Youth
PEACEBUILDING
TRAINING

SUDAN

Acknowledgements

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C S V R
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Acknowledgement of sources of material

• Responding to Conflict (RTC) 2000
• Working with Conflict: Strategies and Skills for action, Fisher et al 2000 Conflict Resolution Network, MacMahon 2001
• Transforming Conflict: Reflections of practitioners worldwide, ACTION for Conflict Transformation, 2003
• Peace and Reconciliation as a Paradigm: A Philosophy of Peace and Its Implications on Conflict, Governance and Economic Growth in Africa, H. Assefa, 1993
• Centre for Conflict Resolution 2000
• Training Peace Agents: A Caritas Manual, 2001
• Facilitator's Guide to Reconciliation in South African Communities, The Centre for the Study of Violence and Reconciliation, 1999

Definitions of Peacebuilding terms:

* Conflict prevention aims to prevent the outbreak of violent conflict.

* Conflict management aims to limit and avoid future violence by promoting positive behavioural changes in the parties involved.

* Conflict resolution addresses the causes of conflict and seeks to build new and lasting relationships between hostile groups.

* Peacekeeping is to keep the peace and not acknowledge that conflict can be used as a positive.

* Peacemaking is to make peace regardless of understanding the differences of opinions that exist and why.

* Peacebuilding establishes sustainable peace by addressing root causes of conflict through reconciliation, institution building, and political and economic transformation.

* Conflict transformation addresses the wider society and political sources of a conflict and seeks to transform the negative energy of war into positive social and political change.

Contents

INTERVENING IN CONFLICT

EXPLORING THE POTENTIAL IMPACT OF YOUR INTERVENTION ON THE CONFLICT

THE WAY FORWARD

Introduction

Welcome!

This is your Participants Pack which is developed in reference to the Trainers Manual sessions. The resources in this book can be used independently of the Trainers Manual. The pack contains a number of diagrams, articles and readings, that will assist you as Youth peacebuilders. We hope you find it useful.

The pack is divided into 5 themes:

1. Understanding conflict, human rights terminology and instruments

2. Analysing conflict

3. Intervening in conflict

4. Exploring the potential impact of your intervention on the conflict

5. The way forward

Each theme contains a number of sessions, each with its own title. Each session links to a process for introducing the material into a training. These processes can be found in the Trainers Manual.

Key principles of this training

* **It is relevant:** it addresses the conflicts being experienced by the youth; it is relevant to their concerns and needs, and builds the skills, knowledge and motivation to begin to transform them.

* **It is people-centred and youth-centred:** it encourages participation, it values people, regardless of their age, it celebrates diversity, it puts people first.

* **It is fun,** it contains activities that appeal to the youth, are innovative and entertaining.

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

* **It respects and recognizes** the wisdom of our ancestors and older generations.

* **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 peoples' needs:** it is flexible enough, open enough and sensitive enough to recognise peoples 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.

Understanding Conflict, Human Rights Terminology and Instruments

SESSIONS 1-6

Session 1: Making sense of conflict

The Kiss

People have different perspectives on life and its problems:

- We each have our own unique history and character.
- Each of us is born either male or female.
- Each one of us is born and raised into a particular way of life.
- Each of us has our own values, which guide our thinking and our behaviour and motivate us to take certain actions, to accept or and reject others.

Therefore it is not surprising that when we meet and work with others, we find that they often have a different perspective of things. Look for a moment at the picture below.

- What do you see?
- And when you look again, can you see something different?

Rather like seeing different images in the picture, people see social and political situations differently as well as gender roles. Men and women do have different sources of power and influence. Our backgrounds lead us to see things in a particular way, and we as youth see things differently.
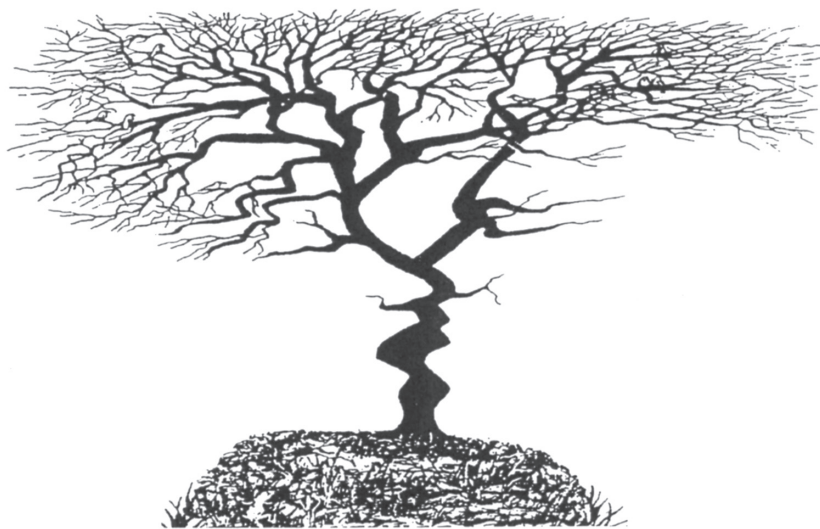
(Where there is no artist: Development drawings and How to use them, P. Rohr-Rouendaal, 1997)

Session 2: Differing Approaches to Manage, Resolve and Transform Conflict

Understanding of Conflict Transformation

Conflict Transformation is a holistic and multifaceted process. It aims to reduce violence and to protect and promote social justice and sustainable peace.

Conflict Transformation needs to be accountable to those directly affected by conflict but requires networks and linkages to sustain it.

Conflict Transformation is an on-going process of changing relationships, behaviours, attitudes and structures from the negative to the positive. Learning is a very important component. Most importantly, it begins with ourselves.

Conflict transformation

AIMS TO BRING POSITIVE CHANGE TO

HUMAN LIVES

Relationships
Within and between individuals, organisations, communities and nations

Attitudes and behaviours
Including physical violence, discrimination, prejudice, humiliation, subordination and domination

Structures
In particular economic, social, political, cultural and religious.
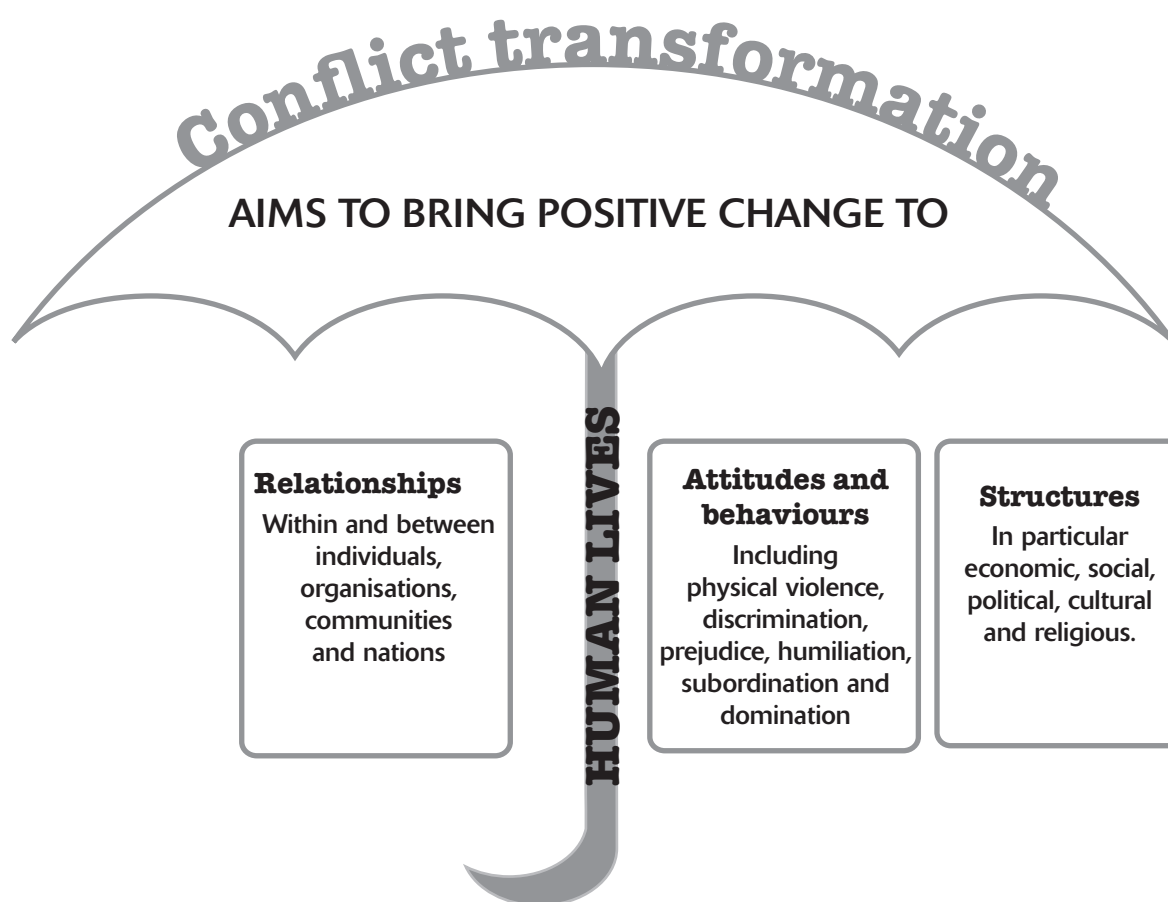
(Transforming conflict: Reflections of practitioners worldwide, 2003)

Approaches to Conflict

It can be useful to be aware of alternative approaches you could adopt and to recognize particular approaches in others who are involved in the conflict. Behaviour in conflict can be represented at any particular moment, as the outcome of a tension getting you what you want (goals) and trying to avoid making enemies (relationships). The range of behaviours is huge and particular styles are defined and valued differently according to culture and context. All can be valid in certain circumstances, and all can be disastrous in others.

Here we offer you a framework for determining your preferred approach to conflict and some other possible approaches you might like to consider. The diagram shows you five approaches to conflict arranged along two axes related to concern for goals and relationships.

- Which of these five approaches do you most often use in conflict?
- Do you and your team have different approaches?
- Which approaches have been most successful in dealing with conflicts in your team, in your family, in your community? Why?

HIGH

Concern for Goals

Controling
'Do it my way'.
Strategies: 'Control', compete, force, coerce, fight.
Character: Impatient with dialogue and information-gathering.
Prefers others to: 'avoid or 'accommodate'.

(High Concern for Goals)

Problem-solving
'Let's resolve this together'.
Strategies: Information-gathering, dialogue, looking for alternatives.
Character: Concerned but committed to resolve.
Prefers others to: 'problem-solve' or 'compromise'.

(Low Concern for Relationships)

Compromise
I'll give a little, if you do the same'.
Strategies: Reduce expectations, bargain, give and take, 'split the difference'.
Character: Cautious but open.
Prefers others to: 'compromise' or 'accommodate'.

(High Concern for Relationships)

Avoiding
'Conflict? What conflict?'
Strategies: 'Avoid', flee, deny, ignore, withdraw, delay.
Character: Refuses to enter into dialogue or to gather information.
Prefers others to: 'avoid'.

