as an example, a gender>blind approach would see this merely as a technical process, without considering different needs and power positions of male and female ex>combatants

2. **Approaches developed in the frame of UN Security Council Resolution 1325, in which it is axiomatic that women are more vulnerable and marginalized** than men, and which apply gender analysis with the specific aim of counteracting this tendency for the betterment of women and of society more broadly. To use the reintegration example again, a project of this type would focus on female combatants only, often seeing the women as victims rather than as having varying degrees of agency in a complex environment.

3. **Gender-relational approaches, which take a context specific relational** gender analysis (including men, women, girls, boys) as their starting point and which aim at better benefit sharing generally, on the assumption that gender>responsiveness or inclusiveness leads to more peaceful outcomes for all. Again, to return to the reintegration example, a gender>relational approach could for example be a community>based approach in which women and men, ex>combatants and non>combatants are equitably involved in reintegration.

Importantly, taking a gender>relational approach does not mean moving away from working with women and girls, but broadening and deepening the scope to improve work on women and girls, along with men and boys. Gender relations affect and are affected by conflict and peacebuilding activities. Gender therefore shapes the way men and women:

- Experience violence and conflict
- Drive conflict
- Mitigate, transform and prevent conflict
- Contribute to building peace

There are many different theories of how gender interacts with the operating environment. These theories and approaches have been developed by practitioners, feminists and academics and have been used to direct work on and in conflict.

To understand the concept of gender, it is important to make the distinction between sex and gender.

Sex

Refers to the biological characteristics that categorise someone as either female or male. These biological differences are generally permanent and universal.

Gender

Refers to the socially constructed roles and responsibilities of women and men, in a given culture or location. Gender roles and responsibilities are not biologically determined. Rather, they are socially determined and influenced by perceptions and expectations arising from cultural, political, environmental, economic, social, and religious factors, as well as custom, law, class, ethnicity, and individual or institutional bias.

Gender roles, attitudes and behaviours are learned and can be changed. Individuals are born male or female but as they grow up learn how to become girls and boys and then women and men. Through the socialization process, they are taught the behaviours, attitudes, roles and activities appropriate for their gender and how to behave towards each other and with members of society. These learned behaviours constitute **gender identity** and determine the **gender roles**. Therefore, gender is a social construct which creates inequalities in the distribution of roles and responsibilities between women and men.

Gender relations

Gender relations are socially determined relations between men and women in a given society. They are the ways in which a culture or society defines rights, responsibilities, and the identities of men and women in relation to one another. They are hierarchical relations of **power** between women and men that tend to disadvantage women.

The term gender relations most obviously refer to the relations between women and men; but the relationships of women with women and men with men are also gender relations. The way women relate to each other's as mothers, sisters, friends, co>wives, mothers and daughters in law, sisters –in law competitors is a constituent part of gender relations. Similarly, how men relate to each other as father, son, brother, rival, sons> in law, is partly defined by gender discourses of masculinity.

It is important to link gender with the notion of power and the way in which power is distributed within the family, community and nation. It is equally important to understand that gender relations intersect with other hierarchical social relations such as class, ethnicity, race and caste. Gender relations constitute and are constituted by a range of institutions such as the family, legal systems or the market.

Gender is a dynamic concept. This means that while biological roles do not change, socio>cultural gender roles vary from culture to culture and often from one social group to another within the same culture according to class, ethnicity, race, age and social status. Furthermore, since cultures and socio>economic conditions evolve over time, gender roles and relations also change and evolve with them. Factors such as education, technology, economics, and sudden crises like war and famine, can cause gender roles and relations to change.

It is important to recognise that men and women are not homogeneous categories. They are two different categories, with different identities and experiences, shaped, among other things, by class, ethnic identity, age and social status.

Interaction between gender and power

The notion of power is at the heart of the concept of gender, and gender also refers to the manner in which society differentiates with regard to the access to power and how power is divided between men and women.

Differences in male and female gender roles are related to the power differential between men and women within the family, the community and the nation. Structural and institutional powers reside in the forms of access to educational, economic, and political resources and opportunities. In most societies, access to these structural forms of power relates to male privilege. Gender relations constitute the principal arena at the heart of which, or by the means of which, power is articulated. Gender relations are power relation (unequal power).

Impact of socialisation on women and men

The term socialization refers to the set of mechanisms through which individuals gradually internalize the norms and values of their social group, thus building their social identity. Through the socialization process people learn from birth, about how to behave in order to be perceived by the others and by themselves as masculine or feminine. This is reinforced throughout their lives by their parents and teachers, as well as by the culture, customs and institutions of their society. Socialization creates stereotypes of what it is to be male and what it is to be female and perpetuates gender inequality. Besides culture and customs, some of the agents of socialization that shape gender identities are the family, school, religion and the State through legislation (Family law, Constitution, Labour law, penal law and so on…).