(Low Concern for Goals)

Accommodation
Whatever you say is fine with me'
Strategies: Agree, appease, smooth over or ignore disagreements, give in.
Character: Interested in others' information and approval.
Prefers others to: 'control'.

LOW

Concern for Relationships

HIGH

(Working with Conflict: Skills and strategies for change, 2000)
Framework originally developed by Kenneth W. Thomas and Ralph H. Kilman

Differing approaches: To manage, resolve or transform conflict

There is now much effort being put into resolving conflicts. Until the late 1980's most wars were fought between nation states. Now most wars are internal civil wars and the casualties are mainly civilians. While men are more likely to be killed, 'disappeared' or coerced into military action, women and children make up the majority of those who are displaced or become refugees. Many attribute this increase in civil wars to the ending of the Cold War and the resurgence of nationalism and ethnic identity in the wake of the collapse of the 'bipolar' world order. The collapse of the Soviet socialist sphere has also resulted in a new phenomenon called an unrestrained globalisation, with both positive and negative effects of capitalism that has had an impact on the efforts of people to build democratic societies and economies.

International financial institutions, such as the World Bank and the International Monetary Fund (IMF), now have a more influential and decisive role in the way that weaker and poorer countries operate politically, economically and socially. Economic liberalisation has often fuelled tensions and conflict within these countries. The increase of internal conflicts, along with the globalisation of conflicts beyond the control of individual countries, has also resulted from the growth of associated trends such as warlordism, political corruption and criminal economies. In a sense, the ending of the Cold War opened a valve for many global tensions that had previously been forcibly repressed.

In response to this situation there has been a major expansion in research and practical effort to reduce violent conflict. Governments and civil society alike have tried to develop answers to a problem that in many areas is hampering development or derailing it completely. New organisations have sprung up, and a new terminology is struggling to be born.

At this early stage there is a lively disagreement over what words mean. Below we offer a list of definitions typology that is consistent but has no claim to be universally accepted. The terms describe the various approaches to addressing conflict. Sometimes they are seen as steps in a process. Each step taken includes the previous one (e.g. conflict settlement includes measures for conflict prevention, as appropriate). We use the term Conflict Transformation more generally to describe the field as a whole.

CONFLICT PREVENTION aims to prevent the outbreak of violent conflict.

CONFLICT SETTLEMENT aims to end violent behaviour by reaching a peace agreement.

CONFLICT RESOLUTION addresses the causes of the conflict and seeks to build new and lasting relationships between hostile groups.

CONFLICT TRANSFORMATION addresses the wider social and political sources of a conflict and seeks to transform the negative energy into positive social and political change. At different times and in different circumstances it may involve one or a combination of the above strategies.

(Responding to conflict (RTC) 2000)

Session 3: Communication Skills

Effective communication

One of the deepest needs of all human beings is to feel understood and accepted by others. Offering understanding to another person is a powerful form of empowerment. We need not agree with others to empower them in this way; we need only to make it clear through our eyes, body posture and tone of voice that we want to see the world from their perspective. Our interactions with others must come from a point of deep, non-judgemental interest. The key is to grasp the "why" behind what is being said or done in order to gain insight into the deeper interests and needs of the person with whom we are communicating. From the moment that people feel you are truly seeking to understand, they begin dealing with problems and other people more constructively. Good listening skills are used throughout any process designed to constructively resolve conflict. Good listening is, perhaps, the most significant skill a mediator or facilitator brings to assist parties in conflict.

Active Listening

Active listening is a communication skill used by mediators and facilitators to aid communication by helping parties deliver clear messages and know that their messages were heard correctly. It is also an indispensable skill for interest-based negotiators.

Objectives of Active Listening

- To show the speaker that his/her message has been heard.
- To help the listener gain clarity on both the content and emotion of the message.
- To help speakers express themselves and to encourage them to explain, in greater detail, their understanding of the situation and what they are feeling.
- To encourage the understanding that expression of emotion is acceptable and that it is useful in understanding the depth of feelings.
- To create an environment in which the speaker feels free and safe to talk about a situation.

There are four levels of listening:

Active listening

- 'The head': listening for facts and other forms of information
- 'The heart': listening for feelings. Conflict is often associated with strong feelings such as anger, fear, frustration, disappointment, etc. Strong feelings often block the way to rational discussions and therefore have to be identified and dealt with before proceeding to substantive matters.
- 'The stomach': listening for basic human needs. Identify what basic needs are driving the conflict and distinguish between needs.
- 'The feet': Listening for intention or will. Identify in which direction the person/group is moving and how strong their commitment is.

Procedures for Active Listening

- Acknowledge that you are listening through verbal and non-verbal cues.
- Listen at all four levels and reflect your impressions through using the various active listening skills.
- Let the speaker acknowledge whether or not you have reflected their communication and its intensity correctly. If it is not correct, ask questions to clarify and reflect a modified statement to the speaker.

Principles Underpinning Effective Listening

- That the environment created for the speaker to express herself or himself is safe, especially in terms of reducing the risk of future negative consequences for messages delivered.
- That the listener is very focused on what the speaker is trying to communicate to her/him.
- That the listener is patient and does not jump to conclusions about the message.
- That the listener can show genuine empathy for the speaker.
- That the listener uses techniques which permit the speaker to verify or correct the emotion and content of the message,
- That the listener does not judge or make value statements about what the speaker is feeling.

Listening Skills

How to achieve the goals of active listening:

- Be attentive.
- Be alert and non-distracted.
- Be interested in the needs of the other person, and let them know you care about what is said.
- Be non-judgemental, non-criticising "sounding board".

Don't:

- **Do not** use stock phrases like "It's not so bad", "don't be upset"' ,"just calm down".
- **Do not** get emotionally hooked – angry, upset, argumentative. Don't let your values/biases interfere with what you understand is being said.
- **Do not** rehearse in your own head.
- **Do not** jump to conclusions or judgements.
- **Do not** interrogate or give advice.

Ways to Listening Effectively:

1. Use your body to create a positive atmosphere with your non-verbal behaviour. i.e.

- Appropriate eye contact.
- Nodding the head, facial expressions, gestures.
- Body oriented toward the speaker (head, arms, legs).
- Tone of voice.

Some researchers say that 80% of communication is body language, that is, what we do with our bodies, our faces, our eyes, and our tone of voice as we are speaking. Every culture has its own body language and mediators must think critically about how to use body language in such a way that the message comes through: "I am eager to hear and understand you."

2. Encourage responses. "Tell me more" or "I'd like to hear about…."

3. Summarise the basic viewpoints of the speaker as you've heard them. A summary is an extended restatement of the key points of information offered by the speaker. Use summaries to focus the speaker in terms of issues and solvable problems, instead of personalities.

4. Make brief notes on your pad to keep track, but don't bury yourself in them!

5. Paraphrase or restate in your own words.

(Centre for Conflict Resolution, 2000)

Active Listening...................Some Helpful Hints

Things to try

* Put the focus of attention totally on the speaker.

* Repeat conversationally and tentatively, in your words, your understanding of the speaker's meaning.

* Feed back feelings, as well as content (probe, if appropriate, e.g. "How do you feel about that?" or "How did that affect you?")

* Reflect back not only to show you understand, but also so the speaker can hear and understand his or her own meaning.

* Try again if your active listening statement is not well received.

* Be as accurate in the summary of the meaning as you can.

* Challenge powerlessness and hopelessness subtly (e.g. "it is hopeless", "it seems hopeless to you right now", "There's nothing I can do", "You can't find anything that could fix it?")

* Allow silence in the conversation.

* Notice body shifts and respond to them by waiting. Then e.g. "How does it all seem to you now?"

Things to Avoid

* Avoid talking about yourself.

* Reject introducing your own reactions or well intentioned comments.

* Try not to ignore feelings in the situation.

* Avoid advising, diagnosing, baiting, reassuring, encouraging or criticising.

* Dispense with thinking about what you will say next.

* Avoid repeating the speaker's words or only saying "mm", or "ah, hah".

* Don't pretend that you have understood if you haven't.

* Avoid letting the speaker drift to less significant topics because you haven't shown you've understood.

* Avoid fixing, changing, or improving what the speaker has said.

* Don't change topics.

* Resist filling in every space with your talk.

* Don't neglect the non-verbal content of the conversation.

(The Conflict Resolution Network, 2001)

Session 4: Principles and Values

The Values Tree

Values can provide inspiration and strengthen commitment, so it is important to remind ourselves, and the teams we work in, of our original aspirations and values underlying our visions of peace for Sudan.

The Values Tree is a simple method to help members of a group be clear about their common values and build a common ethical base for the team's activities. This tool allows differences to be discussed by the team, and an opportunity for the diversity to be acknowledged and become part of the common core of the team.

health care

income generation

refugee relief

development

OXFAM SUDAN

empowerment

participation

freedom & equity

recognition differences

human development

unity & cooperation

social justice

harmony
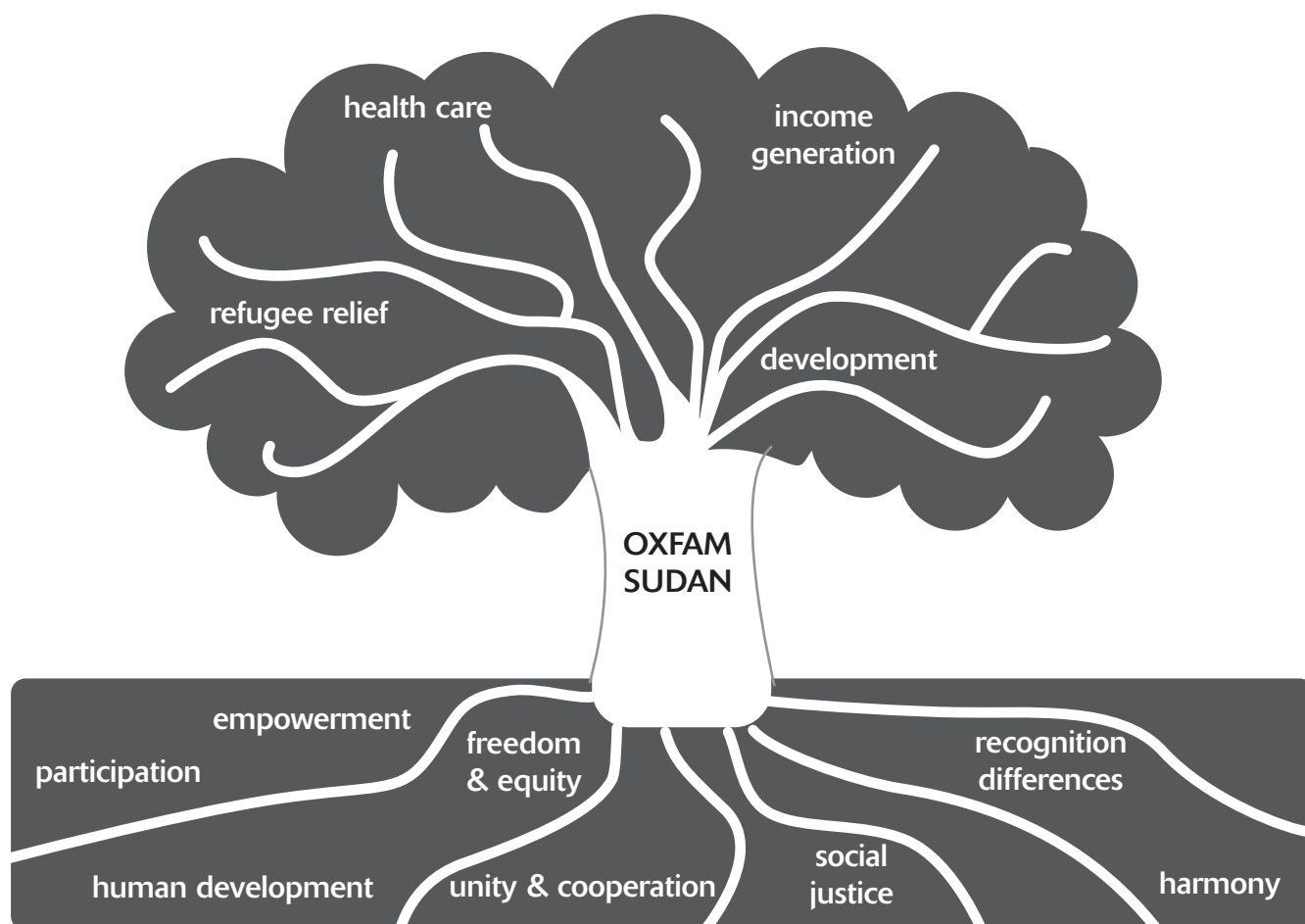
(Working with Conflict: Skills and strategies for change, 2000)

Session 5: Identity

Prejudice, stereotypes and discrimination

An analysis of a conflict will often highlight negative attitudes and images that conflicting parties have about each other. If these are not acknowledged and addressed, they can lead to discriminatory behaviour by each group towards the other and to increased tension between them. These are some of the ways people develop negative attitudes:

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

Stereotype: a generalised image created when prejudice towards a particular group is so simplified that one sees all members of that group as possessing the same traits (usually negative ones).

Discrimination: Behaviour that results from prejudice and stereotypes against a particular group or groups.

Prejudice: The story of a family who took a simple but bold action

In a deeply divided society, especially one where people are defined by their ethnic group, marriage across ethnic lines is a contentious issue. Individuals who take the bold action of asserting their right to marry across the divide face a lot of challenges.

A young girl from a mixed-race marriage had difficulties within her family. These difficulties became more pronounced after her father's death. Her father, who was of European origin, had a son older than her from his first marriage. When she was with her mother's family she was treated as a white outsider, and when she was with her father's family she was treated as inferior because she was black. She was sad and did not like her colour. She always felt out of place. As a young teenager she could not go to social places.

One day her half-brother came to her and told her: "You are my sister; there is nothing wrong with you. You are a product of love from your parents".

He started taking her out socially with both black and white people. When the community saw the action of her half-brother they stopped treating the girl badly. This enabled her to relate to people and to appreciate herself.

Consider the identities of conflicting parties in a situation you are trying to address:

  * ✳ Do you respect their different identities?
  * ✳ Do you see ways in which you can help them to better understand and respect their differing identities?

The gender roles of women and men differ in each society

These roles may vary in different societies and across different communities within the same society. Factors such as class, education and age will also influence gender roles. Gender roles are not static, but change over time or in response to sudden traumatic events such as violent conflicts or war. For example, women often lose their homes and their men folk during the war and have to take on new roles, becoming the family 'breadwinners' and the community spokesperson or representatives. This often results in men experiencing a loss of their identity if, having to give up the role of fighter, they can then find no activity to take its place.

Take a moment to reflect on this subject from a practical perspective. Think of your community or another you know well.

* List the different activities carried out. Are they done mainly by men, by women or by both? – e.g. teaching, office work, health care (doctors, nurses, community health workers, traditional healers), farming (who cares for which livestock, who ploughs, who weeds), hunting, participation in cultural or religious activities, law enforcement and so on.
* Are all the essential activities listed? Were any of the following missed out: shopping, preparing food, cooking, cleaning, childcare, collecting water?
* How would you rank all these listed activities in terms of their status and in terms of their necessity for human well-being? Where do power and responsibility lie?
* Would you say there is 'equity' (fairness) in the division of responsibilities?
* Do those with the responsibilities also have the power?

(Working with Conflict: Skills and strategies for change, 2000)

Session 6: Exploration of the UDHR and ACHPR

Rights a vital dimension of social and political conflict

Violation of rights, and the struggle to eliminate this abuse lies at the base of many violent conflicts. The Universal Declaration of Human Rights attempts to provide a basis for establishing a common set of values and a common measure for social justice, regardless of culture or context. But these are often challenged.

A question to discuss amongst yourselves:

* How is the African Charter on Human and Peoples Rights different from the UDHR?
* Does a team have to agree on basic rights before they can move forward?

Consider the example below:

There is a person in your community who is making a living by selling beer. The community is saying that it is their right to keep the community free of alcohol. The person who is selling the beer says they have a right to make a living any way they like.

- What are the collective rights?
- What are the individual rights?
- How would you, as a member and peacebuilder from this community implement a process of consensus?

Analysing Conflict

Sessions 7 -11

Session 7: Introduction to the Comprehensive Peace Agreement (CPA)

Summary of article by Dr. Paul Wani on the Comprehensive Peace Agreement

### The 9th January 2005 Comprehensive Peace Agreement (CPA)

After years of protracted negotiations, a "Comprehensive Peace Agreement" was signed on 9th January 2005 between the Government of Sudan and the Sudan People's Liberation Movement. The Agreement has been tacitly endorsed by the major political groups in the country including the NDA. The agreement was reached following the SPLM/A and the Khartoum government making the necessary compromises.

The South of Sudan has been consistent and unanimous in its demand first for a federal system of government in Sudan and then for the Right to Self-Determination, to choose between the options of Secession and Unity. It has consistently opposed the North's efforts of forced unity. The IGAD Peace Process, which has been making commendable efforts to resolve the conflict, also provides in its Declaration of Principles (DOP) for the right of self-determination for the people of Southern Sudan. The agreement includes the principle of self-determination through a referendum to be exercised by the people of the South.

The Declaration of Principles (DOP), in Nairobi, 20th July, 1994 constituted the basis for resolving the conflict in the Sudan, and they became the foundation of the Machakos Protocol of July 20th, 2002. The basic principle of the DOP which formed the basis of the CPA stated that any comprehensive resolution of the Sudan conflict required that all parties to the conflict fully accept and commit themselves to that position, and that the history and nature of the Sudan conflict demonstrate that a military solution can not bring lasting peace and stability the country. A peaceful and just political solution must be the common objective of the parties to the conflict. The other main principles which formed the basis of the CPA included:

* The right of self-determination of the people of south Sudan to determine their future status through a referendum must be affirmed, although maintaining unity of the Sudan must be given priority by all parties and accepting that the people of Southern Sudan will have the option to determining their future including independence through a referendum.
* Extensive rights of self-determination on the basis of federation, autonomy, etc, to the various peoples of the Sudan must be affirmed.
* The recognition and acceptance by all the parties to the conflict that Sudan is a multi-racial, multi –ethnic, multi-religious and multi-cultural society.
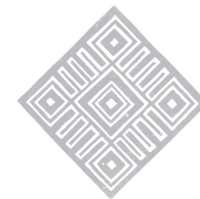
* Complete political and social equalities of all peoples in the Sudan must be guaranteed by law.
* A secular and democratic state must be established in the Sudan. Freedom of belief and worship and religious practice shall be guaranteed in full to all Sudanese citizens. State and religion shall be separated. The basis of personal and family laws can be religion and customs.
* Appropriate and fair sharing of wealth among the various people of the Sudan must be realised.
* Human rights as internationally recognized shall form part of this arrangement and shall be embodied in constitution.
* The Independence of the Judiciary shall be enshrined in the constitution and laws of the Sudan.

The CPA was a translation of the DOP and the Machakos Protocol into detail contained in six protocols, including the two protocols on Southern Kordofan and Blue Nile, and Abyei respectively. The CPA has formed the basis of the Interim Draft Constitution for the Sudan.

The CPA contains the following aspects:

1) **Power Sharing,** which specifies the structures and institutions of governments in Sudan, i.e. the National Government, the Government of Southern Sudan, and the governments of the states, with specific reference to Southern Sudan in the relevant sections. An important element of the power sharing is the inclusion of "human rights and fundamental freedoms" in the agreement, which is inconformity with International Conventions signed by Sudan. In recognition of the religious diversity of the country, Khartoum, the National Capital, is accorded a special status in the agreement. The people of Southern Sudan will have the right to hold a referendum after six years to determine whether they want to be part of Sudan or to be a separate country. The details are contained in the "Implementation Modalities on Power Sharing.

2) **Wealth Sharing,** which specifies the sources and distribution of the national wealth, in particular oil revenues. This part of the agreement also specifies how land is managed, the banking system that reflects the religious diversity of the country, (i.e. two banking systems will be operational, one Islamic and the other the western banking systems); The details are contained in the "Implementation Modalities on Wealth Sharing.

3) **The Resolution of Abyei Conflict:** this protocol transfers Abyei into a special status administered by the "Presidency" (the President, the First Vice President and the Vice President). Abyei is linked both to Bahr el Ghazal and Kordofan, and it will determine whether it wants to be part of Northern Sudan or Southern Sudan after the six-year interim period.

4) **The Resolution of the Conflict in Southern Kordofan and Blue Nile States,** which also specifies the structure and institutions of government in these two states, state share of the national wealth, management of land, and security arrangements;

5) **Security Arrangements,** which specifies the status of the two armed forces, their redeployment , the formation of a joint/integrated unit, the command structures of the armed forces and the integrated unit, and the ceasefire. The details are covered in the "Implementation Modalities".

In reality the CPA elaborated the Machakos Protocol in that it maintained that:

✻ The unity of the Sudan, based on the free will of its people democratic governance, accountability, equality, respect, and justice for all citizens of the Sudan is and shall be the priority of the parties and that it is possible to redress the grievances of the people of South Sudan and to meet their aspirations within such a framework.

✻ The people of South Sudan have the right to control and govern affairs in their region and participate equitably in the National Government.

✻ The people of South Sudan have the right to self-determination, inter alia, through a referendum to determine their future status.

✻ Religion, customs, and traditions are a source of moral strength and inspiration for the Sudanese people.

✻ The people of the Sudan share a common heritage and aspirations and accordingly agree to work together to:

✻ The establishment of a democratic system of governance taking account of the cultural, ethnic, racial, religious and linguistic diversity and gender equality of the people of the Sudan.

✻ Find a comprehensive solution that addresses the economic and social deterioration of the Sudan and replaces war not just with peace, but also with social, political and economic justice which respects the fundamental human and political rights of all the Sudanese people.