Gender and Conflict

- Conflicts affect roles and identities, access to and control over resources. In all of these factors gender is entailed as a cross cutting issue. Often it is men who legally have the power of access and control over resources whereas women use them for purpose of family food security. In the case of death of the husband, women often are excluded from the right of inheritance of property. In terms of decision> making within the community women often have less say. So their rights and needs can be more easily overlooked.
- Gender, like ethnicity, race, class or religion, is an important determinant of group and of individual identity. In order to transform conflict in the direction of peace, the needs behind the positions and interests of the different involved actors have to be identified. These needs refer to different identities. It is in this basic connection in which gender is embedded.
- Violent conflicts create militarized societies. In many cultural settings militarization is linked with social construction of masculinity. The image of the masculine fighting hero is opposed to the image of the caring wife and mother.
- In the process of changing gender images men might lose their role as providers, whereas women often become combatants in armed groups (which is no contradiction to the general dynamic of masculinization during open conflict; it's rather about the underlying gendered pattern than about biological sex).

- As a consequence of the above>mentioned dynamics of changing and often of breakdown of traditional gender images, an increase in gender>based violence during conflict and in domestic violence in post>conflict is common factor.

Gender is widely recognised as a key factor in both violent conflict and peacebuilding. Violence and conflict are both gendered activities and peace is also gendered.

Using a gender approach helps throw light on power dynamics and social power relations at work and how they are influenced by war and violence. It helps avoid stereotypical essentialising of women as “victims” and men as “perpetrators”. Two notions are essential for understanding the gender dimension of conflict:

Identity: which refers to socially constructed processes, social relations and roles individuals identify with;

Agency: which refers to the capacity of individuals to act independently and make their own choices, even in the most extreme situations or environment.

These two notions have relevance for understanding that, due to ideologically ascribed gender identities, roles and relations, women and men as social actors each experience conflict and violence differently, both as victims and as perpetrators. They also experience peace differently. Furthermore, women and men do not constitute homogenous categories. Their identities are shaped by social class and status, age, clan and ethnic belonging, urban/rural origin, among others. This in turn shape their life experiences and the distinctive ways they experience violence and respond to it.

Gender and Conflict Analysis

Why a Gender Analysis

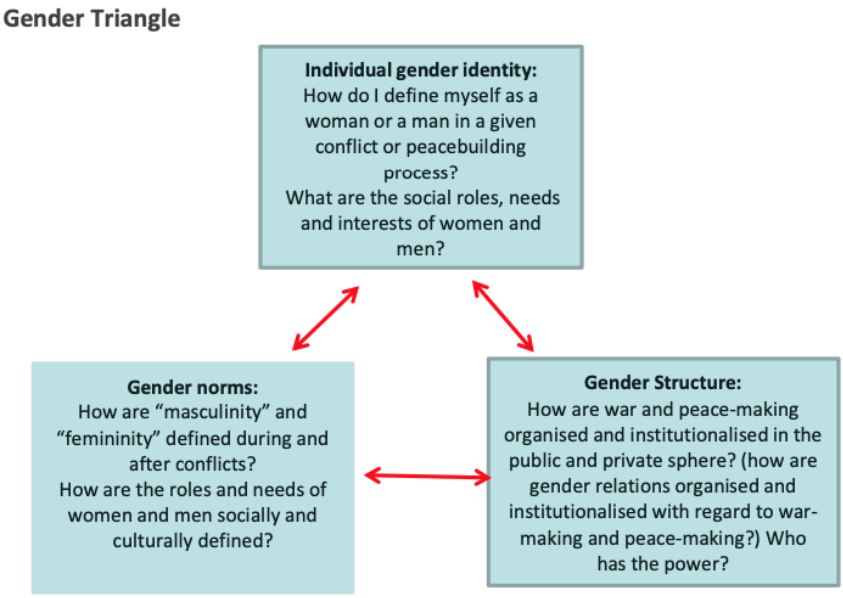
Gender as an analytical tool, defines the socially constructed roles of women and men, boys and girls in conflict and peacebuilding processes. Gender analysis of conflict enables to examine and understand the gender>dimension of armed conflict by assessing:

- The different experiences of men and women, girls and boys during and after armed conflict: how are women and men, boys and girls affected by conflict?
- The different impact of violence and armed conflict on women and men, girls and boys: who is subject to what form of violence? Who commits acts of violence and what is the purpose?
- The Changes in gender roles during and after armed conflicts: what roles are women and men, boys and girls play before, during and after conflict? How do gender roles and women’s and men status change during the different conflict phases?
- The way gender>based inequalities both shape and are shaped by armed conflict and violence: has the relationship between men and women changed because of the conflict? Has the scope of action for women and men increased or decreased? What does that mean for the chances and opportunities they have in life? And their prospect in post>conflict?
- The way gender intersects with other forms of social categories that can themselves be the source of discrimination, including age, class, social status, ethnicity, religion, disabilities;

- The way women and men participate in peacemaking and peacebuilding processes: who participate in decisions concerning peace and security? How can gender issues be integrated into peace processes?