✻ Within the framework of a unified Sudan which recognizes the right to self-determination for the people of Southern Sudan, hereby agree that with respect to the division of powers and the structures and functions of the different organs of government, the political framework of governance in the Sudan shall be structured as follows:

✻ The CPA specifies that the Supreme Law of the country shall be The National Constitution of the Sudan. All laws must comply with the National Constitution. This constitution shall regulate the relations and allocate the powers and functions between the different levels of government as well as prescribe the wealth sharing arrangements between the same. The National Constitution shall guarantee freedom of belief, worship and religious practice in full to all Sudanese citizens. It also specifies the formation of a National Government which shall exercise such functions and pass such laws as must necessarily be exercised by a sovereign state at national level.

(Wani, P. University of Khartoum)

Session 8: Conflict analysis

From crisis to real change – an on-going process of action and reflection

In a conflict situation you are often working in a context of permanent emerging crisis and constant intervention. Work on conflict should have the capacity to be responsive and intensive in the short term, and at the same time to have a long term vision. This means, as you act on the immediate crisis, you should build in time for reflection that helps your learning and informs you about changes that need to be made and whether you are making a difference.

The diagram below attempts to capture and clarify this understanding.

(Working with Conflict: Skills and strategies for change, 2000)

Capacity to think ahead and design — Vision

Crisis

Learning and change

Research

Community feedback

Rapid response

Coordination & capacity

Personal

Relationship

Structural

Cultural

Focus of Change

Capacity to respond to the immediate context

Action   Action

Reflection   Reflection
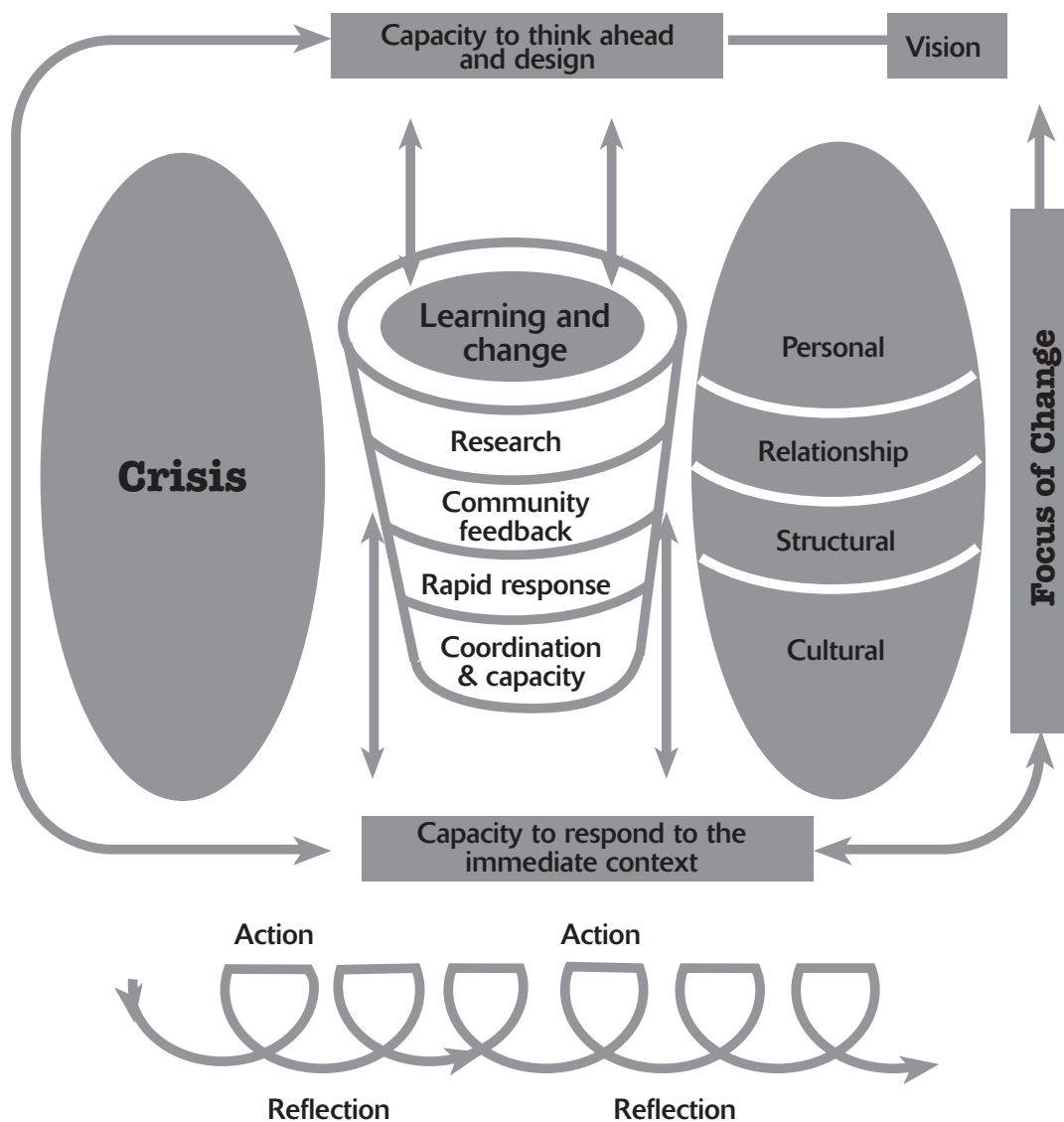
Session 9: Mapping tool

Conflict Mapping

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

What is it?

* A visual technique for showing the relationships between parties in conflict.

Purpose

* To understand the situation better.
* To see more clearly the relationships between parties.
* To clarify where the power lies.
* To check the balance of one's own activity or contacts.
* To see where allies or potential allies are.
* To identify openings for intervention or action.
* To evaluate what has been done already.

When to use it

* Early in a process, along with other analytical tools.
* Later, to identify possible entry points for action or to help the process of strategy-building.

Variations

* Geographical maps showing the areas and parties involved.
* Mapping of issues.
* Mapping of power alignments.
* Mapping of needs and fears.
* As a human sculpture to bring out feelings and relationships.
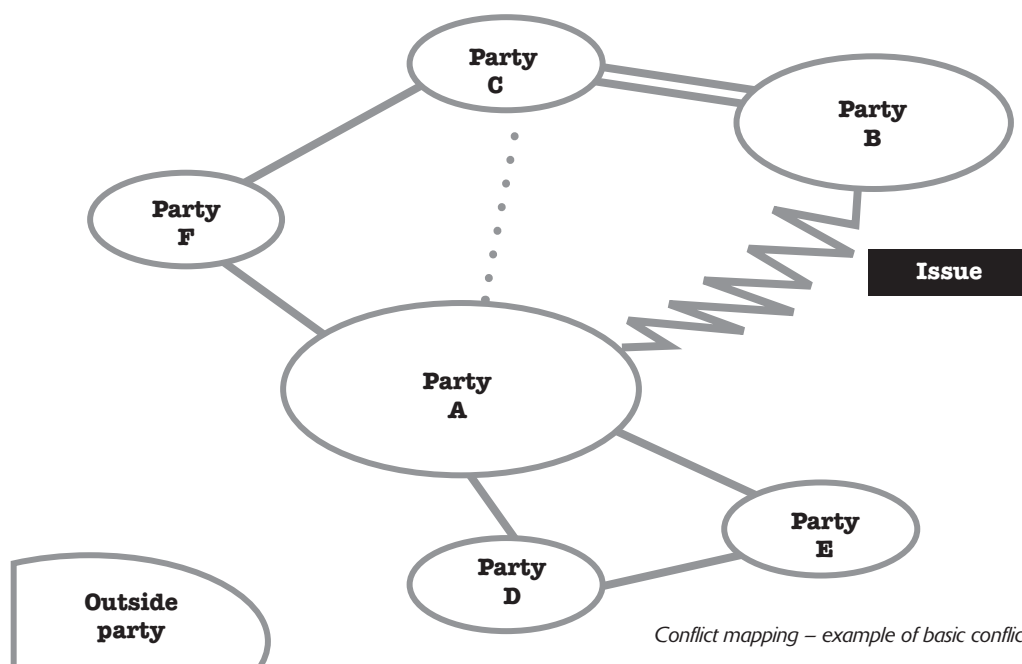
Conflict mapping – example of basic conflict map
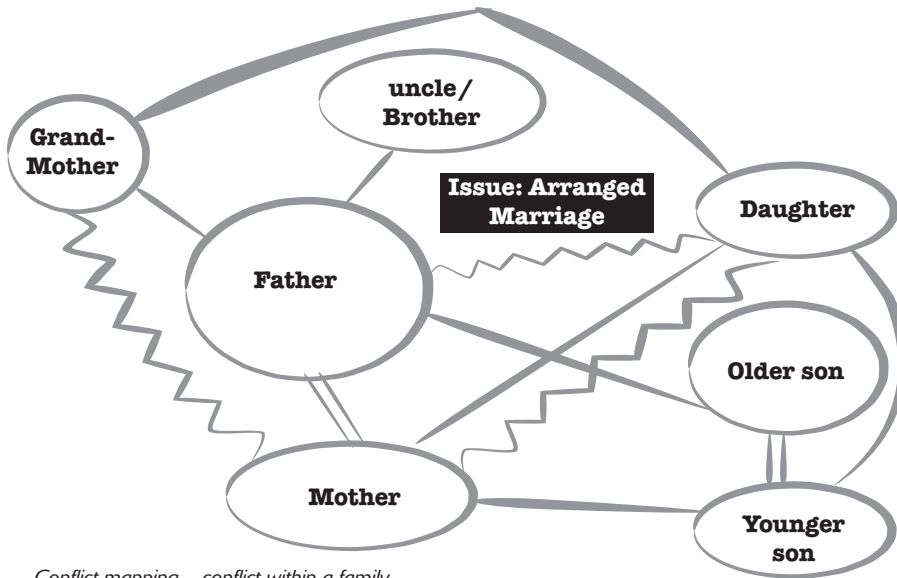
Conflict mapping – conflict within a family

Taliban Government POSITION
- Not ready for negotiation
- Claim legitimacy as Government
- Foreign interference
- Claim support of people
- U.N. - recognised

EXTERNAL SUPPORT

Trade community

Our group

Civil/ community Groups

Civil war

TENSION OF POLICIES

Mediation

AID Agencies/ international community

U.N.

Opposition alliance

POSITION
- Ready for negotiations
- Want share in power
- Claim of representing minorities
- Foreign interference
- U.N. -Recognised government

EXTERNAL SUPPORT

Conflict mapping – Afghanistan October, 1993
(Working with Conflict: Skills and strategies for change, 2000)

KEY: In mapping, we use particular conventions. You may want to invent your own.