Gender and Conflict Analysis Tools

The three tools below are useful to carry out assessment of gender power relations in conflict and post> conflict context and look at the differential impacts of conflict and post>conflict on women and men, boys and girls.



The Gender Triangle

This tool assesses three dimensions of gender relations: individual gender identity, gender norms and gender structure. It helps in thinking about the different ways in which gender relations impacts conflict dynamics and peacebuilding initiatives.

1) **Individual gender identity:** the social roles and needs of individual women and men in violent conflict and in the post>conflict phase: how does a person define his or her role as man or woman in a given society?

In violent conflicts, the roles and experiences of women and men, boys and girls tend to differ. Men do predominate as actors in war and as perpetrators of violence, even though women also participate and support violence in many direct or indirect ways.

There are often changes in the gender division of labour, as women usually take over previously male>dominated roles as heads of households, while at the same time continuing caring for family members and for the injured. Boys and adolescents are more likely to be exploited as child soldiers, while girls are often abused by the military and other armed forces. Therefore, depending on the individual, the role that he or she takes in society can change over his or her lifetime due to internal and external circumstances during and after armed conflict.

2) **Gender norms:** the stereotypes of "masculinity" and "femininity" and socially constructed ideas of "women" and "men". What is considered to be a typical male or female characteristic or behaviour?

Masculinity is often closely associated with physical and rational power, violence and domination in decision>making, while femininity is defined with the opposite characteristics such as victimhood, physical and emotional vulnerability and associated to peace. Many women associations in conflict zones identify themselves as "peaceful mothers" and the most active advocate for peace.

3) **Gender structure**: the organisation and the institutionalisation of gender relations with regard to war making and peace>making in the public and private sphere. How does gender influence political, social and economic behaviour in a given society?

Men are the main decision>makers about war and peace and in institutions that underpin violence. Men dominate in official and formal peace processes where women are usually underrepresented. Most peace agreements do not take into account the fact that men and women and women have different needs, priorities and concerns.

A change in any of the three dimensions leads to a change of the entire gender triangle. For example a change in the gender structure, following the inclusion of more women into male>dominated peace negotiations and decision>making processes, may slowly alter the understanding of gender norms and socially expected behaviour of men and women in a given society.

It is also important to understand that the manifestation of each dimension takes different forms in different cultures. This has to be taken into account when working in a conflict context.

The Gender and Conflict Analytical Framework

This framework is useful to analyse how conflict and violence impact on gender relations and gender inequalities. It is based on the considerations that as social actors, women and men:

- Ø Experience violence and conflict differently, both as victims and perpetrators;
- Ø Have differential access to resources (including power and decision>making) during conflict and conditions of violence;
- Ø Have different roles, relations and identities in peacebuilding and violence>reduction initiatives;

- Ø May have different practical needs and strategic interests

The four interconnected circles in the framework look at the four major dimensions of gender analysis:

- o division of labour between men and women;
- o women's and men access and control over resources;
- o women's and men participation in decision>making;
- o women's and men's differential l needs and interest;

It is necessary in analysing each dimension to take into account that women and men, boys and girls do not constitute a homogenous category but are divided along identity lines that include ethnicity, class, age, race, religion, disabilities.

Circle 1: "Who does what?" Gender roles and Gender division of labour
The analysis of gender roles and the division of labour between men and women, boys and girls, is the first step of gender analysis. It is important to know if the roles, responsibilities and priorities of men and women both within and outside the household changed during and after conflict; and what are the nature and impact of these changes. Very often in conflict situation, more women become breadwinners of the family or head of household. Does this shift lead to changes in women's and men productive and reproductive roles? What are the impact of these changes in the household and the wider community? What are the gains and losses for women and men in this process?
It is also important to understand what the various roles of women in the conflict are: are they engaged in armed fighting or in other war supporting activities? What are the impact for the family and the community?

Assessing the impacts of conflict on gender relations and gender inequalities

Circle 2: "Who has access to what?", "Who owns what?", "Who controls what": Women's and men's access to and control over resources.
Conflict situations often bring important changes to the availability of resources, but also in terms of women's and men's access to and control over resources. Resources can be economic, political and social. It is important to know what changes happen concerning access to and control over ones income, over finances, credit, land and so on. Differences in access to and control over resources, create and reinforce inequalities between men and women.