Circles indicate parties involved in the situation; relative size = power with regard to issue

Dotted lines indicate informal or international links

Double lines like a wall across single lines indicate a broken connection

Straight lines indicate links-that is, fairly close relationships

Arrows indicate the predominant direction of influence or activity

Squares /rectangles indicate issues, topics or things other than people

Double connecting lines indicate an alliance

Zig-zag lines (like lighting) indicate discord, conflict

Large shadows show external parties which have influence but are not directly involved

Session 10:
Onion tool or conflict layer model

The Onion

Imagine an onion, it has many layers. Use this tool to analyse what different parties to a conflict are saying.

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

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.

What is it?

✳ A way of analysing what different parties to a conflict are saying.

Purpose

✳ To move beyond the public position of each party and understand each party's interest and needs.
✳ To find the common ground between groups that can become the basis for further discussions.

When to use it

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

Positions
What we *say* we want

Interests
What we *really* want

Needs
What we *must* have
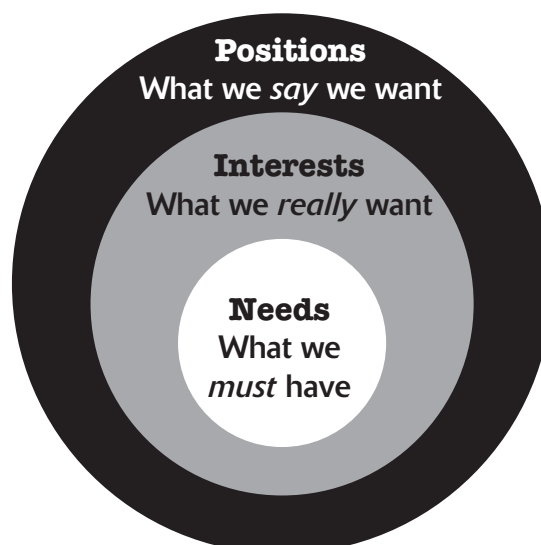
(Working with Conflict:
Skills and strategies for change, 2000)

Session 11: ABC Triangle

The ABC Triangle

This analysis is based in the idea that conflicts have three major components: the context or situation, the behaviour of those involved and their attitudes. The diagram represents these graphically as the corners of the triangle. These three factors influence each other, that is why the arrows are leading from one to another.
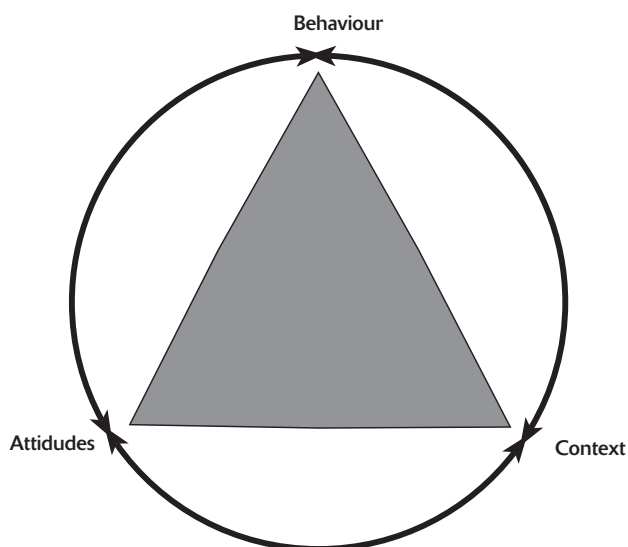
(Working with Conflict: Skills and strategies for change, 2000)

What is it?

* An analysis of factors related to Attitude, Behaviour and Context for each of the major parties.

Purpose

* To identify these three sets of factors for each of the major parties.
* To analyse how these influence each other.
* To relate these to the needs and fears of each party.
* To identify a starting point for intervention in the situation.

When to use it

* Early in the process to gain a greater insight into what motivates the different parties.
* Later to identify what factors might be addressed by an intervention.
* To reveal how a change in one aspect might affect another.

Variations

* After listing issues for each of the 3 components, indicate a key need or fear of that party in the middle of the triangle.

ABC analysis of internal organisational conflict

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

I. CAPITAL CITY PERSONNEL

BEHAVIOURS

B

CITY VIEW PROVINCIAL PEOPLE
Not smart, rude manners
Don't know how to communicate
No initiative, no ideas
Do nothing constructive
Work hard but unproductive

CITY VIEW OF THEMSELVES
Sophisticated
Act with long-term vision
Participatory approach
Sometimes too impatient

KEY
NEED: A
SHARED
APPROACH

ATTITUDE A   **C CONTEXT**

CITY VIEW OF PROVINCIAL PEOPLE
Tough, obstinate
Don't want to change
Hierarchical, narrow outlook
Resentful, pitiable
Always think that they are right
Jealous, resistant

CITY VIEW OF THEMSELVES
Modern, open minded
Can see big picture
Sensitive to the needs of others
Occasionally superior

CAPITAL CITY PERSONEL
More high graduates in the capital
Education system better in the capital
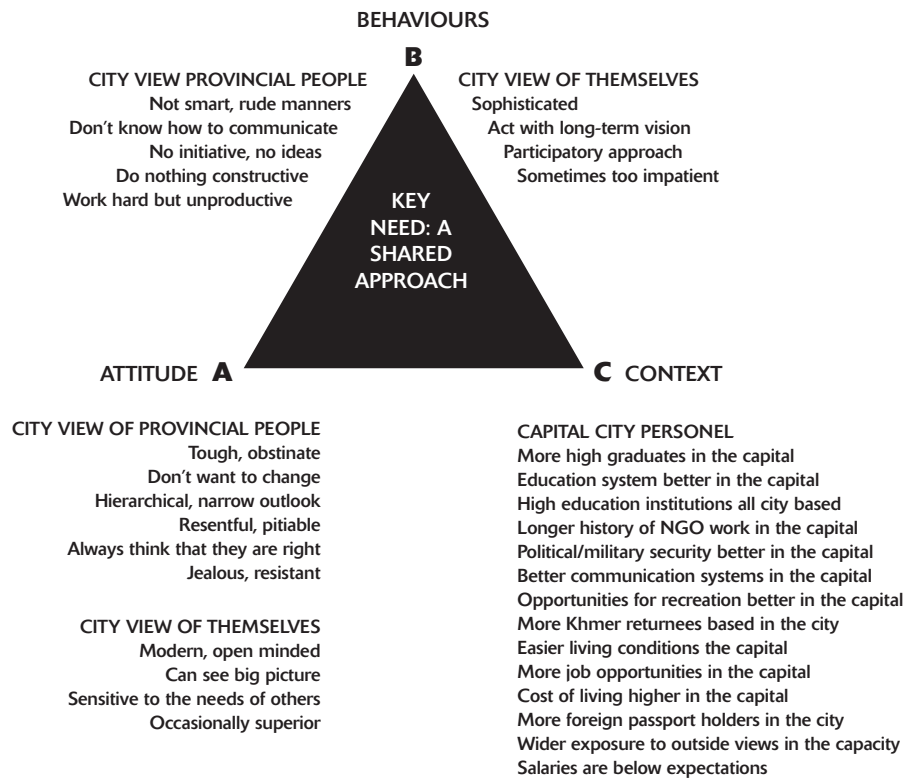High education institutions all city based
Longer history of NGO work in the capital
Political/military security better in the capital
Better communication systems in the capital
Opportunities for recreation better in the capital
More Khmer returnees based in the city
Easier living conditions the capital
More job opportunities in the capital
Cost of living higher in the capital
More foreign passport holders in the city
Wider exposure to outside views in the capacity
Salaries are below expectations

II. PROVINCIAL FIELD STAFF:

BEHAVIOURS

B

PROVINCIAL VIEW OF CITY PEOPLE
Talk alot, always right
Look down on us
Always stay in the hotels, not homes
Afraid of the countryside
Avoid provinces
Bossy and arrogant

PROVINCIAL VIEW OF THEMSELVES
Hardworking
Care about other people
Resist interference
Dealing with reality
Trying their best

KEY
NEED: A
SHARED
APPROACH

ATTITUDE A   **C CONTEXT**

PROVINCIAL VIEW OF CITY PEOPLE
Proud
Inattentive, ignorant
Spoilt
Dismissive
Think they are superior

PROVINCIAL VIEW THEMSELVES
Aware of the reality
Traditional
Know what is needed
Resent outside involvement
Feel marginalised by city
Feel unrespected

PROVINCIAL VIEW OF FIELD STAFF
More political oppression in the provinces
Inattentive, ignorant
Military presence strong and 'felt' in the provinces
Personal security better in the provinces
Salaries are higher in the capital
All salaries are below expectations
Better communication systems in the city
More Khmer returnees based in the city
Easier living conditions in the capital
More job opportunities in the capital

Session 12: A spectrum of interventions

Spectrum of conflict handling mechanisms

LOW   *HIGH*

| Force | Adjudication | Arbitration | Negotiation | Mediation | Reconciliation |

Conflict Supression   *Conflict Management*   *Conflict Resolution*   *Conflict Prevention and Transformation*

REACTIVE   *PROACTIVE*

(Peace and Reconciliation as a Paradigm: A Philosophy of Peace and Its Implications on Conflict, Governance and Economic Growth in Africa, H. Assefa, 1993)

Hizkias Assefa argues that reconciliation as a conflict handling mechanism is probably the lease well understood. Its meaning, processes and application have not been clearly articulated or developed. In order to understand what it entails we must try and distinguish it from the other approaches used in peacebuilding and peace making.

Force: A process where peace is imposed by an external agent. Level of participation is low and conflict is often suppressed or diffused.

Adjudication: Decision-making is at a higher level, by international tribunal or courts. Participation, though higher than in the use of force, is minimized by decisions being made by a third party. Conflict management and regulation come to the fore and expensive mechanisms are put in place to ensure peace e.g. peacekeeping forces.

Arbitration: Both parties have a say in who the decision-maker is going to be and may sometimes decide the law that is going to be applied. Although the parties may or may not abide by the outcome there is a high level of participation.

Negotiation: Has a very high level of mutual participation, with all parties participating and collectively finding a solution to problems. Political bargaining may entail coercion to impose decisions made, but each party has room to manoeuvre.

Mediation: Is negotiation facilitated by the third party? The enforcement of the solutions depends on the parties themselves. The mediator's role is to make it easier to come up with solutions that are workable for everyone.

Conciliation: The third party acts as a 'go-between' for parties to meet and resolve differences.

Facilitation: An impartial third party helps to improve communication between parties, usually in a meeting.

Reconciliation: A process that involves a restructuring of relationships. Those involved go beyond the resolution towards a closer examination of relationships, perceptions, attitudes, hostilities and hate. To attempt to change them to harmony and solidarity.

Hizkias Assefa is Professor of Conflict Studies, Conflict Transformation Programme, at Eastern Mennonite University, USA, and a Distinguished Fellow at the Institute of Conflict Analysis and Resolution at George Mason University USA. He is the founder and co-ordinator of the African Peacebuilding and Reconciliation Network in Nairobi, Kenya. He works as a mediator and facilitator in civil situations in many parts of Africa form his base in Nairobi.

A spectrum of interventions

The diagram below provides an overview of the methods of conflict resolution, highlighting the level of 3rd party involvement.