Circle 3: "Who participates?", "Who has the saying?" Women's and Men participation in decision>making This circle helps assess who is participating in what kind of decisions. In situation of conflict, it is important to understand what changes are happening at which level of participation. What kind of barriers and obstacles exits for men and women? To fully understand the barriers and obstacles to meaningful participation, it is important to carry out analysis at all levels of participation in decision making: the household, community, national, international and understand how all these levels are related.
It is equally important to keep in mind the issue of diversity and recognize that many men alongside women are excluded from important decision>making that concerns their security and questions about war and peace.

Circle 4: "Who Needs What": Women and Men Gender specific practical needs and strategic interests. Due to their social status, as well as different access to resources and services, men and women have different needs and capacities to cope with the negative impact of conflict and violence.

If there are differentials in the four above mentioned areas, what are the institutional, economic and social factors that underlie, support or influence them?

Stages and Levels of Gender Analysis of Conflict

In order to have a holistic view and in>depth understanding of the gender dimension of a particular conflict in a given setting, it is important to carry out a gender analysis of power relations at each stage of the conflict and every level of society.

Stages of conflict

Gender power relations should be analysed in the following five stages of conflict:

- Pre>conflict stage: before confrontation or armed violence breaks out;
- Confrontation: when the conflict has become more open;
- Open conflict: when the conflict is at its peak, period of war, violence and repression;
- Process of peace>making: when the crisis leads to an outcome;
- Post –conflict: end of violent confrontation.

Levels of Gender Analysis

Gender analysis should be conducted at the following levels:

- Individual level within the household;
- Community
- Sate and wider Nation
- International

This analysis should also highlight the interconnection between the four levels and the way they influence each other.

The Peace and Conflict Gender Analysis Matrix (PCGA)5

This is another useful tool to assess the gender dimension of conflict and the impact of conflict and peace on men and women. The matrix is particularly relevant to facilitate discussions between men and women at the community level, about their own perspective on the roles women and men play in times of conflict and peace.

	CONFLICT		**PEACE**	
Category	**Roles**	**Impacts**	**Roles**	**Impacts**
Men				
Women				

This tools helps to identify the multiplicity and complexity of women's and men's roles in conflict. It also demonstrate that the significance of women's and men's experiences is influenced by prevalent gender roles, norms and status in a given society or community.

Undertaking a gender analysis of conflict and integrating gender analysis to conflict analysis is essential for the planning and implementation of post>conflict recovery and peacebuilding processes. It allows us to develop appropriate interventions and responses to tackle gender>based inequalities and build positive peace with fair and inclusive social systems.

Understanding Sexual and GenderDBased Violence in Conflict Situation

Sexual and gender based violence (SGBV) have become a main feature of conflict. In conflict settings, GBV is often identify as a key indicator of conflict and a sign of social breakdown. It is also recognized as one of the legacies of violent conflict.

What is SGBV?

Gender Based Violence (GBV)

Gender>based violence is defined as violence that is directed at a person on a basis of gender or sex. It includes acts that inflict physical, mental or sexual harm or suffering, threat or such acts, coercion and other deprivations of liberty.

Violence Against Women

Abuse of women and girls, regardless of where it occurs, is increasingly considered as "gender>based violence", as it largely stems from women's subordinate position and status in society with regards to men. In 1993, the United Nations passed the Declaration on the Elimination of Violence against Women (DEVAW), and officially adopted a definition of gender>based violence.

According to this definition, gender based violence against women and girls include wife abuse, sexual assault, dowry>related murder, forced prostitution, female genital mutilation, marital rape, selective malnutrition and sexual abuse of female children.

Gender based>crimes and sexual violence originate in the pre>existing social, political and cultural context in which women live. Gender>based violence is exaggerated in armed conflict as tolerance to violence increases, and as communities begin to accept violence as a legitimate way of expressing anger, asserting ethnic dominance, addressing historical (perceived or actual) injustices, claiming political and financial control, and resolving conflict. Women's vulnerability during armed conflict is compounded by traditional attitudes to women's rights7.

The pre>existence of gender inequality and violence towards women in a community provides the context for targeted violence against women in armed conflict and war, and also impacts upon efforts to address gender>based crime in armed conflict. Understanding the extent and operation of that violence is a fundamental step in assisting women victims and survivors who seek to be dynamic and self>determining in the process of justice and in their rehabilitation8.

Women are vulnerable to different types of violence at different moments in their lives. This is illustrated in the figure below.

Gender>based violence occurs at all levels of society and in both the “private” and “public” spheres. Such violence not only occurs in the family and the general community, but is sometimes also perpetuated through policies or the actions of agents of the state such as the police, military or immigration authorities. Gender> based violence happens in all societies, across all social classes, with women particularly at risk from men they know.

Process related concepts

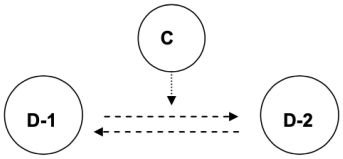
- **Direct Negotiation:** Disputants talk directly to each other, determining the process and result.



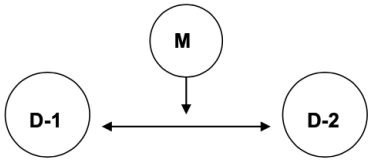
- **Dialogue:** Disputants talk together directly, trying to understand issues and each other, without necessarily seeking resolution.



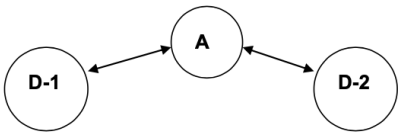
- **Facilitated Dialogue:** A third party assisted process, which may lay the groundwork for future resolution.



- **Mediation:** A third party assisted process towards resolution.

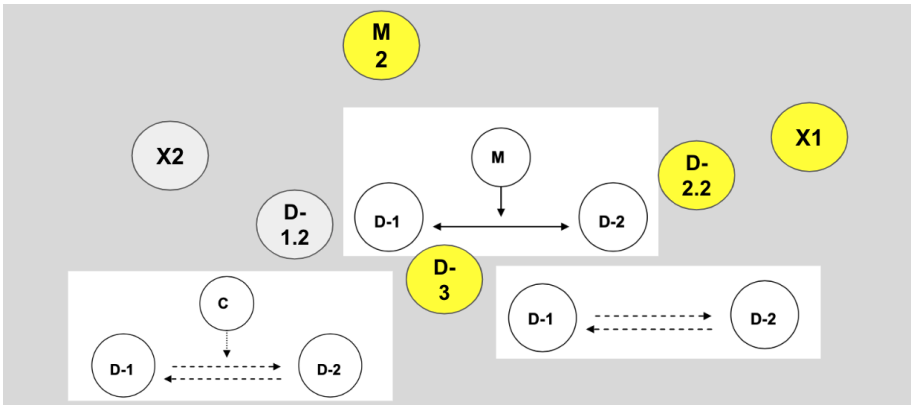


- **Arbitration:** A third party takes charge of the process and the result, which disputants generally agree in advance to accept.

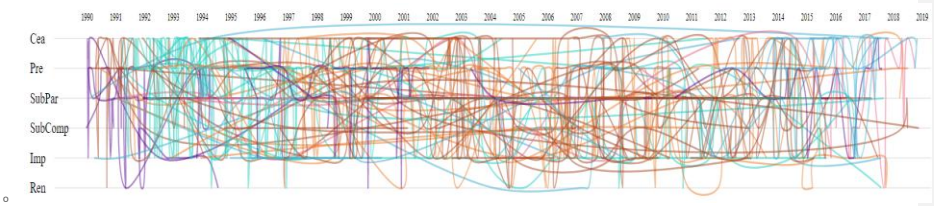


- **Good Offices:** A third party, acting with the consent of the disputing states, serves as an intermediary in an effort to persuade them to negotiate between themselves without necessarily offering the disputing states substantive suggestions towards achieving a settlement.

But the world looks more like this….



- Complexity and multiplicity of actors, forums, interests…
- Less comprehensive peace agreements…
- Changing shape of "mediation"...
- Complexity and interconnectedness of conflict(s) and peacemaking effort(s)...
- Composite peace processes…



(source: PA-X peace agreements database)

Group Exercise (for the ToT and for subsequent trainings):

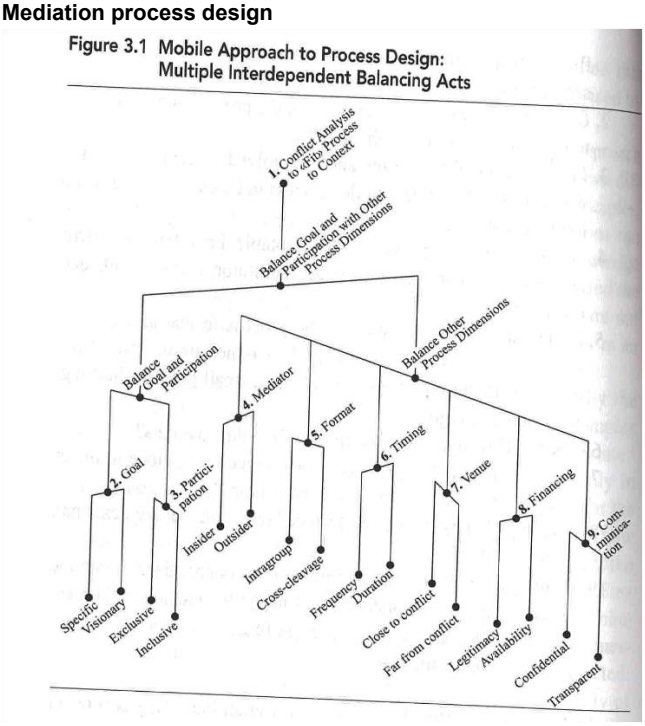
Conflict mapping of Ethiopia (exercise)

In groups of 3 to 4, "map" out ongoing conflicts in Ethiopia where there are (or have been) ongoing mediation, negotiation, or other processes (such as National Dialogue).