(Adapted from Assefa, 1993 and Capacity Building International, 2004)

Session 13: Facilitating processes aimed at resolving conflict

Basic principles for an approach to mediation

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

(Working with Conflict: Skills and strategies for change, 2000)

Negotiation notes

Preparation:

If it is possible, take the time to carry out an analysis of the conflict before you negotiate.

Needs and Concerns: What are my needs and concerns? Am I really committed to finding a balanced solution? How will that affect my aims and actions? What behavioural style do I and the other parties involved usually adopt? What are the needs and concerns of the other parties involved? What information do I need and what information do others need? What are the key issues of these negotiations?

Options: What agenda items do I wish to raise, and what are my preferred outcomes? What are my preferred options for meeting that outcome? What other options could be considered? What is my best alternative to a negotiated agreement? What is my worst alternative to a negotiated agreement? Can I reduce its negative effect? What would be easy for me to give and valuable for the other parties to receive? What can I ask for that is helpful for me and low cost for them?

Anticipating the Actual Meeting: What is an appropriate time to carry out this negotiation? What are the physical conditions in which I want the negotiations to occur? What emotions of my own may I have to manage? What emotions in others may I encounter and have to respond to? In what ways will I manage and respond to these emotions?

Interaction

* Be focused on finding a balanced solution
* Be clear on outcome - flexible on route
* Define needs vs. solutions
* Deal first with emotions

* Soft on the person, hard on the problem
* "And" not "but"
* Who's behind the scenes?
* Stress common areas of agreement
* Develop options
* Help each other save face
* Choose solutions that recognise the on-going relationship
* Make it easy for the other person to say "yes"
* Move from positional negotiation to interest based or needs based discussions

Closing

Have both parties really chosen their contract?

Will the agreement resolve or manage the problem?

Is the agreement specific enough about when, where, how, who, and how much?

Is it balanced? i.e. do both sides share responsibility for making it work?

What will we do if whether party cannot keep to the contract?

Is a follow-up review time built into the plan?

Negotiation skills checklist

Purpose:

To check over and evaluate the skills used. What worked and what else may be possible.

☐ Were you clear about what outcome you wished to achieve?

☐ Was this negotiation a co-operative or confrontational process? How did this show?

☐ Do you feel there was trust between you both?

☐ What built this (e.g. openness, credibility, integrity)

☐ Did you talk about everyone's needs (and perhaps values or anxieties) in the situation?

☐ Did you move from positional negotiation to interest based or needs based discussions?

☐ Did you need to separate any emotions from the problem?

☐ Did you look at a number of possible solutions?

☐ Did you search for an agreement that was fair to all concerned?

☐ Did you focus on areas of agreement as much as on areas of disagreement?

☐ Did you include any objections in your thinking? Did you ignore or squash any objections?

☐ Were you soft on the person, but hard on the problem? (i.e. were you assertive about the problem while being respectful of the person's self-esteem?) How?

☐ Did you close the negotiation with a clear contract?

(Conflict Resolution Network, 2001)

Exploring the Potential Impact of your Intervention on the Conflict

Sessions 14 -18

Session 14: Forces for peace and violence

Force-field analysis

This tool can be used to identify the different forces influencing a conflict. Whenever you are taking some action to bring about change, there will be other forces that are either supporting or blocking what you are trying to achieve. This tool offers a way of identifying these positive and negative forces and trying to assess their strengths and weaknesses. It can also help you to see more clearly what is maintaining the status quo.

The diagram below is based on a particular situation in one part of South Africa during the period leading up to the national elections in 1994. In the diagram the estimated strength of each force is indicated by the thickness of the arrows.

Force - Field Analysis - Example South Africa

OBJECTIVE: PEACEFUL ELECTIONS (⟶ DIRECTION OF DESIRED CHANGE)

Positive or driving forces ⟶	← Negative or restraining forces
National leadership in favour ⟶	← Resisitance in the army
Discipline within the ANC ⟶	← Provacateurs in the police
Public opinion in favour ⟶	← Conflict between Inkatha and the ANC
Support from local NGOs ⟶	← Infighting between NGO's
Peace committees ⟶	← Poor training and election monitors

Session 15: A group role play

Mari-moa conflict role play

This is the story that the facilitator reads out to the group.

Here is your copy to refer back to.

The village of Dali is recovering from war. In the market things are picking up. However, there is a problem. The Mari group of traders have been able to take complete control over the livestock trade. This was a complete change from 10 years ago, when the Moa, the other main group of traders, dominated the trade totally. The Moa fled to escape attacks while the Mari were able to stay due to their connections with groups in power. Now, the Moa are excluded and are suffering greatly as a result. Efforts to build a dialogue have failed. The Moa have tried legal action but this has not led to any change. Violence has taken place. Youth from the two groups have been fighting in the streets: Media articles are inflaming the situation every day, and members of each group live in fear of attack. Local government has threatened to close down the market if the violence does not stop by 4pm today. Other politicians are known to have interests in the trade and there are rumours that they have been manipulating the situation.

There is an Active Development Project in the area (ADP) which has recently been developing skills in Conflict Transformation.

(Responding to conflict (RTC) 2000)

Traditional and 'modern' approaches to resolving conflict

This article provides the reader with examples and insight into the traditional ways communities manage and transform conflict. It gives examples from communities in Ethiopia, Kenya and Sudan.

Towards the end of the reading, reconciliation is discussed using traditional approaches.

The article follows:

Traditional African principles are to be:

- Less individualistic
- Emphasis is on the group interest
- All parties are interested and affected by the conflict

The differences between traditional and modern approaches to conflict:

✷ The processes that we use today, have been to westernize the African principles rather than look into their context and environment. African and western understandings are different. African perceptions of conflict management are different from those of the west: "…in western conception arbitration aims at reaching justice on the bias of rules (as norms) in Africa arbitration shades into conciliation and negotiation" (Mwagiru, 1999).

✷ In the western approaches emphasis is given on establishing guilt and executing retribution and punishment. Physical and material penalties are stresses and there is little regard to the re-incorporation (reintegration) of the offender into the community.

✷ African traditional principles of conflict resolution are aimed at maintaining and enhancing social and public order through customary law rather than promoting formal justice mechanisms and statutory law (promotion the rule of law). The African principles are
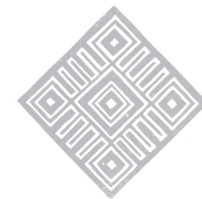
relying on a resolution process to a conflict rather than a legal settlement as usually practiced in the west.

✴ Many writers of African traditional principles of conflict resolution have indicated that it is possible, although not easy to bring back the old traditional mechanism of resolutions, rethinking the past and creatively reinventing the future based on experiences and possibilities.

✴ The traditional principles pay attention to group unity, to reconciling the conflicted individuals or groups and to their peaceful re-integration into the community. Those who are reconciled, totally abandon their old conflicts and live together in an environment of tolerance. Tolerance plays an important role in social reconciliation and conflict preventions.

For example:

✴ Traditional societies come together with shrubs of grasses or olive wreaths as a sign of peacemaking and coexistence. Although they were conflicting parties, they show signs and willingness for reconciliation as performed by elders′ interventions. This is typically the case in many African societies. In Metekkel, a vast low-lying territory north of the Blue Nile River on the Ethiopian-Sudanese border, the Gumuz and the other highland communities use various symbols of reconciliation and they peacefully resolve their differences.

✴ In South Sudan, conflicts between the Dinka and the Nuer ethnic groups are resolved through the traditional meetings of the conflicting parties. There will be friendly discussions at suitable places according to the norms and values of the communities. A ceremony is held in which the traditional priests and story telling elders participate. The main aim of the story told by the elders is to highlight the moral teachings of the stories in relation to the conflict and as introduction to the discussion (Ayub, 1999).

✴ As a sign of reconciliation, they make offerings to their divinities. In most cases, a bull is slaughtered at both the beginning and end of deliberations. Bulls, mainly white in colour represent peace in both Dinka and Nuer traditions. At the end, songs, traditional merry making, hugging and invocation of spirits continue. The ceremony is concluded after the elders and clan chiefs shake hands as a sign of peace and future cooperation (Ayub, 1999).

✴ In Metekkel (north of the Blue Nile River), similar rituals are followed. At the end of the ceremonies, a bull or more frequently goats and chickens are slaughtered, followed by traditional merry making. The Gumuz usually prefer a fowl/chicken and if the parties involved slaughter one or several, it is considered a sign of friendship.

✴ Similarly the Nuba people in northern Sudan practise different reconciliation systems. For arbitrations they use the Ajaweed council. It is a reconciliation council of elders. The council arbitrates the society at a family level, household level, clan level and ethnic group level. It is therefore an important reconciliation process at the grassroots level. The council members would bring the conflicting parties together to reach a fair settlement and reconciliation (El Hussein 1999).

What is interesting in the traditional African principles of conflict resolution is that the conflicting parties are given equal rights to present their cases. Religious councils, in some cases also participate in the mediation process. In the Nuba Mountain in Sudan, if the Ajaweed councils fails to resolve the issue, it was passed on to the Muslim Sheikh council. Muslim traditional resolution systems have different stages of development until finally the Amir looks into the case (El Hussein, 1999). However, conflicts are usually resolved at the Ajaweed council without a need to forward them to the Amir.

For each of the various causes of conflicts, there are various mechanisms of resolution in many African counties. Among the Nuba, in the case of murder conflicts, there is a Dia

mechanism where the relatives of the murderer are required to pay blood money. Once again the elders arbitrate the conflicting groups and set down the fines, usually payment of a limited number of cows. This wills end the conflict (El Hussein, 1999).
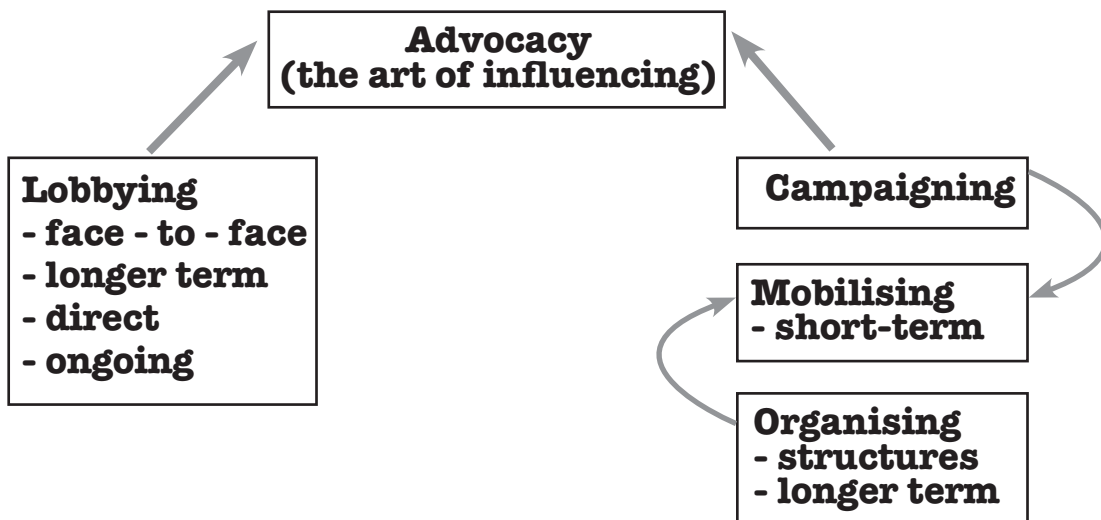
What is interesting, is that each community the parties involved in the conflict are reconciled to maintain a social cohesion. Conflicts or a culture of vendetta is avoided between individuals, families or clans and eventually a community. The symbolic rituals and environments in which these traditional principles are performed could vary from ethnic group to another; but the central idea in it is to end the warring situations and to introduce an environment of tolerance.