Reflect on: current status and stakeholders involved (directly and indirectly)

20 minutes group work, followed by 5 minute group presentations in plenary

Mediation process design



Key elements (and decisions to made):

- Context and conflict analysis;
- Goal and content;
- Participation;
- Mediator/ third party;
- Format and structure (working groups, shuttling, intra/ inter group, sequencing, etc);
- Timing;
- Venue;
- Funding;

- Communication.

Designing a mediation process (exercise):

In groups of 3 to 4 persons, each group selects a specific process (or conflict) in Ethiopia or the Horn of Africa, and works through the "peace process" mobile framework presented in the previous session, to design a specific mediation process.

(1 hour, followed by break, and then group presentations of 10 minutes)

Modalities for Women's Inclusion and Influencing Peace Processes

3. STRUCTURES OF INFLUENCE: **Roles and modalities**

At the talks: INSIDER	In Parallel Mechanisms	Outside the talks
Member of delegation	Tech. Working Group	Formal Consultative Mechanism
Advisor to a delegation	General Assembly	Consultations
Member of TWG	Regional Body in country	Official Commissions
Member of a commission	Representative to the talks	Problem-solving workshops (Track 1.5)
Advisor to mediator	Representative to TWG	Public decision-making
Observer to the talks		Activism/ Mass action

Inclusive Peace
setting change in motion

- **Gender as a selection criteria and procedures (including gender quotas):**
- One of the main determinants of women's representation;
- Requires a deliberate effort to include women;
- Participating "as women" (i.e. "women's delegation) and/or as members of other delegations (though a gender quota);
- Colombia Victims Forum (60 percent gender quota);
- Women's selection can serve as a benchmark for gender-sensitive governance post-dialogue (Nepal).
- **A Women's Delegation:**
- Women's delegations and/or cross-delegation quotas - separately, each have strengths and weaknesses but together can be complementary;
- Moving beyond tokenistic quotas in delegations, or the expectation that women "speak for women's issues";

- Yemeni National Dialogue Conference (30 % quota across delegations and a separate women-only delegation), which helped to secure progressive provisions in the 2015 draft constitution.

Women decision makers:

- Decisions can be taken by vote, consensus, or unilaterally (by a chair) or in combination;
- Pursuing cross-party women's caucuses;
- Party discipline within delegations may limit pursuit of gender-sensitive outcomes (Nepal).
- **A "gendered agenda":**
- Sequenced or concurrently, gender-related issues either treated separately or mainstreamed;
- A mainstreamed approach is better able to advance gender-sensitive outcomes;
- Examples:
- Governance issues (parliamentary gender quota; women's interests often better served in multi-member electoral districts and under PR electoral systems);
- Truth and Justice (gender-specific aspects of reconciliation, SGBV);
- Economic issues (gendered nature of land rights, welfare/social security);
- Citizenship and National Identity (equal rights, constitutional/legal recognition);
- Security issues (women combatants, SSR and gendered-violence).

Women observers, witnesses, and advisors:

- Various models for restricted decision-making but allowed Observers in some (or all) sessions;
- Provides informal entry points for advocacy and influencing, including in working groups;
- Liberia's Accra peace negotiations, civil society were official observers and were able to engage with the political parties to influence their positions and the overall process;
- Witness invited to present a specific experience;
- Advisors typically connected with one party.
- **Consultations to understand women's needs and perspectives:**
- Official or unofficial;
- Unofficial consultations often led by civil society, as part of coalition-building or establishing common positions;
- South Africa (1990): Women's National Coalition conducted nationwide public consultations on women's issues, needs and perspectives. This helped to shape the Women's Charter for Effective Equality, which latter influenced the 1996 constitution.
- **Gender and broader mainstreaming bodies: An inclusion monitoring mechanism/ committee:**
- Committees charged with ensuring gender issues are mainstreamed into procedures;

- Colombia's gender sub commission (cross-delegation) responsible for ensuring each delegation addressed gender issues, which led to high number of gender provisions;
- Establishing an Inclusion Monitoring body to ensure an ND is inclusive of women, youth, and other potentially excluded groups, topics, or geographic areas (monitoring representation and outcomes).

Group Work Ideas:

- Day 1 working groups to reconvene, and to then design direct and indirect inclusion modalities for the peace process each group has designed.
- Groups will also be asked to map out enabling and constraining factors which relate to the specific context/ process.
- And to define influencing strategies to address/ mitigate/ leverage these factors.
- Identifying key actors (internal and external to a context) to influence, and to identify pathways to influencing.
- 1.5 hours for group work, through to the start of lunch. After 45 minutes, we will pause for 10 minutes for a "tough questions clinic" where each group can ask 1 or 2 "tough questions" where they would appreciate guidance or input.
- After lunch, group presentations of 10 to 15 minutes, followed by plenary discussion.

Gender Inclusive Ceasefires

- Typology of Peace Agreements
- Gendered Provisions
- Elements which boost and hinder prospects of a Peace Agreement
- Discussion / Q and A

Typology of Peace Agreements:

- Ceasefire Agreements
- Sequenced Agreements (Incremental, Comprehensive, "Nothing is Agreed Until Everything is Agreed")
- Constitutional Status
- Embedding agreements in national (or international) law

Definition and Objective	Key Issues Often Addressed	Comparative Examples	Key Questions Relating to the Sudanese Context
Reciprocal, negotiated agreements to suspend hostilities between two or more armed actors.	Troop withdrawals, cantonment, demobilisation, monitoring mechanisms	Ethiopia (Federal Government and TPLF) Myanmar (Armed Forces and Ethnic Armed Organisations) Colombia (subsequent rounds of negotiations between FARC and Govt without a ceasefire)	Scope of actors involved (RSF and SAF only?) Timing and sequencing in relation to thematic negotiations? How to avoid a situation where a ceasefire is exploited for military advantage?

Definition and Objective	Key Issues Often Addressed	Comparative Examples	Key Questions Relating to the Sudanese Context
Inter-relation between different thematic aspects, sometimes also relating to proximate and more structural factors.	"low hanging fruit" and facilitating later agreements on more complex/ contentious issues; agenda items often subject to a separate agreement which can unite into a single, final agreement. Security issues are often the final agenda/ agreement Peace agreements (to end violence) lead to a more comprehensive, inclusive process	Kenya (2007/2008) Sudan (CPA, 2002-2004) Colombia (2016; Govt/ FARC) Afghanistan (Emergency and Constitutional Loya Jirgas); DRC (Inter-Congolese Dialogues)	Incremental, comprehensive, or "nothing is agreed until everything is agreed"? If incremental, what agreements can be achieved now (tied to a cessation of hostilities) and what needs to be addressed there after (and through what kinds of process - National Dialogue, TRC, etc)?

Definition and Objective	Key Issues Often Addressed	Comparative Examples	Key Questions Relating to the Sudanese Context
Peace agreements can have varied constitutional status.	Varied status includes the following options: i) peace agreements which include new constitutional provisions (or an entirely new constitution); ii) peace agreements which are embedded into an existing constitution; iii) peace agreements which make provisions for a constitutional reform process.	Afghanistan (peace agreement made provisions for a constitutional reform process) Yemen (ND established a Constitution drafting process and made amendments) Benin and DRC (drafting new constitution within agreement)	Proposed constitutional status of the agreement? Implementation authority/ process?

Definition and Objective	Key Issues Often Addressed	Comparative Examples	Key Questions Relating to the Sudanese Context
Many peace agreements require implementation in domestic law to take effect.	Accountability, reconciliation, addressing structural factors (indigenous rights, marginalised communities, etc)	Mexico (1996) - indigenous rights, sovereignty, and natural resources Philippines (Govt / MILF) - devolution of powers, regional autonomy. El Salvador (1992) - Amnesty provisions embedded in Law of National Reconciliation	What existing laws require change? How will implementation which requires changes to national law be taken forward?

Gendered Provisions

- Only 65 percent of provisions in peace agreements implemented (22 percent for gendered provisions).
- In Colombia, gender-specific provisions about ⅓ as likely to be implemented than other provisions, after 3 years.
- Implementation pathways are key (language, mechanisms, and monitoring frameworks).
- Pursuing inclusion modalities has a direct influence on gender (and equality) provisions (Yemen, Nepal, South Africa).
- Generating specific provisions (quotas, legal framework, measures to address gendered structural issues).
- Implementation mechanisms (Colombia, South Sudan, Nepal).
- Monitoring: Gender mainstreaming in provisions (many examples), and overseeing implementation.

Group Exercise / What does a gendered ceasefire provision look like?

Ireland, UK, and Northern Ireland: “Combined Loyalist Military Command Ceasefire Statement”, 13 October 1994

- Original: To our physically and mentally wounded who have served Ulster so unselfishly, we wish a speedy recovery, and to the relatives of these men and women, we pledge our continued moral and practical support.