(Peace and Reconciliation as a Paradigm: A Philosophy of Peace and Its Implications on Conflict, Governance and Economic Growth in Africa, H. Assefa, 1993)

Session 16: Mobilising for change

Mobilising for change

When dealing with a conflict that arises from structural violence, oppression or violations of human rights, direct intervention may not be the most effective way to bring about change. You may want to raise awareness about the situation, mobilise allies and build coalitions of individuals and youth groups who can join you to influence on those who have decision-making power. The methods you use will depend on the precise circumstances. Two closely related categories for this kind of action are lobbying and campaigning.

**Advocacy
(the art of influencing)**

**Lobbying
- face - to - face
- longer term
- direct
- ongoing**

Campaigning

**Mobilising
- short-term**

**Organising
- structures
- longer term**

(The Centre for the Study of Violence and Reconciliation, 2005)

Cycle of mobilisation

Mobilisation is a process which enables people to take control over their own lives, identify and understand the forces which are acting against them. It is also a process that empowers them to take action to change the situation. It starts with individuals clarifying their own understanding, motivation and commitment to make changes for the better. When they come to realise that others feel the same way, they have the energy and mechanism to act together. The collective action or movement provides the necessary support and power to bring about real and lasting change.

Mobilisation creates a collective consciousness that enables, empowers and supports people to act.

Reflect on the following Sudanese proverb: "Coming together is the beginning. Keeping together is progress and working together is success".
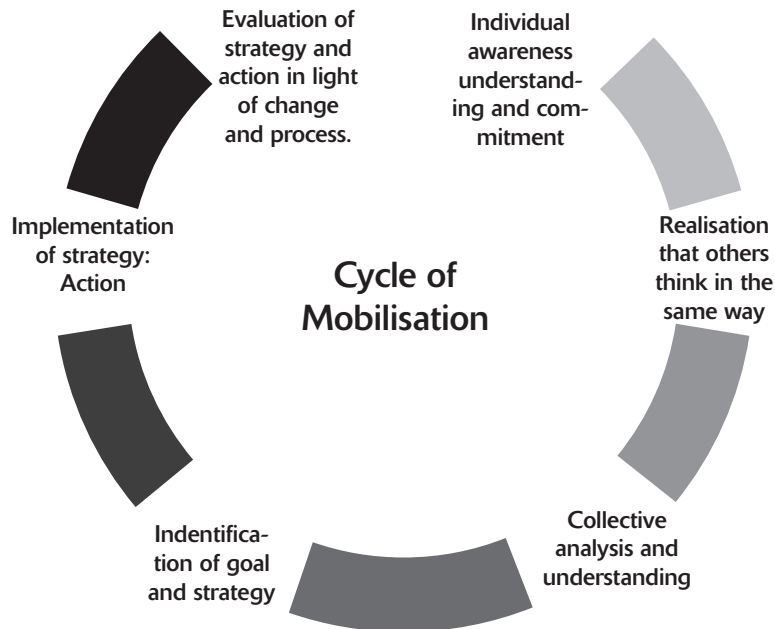
(Transforming conflict: Reflections of practitioners worldwide, 2003)

Lobbying, campaigning and the ABC triangle

The diagram uses the ABC Triangle to illustrate the likely focus of both these actions in a conflict situation.
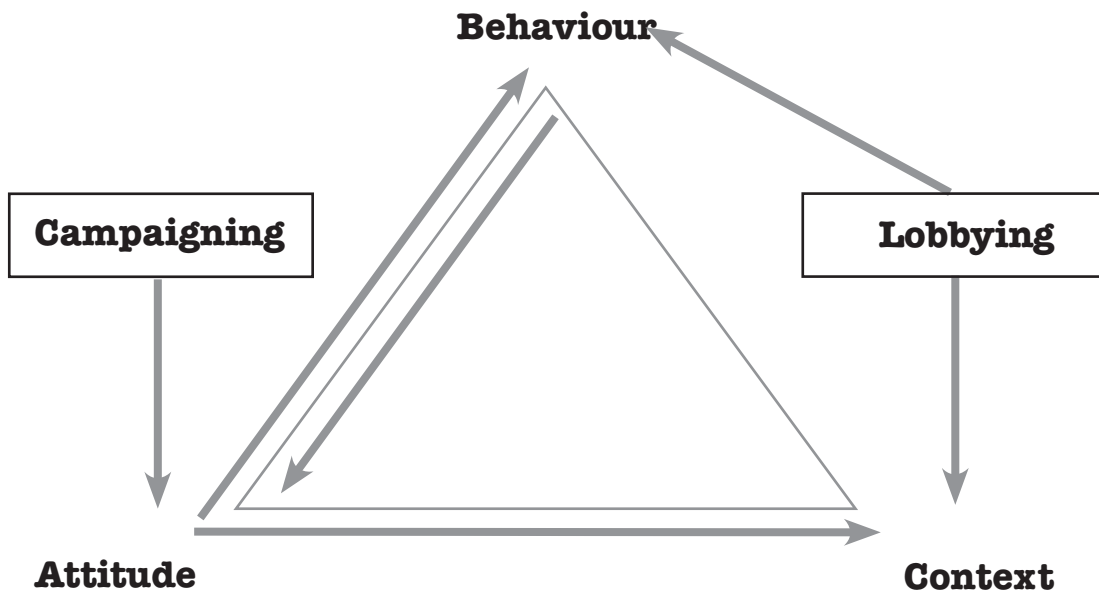
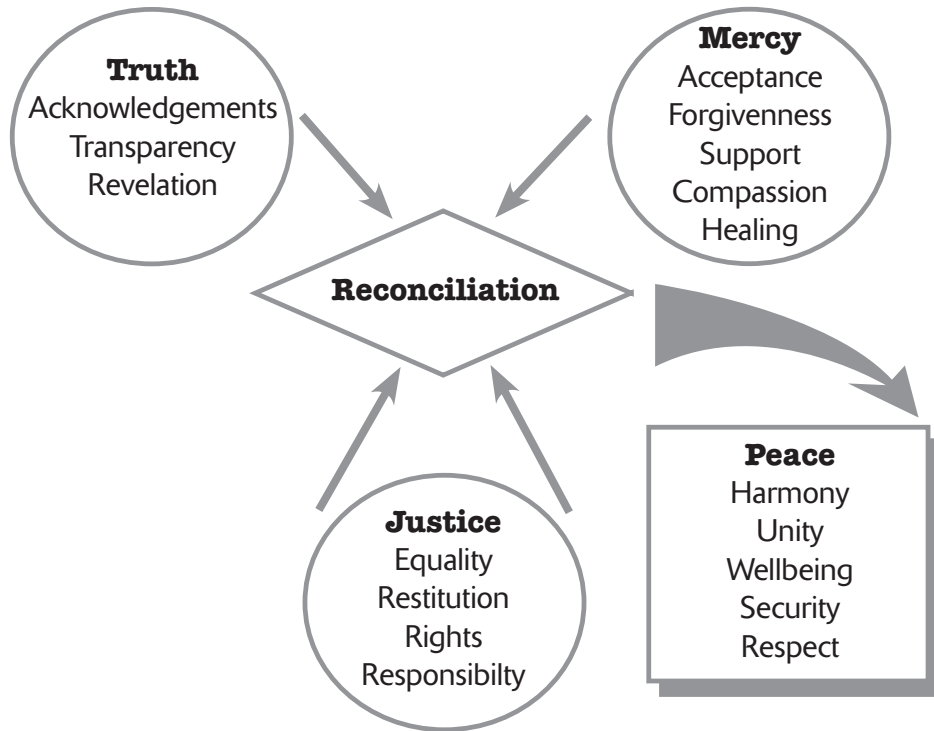*(Working with Conflict: Skills and strategies for change, 2000)*

Session 17: Understanding reconciliation

Social reconstruction – a conceptual framework

There are three key elements that require focus when thinking about the rebuilding of a society that has been affected by violence. As you can see from the diagram, it is within the concepts of truth, mercy and justice that the bridge from violence to peace can be found. By finding a balance between these three, reconciliation can be fostered. It is reconciliation that provides the foundation stone for building positive peace.

Truth
Acknowledgements
Transparency
Revelation

Mercy
Acceptance
Forgivenness
Support
Compassion
Healing

Reconciliation

Justice
Equality
Restitution
Rights
Responsibilty

Peace
Harmony
Unity
Wellbeing
Security
Respect

The meaning of reconciliation

Reconciliation as a conflict handling mechanism entails the following core elements:

a) Honest acknowledgment of the harm each party has inflicted on the other;

b) Sincere regrets and remorse for the harm done:

c) Readiness to apologise for one's role in inflicting the harm;

d) Readiness of the conflicting parties to 'let go' of the anger and bitterness caused by the conflict and the harm;

e) Commitment by the offender not to repeat the harm;

f) Sincere effort to redress past grievances that caused the conflict and compensate the damage caused to the extent possible;

g) Entering into a new mutually enriching relationship.

Reconciliation then refers to this new relationship that emerges as a consequence of these processes. What most people refer to as 'healing' is the mending of deep emotional wounds (generated by the conflict) that follow the reconciliation process.

…Reconciliation does not mean that the offenders are just pardoned. It means creating a

process and an environment where the offenders take the responsibility to acknowledge their offence and get motivated to change the situation and relationship in a positive and durable manner instead of keep denying their guilt until it is proven to them by the juridical process.

…Reconciliation has a much better chance of stopping the cycle of violence and hatred that sometimes transcends generations than any other conflict handling mechanism. Although flawed in many ways, this is what the experiments with Truth and Reconciliation Commission in conflict-ravaged societies are trying to do.

(The meaning of reconciliation: In European platform for conflict prevention and transformation, Assefa 1999)

Lessons identified by the South African Truth and Reconciliation Commission

The South African Truth and Reconciliation Commission identified the following lessons from its own process of grappling with these issues. Some of these may be relevant to your own context.

* Reconciliation does not come easily. It requires persistence. It takes time.

* Reconciliation is based on respect for our common humanity.

* Reconciliation involves a form of restorative justice, which does not seek revenge, nor does it seek impunity. In restoring the perpetrator to society, a milieu needs to emerge within which he or she may contribute to the building of democracy, a culture of human rights and political stability.

* The full disclosure of truth and understanding of why violations took place encourages forgiveness.