Ireland, UK, and Northern Ireland: “Combined Loyalist Military Command Ceasefire Statement”, 13 October 1994

- Edited: To our physically and mentally wounded who have served Ulster so unselfishly, we wish a speedy recovery, and to the relatives of these men and women, we pledge our continued moral and practical support. Furthermore, noting that women and men combatants experience the effects of war differently, this inequity will be reflected in the support provided for their recovery. Acknowledging

that women tend to experience higher rates of post-traumatic stress disorder and depression, are at increased risk of military sexual trauma, and often lack knowledge of or access to women-specific healthcare services, funding will be allocated for gender-responsive recovery programmes and for raising awareness of these programmes among women soldiers. Tailored reintegration and mental health support will also especially be provided to male soldiers (particularly veterans who incurred disabilities during their active service) to prevent trauma, substance abuse, and potential suicide attempts.

Sudan, Darfur: “Humanitarian Ceasefire Agreement on the Conflict in Darfur” (April 2004)

- Original: Protocol on Establishing Humanitarian Assistance in Darfur Article 2: Impartiality Principle—Humanitarian assistance is provided regardless of ethnic origin, gender, nationality, opinions, race or religion. Assistance to victims will be guided only by urgent distress cases.
- Edited: Protocol on Establishing Humanitarian Assistance in Darfur Article 2: Impartiality Principle—Humanitarian assistance is provided regardless of ethnic origin, gender, nationality, opinions, race, or religion. Assistance to victims will be guided only by urgent distress cases. It is noted that gender equality is frequently not prioritised within the sphere of humanitarian assistance and that, when crises strike, gender inequalities are often exacerbated. For example, there can be increased levels of gender-based violence, and women can be excluded from lifesaving services and decision-making processes due to discriminatory social norms. Yet, at the same time, women are often the first responders to a crisis and best equipped to support their societies. Therefore, women will be meaningfully engaged in the establishment of humanitarian assistance; their precise needs, rights, and interests will be sought through consultations; all distributors of assistance will be trained in gender-responsive humanitarianism; and a specific budget will be allocated, and protected, to respond to the interests and rights of women and girls in all future security arrangements and in the humanitarian sphere.

What elements boost prospects for a peace agreement?

- Comparative research suggests there are a number of factors which contribute to “strong” agreements, which are more likely to be sustained.
- Power-sharing provisions for winners and losers.
- Provisions for third-party mediation and renegotiation during implementation.
- “Balance”.
- Crafted by the parties.
- Channel struggle for power into nonviolent mechanisms and processes.
- Specific, timely, and verifiable measures (including in relation to security).
- Third-party guarantees (which are meaningful).
- Dispute resolution to shepherd the implementation process.

What elements hinder prospects for a peace agreement?

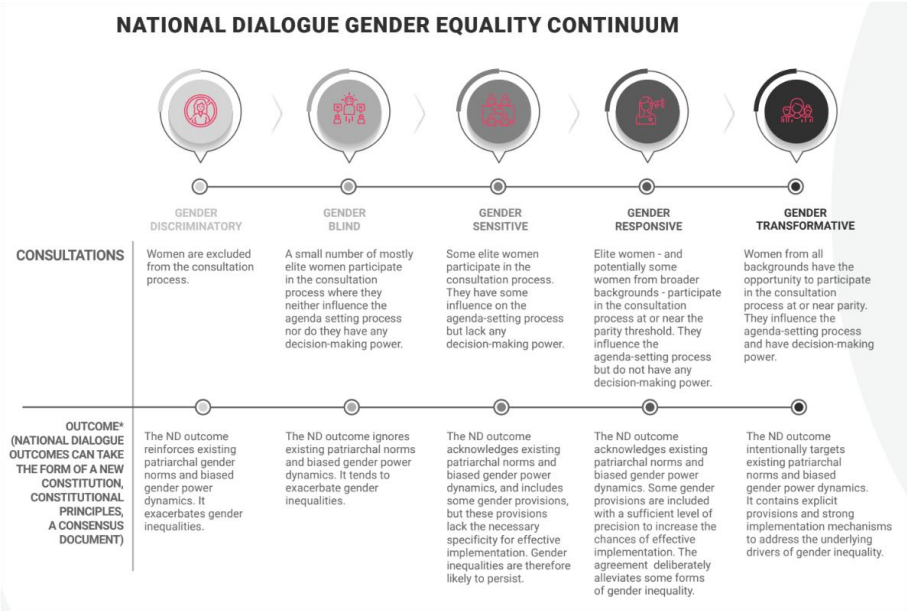
- Overestimation of implementation capacities.
- Political constraints (popular support; multipolarity not consensus; inability to address resistance to implementation; dissolution of anti-war sentiment).
- Inability to address vital concerns of conflict parties, such as: i) physical safety; ii)

judicial prosecution; iii) socioeconomic welfare/ interests; iv) political viability; vi) influence going forward.

Group Exercise

- In groups (new configuration to previous days), participants to be provided with a sample ceasefire agreement and asked to apply the gender-editing methodology.

Gender transformative spectrum



Group work idea: In small groups (around your tables), reflect on extent to which various peace processes discussed during workshop are gender transformative. (10 to 20 minutes)