* Equally important is the readiness to accept responsibility for past human rights violations.

* Reconciliation does not wipe away the memories of the past: it is motivated by a form of memory that stresses the need to remember without debilitating pain, bitterness, revenge, fear or guilt. It understands the vital importance of learning from and redressing past violations for the sake of our shared present and our children's future.

* Reconciliation does not necessarily involve forgiveness. It does involve a minimum willingness to co-exist and work for the peaceful handling of continuing differences.

* Reconciliation requires that all South Africans accept moral and political responsibility for nurturing a culture of human rights and democracy within which political and socio-economic conflicts are addressed, both seriously and in a non-violent manner.

* Reconciliation requires a commitment especially by those who have benefited and continue to benefit from past discrimination, to he transformation of unjust inequalities and dehumanizing poverty.

Through the full and active participation of as many people as possible in the process, peace can begin to be built – a peace that moves beyond the absence of violence, to establish new ways of living and thinking about each other and how we relate.

(Facilitator's guide to reconciliation in South African communities, The Centre for the Study of Violence and Reconciliation, 1998)

Session 18: Recognise our feelings

Emotional support

Being a peacebuilder takes a great deal of strength, and often we don't have the energy to carry on. Peacebuilding is an on-going process that is continually changing in all directions. This can cause us to become angry, frustrated and demotivated. It is important that we take care of ourselves. Below is a checklist of what do help ease those hard times:

- ☐ Share problems and thoughts with friends and colleagues

- ☐ Exercise, try and walk during the day to help clear your head

- ☐ Make sure you eat a healthy meal

- ☐ Don't think you have to solve everyone else's problems. Remember peacebuilding is a shared process

- ☐ Keep in contact with other youth groups to give you support and encouragement

- ☐ Go out with friends and family members, have a relaxing time together
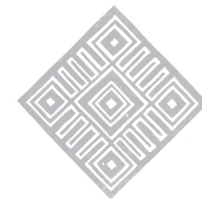
The Way Forward

Sessions 19 -22

Session 19: Strategising directions for the role of women, youth and other marginalised groups can play in implementing the CPA

"Just Peace"

The extract below is a brief summary and outline of the video entitled a "Just Peace".

This short film follows the stories of three young Sudanese as the peace process ending the 21-year north-south war draws to a conclusion. The film begins with the historic signing of the peace protocols in May 2004 and concludes 8 months later with the signing of the Comprehensive Peace Agreement. This deal promises the peace that the young people in the film have been waiting for all their lives. The film captures their experiences of war and poverty, as well as their hopes for the future.

Michael, a youth from the Upper Nile region of southern Sudan tells his story from the time he was orphaned. He was previously a child soldier with the fighting forces in south Sudan– the Sudan Peoples Liberation Army (SPLA). His story is similar to that of many boys and girls who grew up in conflict, across southern Sudan. More than 25 different militia groups are still active in Upper Nile, which remains, despite peace, one of the most isolated and violent parts of Sudan. As oil exploration has expanded over the past 10 years, ordinary people like Michael have paid the price, forced from their land and their villages destroyed. Insecurity has thwarted development. There are almost no health or education facilities, and virtually no justice systems in place. The new peace agreement makes provision for the sharing of oil wealth between different regions of Sudan, but the challenge remains to translate this into a secure and decent quality of life for Michael and his people.

The second young person we meet in the film is a young woman, displaced from her home and living in hard conditions in the displaced camps around Sudan's capital, Khartoum. Sulwa is trying to make a life in Khartoum but is unable even to find the money to pay her school fees. The camps around Khartoum have been home to over two million people who fled their homes over the last 21 years. Life there is difficult and uncertain. The government of Sudan's policies towards the displaced are too often out of step with international standards, most recently allowing for demolitions of camps that has left large numbers of families without shelter and exposed to the harsh Sudan elements. Now that peace is signed, many of the displaced around Khartoum will start the long journey home to the south, facing risks to their health and security along the way, and uncertain prospects when they arrive. Despite this, Sulwa remembers her home with pride - the conflict-torn Nuba Mountains - and hopes to return once sure of peace.

The final story in the film is of N'Jema who remained in the Nuba Mountains during and after the terrible war there. N'Jema recalls with harrowing detail the violence and hardship she has lived through. Even now, she cannot go to school, and her life is a dawn to dusk cycle of hard work. People from the Nuba Mountains have suffered some of the worst violence in all of Sudan's conflict. Many fled as bands of militias rounded up families, killed women and children, burned houses and poisoned wells. People like N'Jema were forced from the fertile plains into the hills where they had to eke out a living. No one knows how many people died in the Nuba conflicts. We do know that more than half a million people were forced to flee, many to displaced camps in Khartoum. Although the path to peace in Sudan began in the Nuba Mountains, not all Nubans are pleased with the peace deal, giving rise to concerns about future stability of the region.

Issues raised by the film

Child soldiers: Sudan is a signatory to the Convention on the Rights of the Child. The Convention prohibits recruitment, voluntary or forced, into armed forces, regardless of whether or not children actually bear arms. All sides in Sudan's wars have recruited children in contravention of the Convention. The new peace deal prioritises the demobilisation of the thousands of children in the ranks of forces and militias, but massive support is also required to help these children catch up on education and re-establish their lives.

Displaced people: The 6 million or so displaced people in Sudan face an uncertain future. Whilst the peace agreement allows for freedom of movement for the first time in Sudan, in practice this is not yet the case. Besides political constraints to movement, insecurity, land mines and fear affect the safe return of populations. The lack of health and education in most areas of Sudan means there is little incentive to make the difficult journey home. If there is a just and sustainable peace, development should follow and this could change.

The peace agreement: The Comprehensive Peace Agreement has the potential to bring benefits to all conflict affected areas of Sudan, including the war-torn Darfur region. However, making the peace agreement a reality on the ground will require incredible commitment from the new government of Sudan and continued high-level support from the international community. This commitment must hold if people like Michael, Sulwa and N'Jema are to have the peace they deserve.

Session 20: Proposal writing

Outline to follow when writing a proposal

Follow the headings below and try and answer the question that is underneath the headings, this will assist you in writing a proposal. A proposal systematically outlines the proposed solution in order to understand it properly and raise funds to implement it.

Introduction

A brief summary

Vision

Your long term dreams for Sudan

Goal

What needs to change now

Objectives

What you plan to achieve, how this will affect people

Strategies

What you want to do to bring about change

Purpose

Why is this change necessary

Activities

What needs to be done now and over the next year

Budget

How much will it cost

Conclusion

The difference it will make to people if you get the money to implement your activities

Programming for results in peacebuilding

Below is a table prepared by A. Laprise, she identifies points on how a project can contribute in a sustainable way to the establishment of a lasting peace. Read through the table, thinking of it in your context.

Goal: To contribute in a sustainable way to the establishment of a lasting peace in the country / region.	
HOW	
1	**Increase domestic capacity and propensity for the peaceful resolution of conflict.**
2	**Support the resolution of ongoing conflicts and help prevent the emergence or escalation of new conflicts.**
3	**Help establish or restore the political, legal, security and civil society structures necessary for the establishment of a lasting peace.**
4	**Assist in the recovery of the country / region from the damage inflicted by war.**
5	**Enable women to fully contribute to and benefit from peace building and post-conflict reconstruction.**
6	**Increase understanding of and support for peace building, at home and abroad.**

(Canadian International Development Agency, 2004)

Session 21: Evaluation

Evaluation

A programme that is working with conflict is process-orientated, addressing both people and their relationships as well as what they aspire to achieve. An evaluation should therefore be youth-centered and involve participants from the original conception of the project to the setting of indicators, monitoring, managing and evaluating.
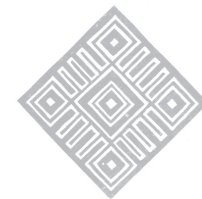
Evaluation needs to be a continuous process. Conflict situations are dynamic, changes happen, often quite rapidly.

(Working with Conflict: Skills and strategies for change, 2000)

Session 22: Strength and hope

Map of Sudan

Recommended reading

Phase 1 Manual

" Capacity development and ToT and Peacebuilding for participants engaged in the Youth Peacebuilding Project, Sudan" Manual developed for IRC and partners Juba University and Azza Women Association by Tag El Khazin, Sub-Sahara Centre Ottawa, October, 2002 - October 2003 (Manual designed for intensive 12 days training, coupled to 12 days hands-on, using Youth Training Manual.)

Conflict Sensitive Approaches to Development. Some Recommended Books on Peace and Conflict

Ball, Nicole and Halevy, Tammy, *Making Peace Work: The Role of the International Development Community,* John Hopkins University Press, Overseas Development Council, Washington D.C, 1996.

Miall, Ramsbottom and Woodhouse, *Contemporary Conflict Resolution,* Polity Press, 1999. Clear and comprehensive overview of different theoretical approaches to conflict resolution.

Ignatieff, Michael, *Blood & Belonging: Journeys into the new Nationalism,* Chatto & Windus, 1993. Explores issues related to ethnic identity and nationalism.

Stavenhagen, Rodolfo, *Ethnic Conflicts and the Nation-State,* Macmillan, London & New York, 1996. Explores ethnicity, identity and conflict with analysis of cases from around the world.

Anderson, Mary B, *Do No Harm: How Aid Can Support Peace or War,* Lynne Rienner, Boulder, Colorado, 1999. Explores the potential negative impact of aid on conflict and suggests ways to remedy this and support peace efforts.

Lund, Micheal S., *Preventing Violent Conflict: A Strategy for Preventative Diplomacy,* United States Institute of Peace (USIO), Washington, 1996. Ideas, concepts and tools for building strategies for preventing violent conflict.

Augsburger, Daniel, *Meditation Across Cultures: Patterns and Pathways,* Westminster/Knox Press, 1992. Unusual, fully cross-cultural approach, using many proverbs and folk stories to illustrate themes; explores the mediation process from various cultural perspectives.

Comelius, Helena & Shoshona Faire, *Everyone Can Win: How to Resolve Conflict,* Simon and Schuster, practical guide for planning and taking action, with exercises and examples.

Lederach, John Paul, *Building Peace: Sustainable Reconciliation in Divided societies*, United States Institute of Peace (USIP), Washington, 1997. Includes comprehensive integrated framework for building peace and reconciliation.

European Centre for Conflict Resolution, *People Building Peace: 35 Inspiring Stories from Around the World*, 1999. Many examples of practical action for peace and justice, written clearly and full of hope.

Prevention and Management of Violent Conflicts: An International Directory, published by European Platform for Conflict Resolution and Transformation, 1998. A global directory of organisations concerned with conflict prevention and resolution, both local and international.

Fisher, Simon; Abdi, Dekha Ibrahim; Ludin, Javed; Smith, Richard; Williams, Sue; Williams, Steve; *Working With Conflict: Skills and Strategies for Action,* Zed Books, London, July 2000.

Macrae, Joanna; Leader, Nicholas; *Shifting Sands: The Search for Coherence between political and humanitarian responses and political emergencies.* HPG Report,August 2000