



**HEINRICH BÖLL STIFTUNG**  
**NIGERIA**

# **Capacity for Peacebuilding: An Introductory Manual**



# HEINRICH BÖLL STIFTUNG NIGERIA

Contributors:

Lydia Umar  
Naomi Akpan-Ita  
Rosely Onyegbula  
Ese Ajuyah  
Ifeanyi Okechukwu  
Rev. Bitrus Dangiwa  
Muh'd Sani Isah

Impressum:

**Heinrich Boll Foundation Nigeria**

16 A Oladipo Diya Street, 2nd Ave.

2nd Ave. Extension Estate Ikoyi, Lagos, Nigeria

P. O. Box 60046, Alagbon Close, Ikoyi, Lagos, Nigeria

+234-(0)1-7612353

E-mail: [info@boellnigeria.org](mailto:info@boellnigeria.org)

W: [www.boellnigeria.org](http://www.boellnigeria.org)

c All rights reserved. No part of this publication may be reproduced, stored in a retrieved system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recopying or otherwise, without proper acknowledgement or prior permission of HEINRICH BOLL STIFTUNG NIGERIA.

## TABLE OF CONTENT

List of Abbreviations

Foreword .. .. . 00

### Section 1

#### Introduction

The Art of facilitation  
Training Methodologies  
Definition of Methodologies  
Distinction between a Facilitator and a Trainer  
Evaluation of Training

### Section 2

#### Module One: Understanding Conflict

Session 1: Meaning and Nature of conflict  
Session 2: Types/Trends of Conflict  
Session 3: Causes of Conflict  
Session 4: Perception  
Session 5: Conflict Stages  
Session 6: Conflict Handling Styles

#### Module Two: Conflict Analysis

Session 1: Conflict Analysis  
Session 2: Conflict Analysis Tools

#### Module Three: Response to Conflict

Session 1: Approaches to Conflict Management (Spectrum and Definitions)  
Session 2: Tools of Conflict Management: Adversarial and Non-Adversarial Tools

#### Module Four: Peacebuilding

Session 1: Definitions of Peacebuilding  
Session 2: Basis/Approaches to Peace building  
Session 3: Spectrum of Peace building

#### Module Five: Gender, Conflict and Peacebuilding

Session 1: Understanding the concept of Gender, Conflict and Peacebuilding  
Session 2: Gender Analysis of Conflict and Peacebuilding  
Session 3: Correcting misconceptions around gender  
Session 4: UN Resolution 1325 as Advocacy tool for Engendering Peacebuilding  
Session 5: Approach to Gender Activism in view of Religion & Culture

#### Module Six: Religion, Conflict and Peacebuilding

Session 1: Perception and Understanding of Religion  
Session 2: Common grounds in Christianity and Religion  
Session 3: The need for Interfaith Dialogue  
Session 4: Women, Religion and Peacebuilding

### REFERENCES / LINKS REFERENCES

## **LIST OF ABBREVIATIONS**

CSOs	Civil Society Organisations
HBF	Heinrich Böll Foundation
DPT	Diagnosis, Prognosis, Therapy method of Analysis
PPP	People, Process, Problems method of Analysis
BPFA	Beijing Declaration and Platform for Action
UNSCR	1325 United Nations Security Council Resolution 1325
CEDAW	Convention on the Elimination of Discrimination Against Women
NIV	New International Version
BBC	British Broadcasting Corporation
KJV	King James Version
SWT	Suhaanahu Wad Ta'aala
PBUH	Peace Be Upon Him
WANEP	West African Network for Peacebuilding
CRESNET	Conflict Resolution Stake holder's Network
TOT	Training of Trainers

## FOREWORD

Peacebuilding and conflict management training became a topical issue in Nigeria in the late 1990s following the high level of unrest that was found in the wake of establishment of civilian rule after the many years of military dictatorship. Over the past few years, training of different target groups in conflict management and peacebuilding has become a key working area for many structures and institutions traditionally involved in human rights and development. Some organizations saw the need to set up structures that would build capacity in conflict management as a way of ensuring the stability of Nigeria's nascent democracy, which was being threatened by the spate of violent conflicts witnessed then.

Given the urgency and the necessity to build specific capacity for conflict management, in order to address the situation, many stakeholders identified the need

- To develop a coherent training strategy for trainers;
- A number of training manuals,
- Conflict trainers from Civil Society Organizations (CSOs) and
- A number of networks comprised of CSOs.

Over the course of the last 10 years of promoting this sector, the *Heinrich Böll Foundation* (HBF) has observed that the same crop of trainers seem to still be on the scene. There is no increase in the number of qualified trainers in conflict, methodology of training, training content and materials available for training.

The maintenance and promotion of peace for sustenance of unity and democracy in Nigeria has always been a paramount goal for the Heinrich Boll Foundation (HBF). In its program on crisis prevention and civil conflict management, the foundation primarily concentrates on building trust, legitimacy and willingness to reconcile conflicting parties using the CSOs as entry points in building the capacity of the different target groups. In this regard, to identify loopholes in conflict management trainings and institute strategies aimed at addressing these gaps. HBF organised a consultative meeting for conflict management and peacebuilding facilitators / trainers on 31st October 2007 at the Foundation's office in Lagos. The meeting had in attendance thirteen participants from Non-Governmental Organisations (NGOs) based in Lagos, Kaduna, Kano and Kebbi States.

This manual is the final outcome of this process. Six manual development specialists/conflict trainers reviewed existing manuals in the field of conflict training a draft manual was produced, which was critiqued by the reviewers and representatives from HBF conflict management program partner organisations. This gave birth to this book.

Our profound gratitude goes to Dr. Lydia Umar, Ms Naomi Akpan-Ita, Reverend Bitrus Dangiwa, Imam Muh'd Sani Isah, Dr. Stephen Faleti, Ese Ajuyah, Ifeanyi Okechukwu and Roselyn Onyegbula who reviewed and compiled the manual. And to Chukwuemeka Eze, Chijioke Iroka and Mustapha Muhammad who were part of the critique session.

Special thanks to Naomi Akpan-Ita who facilitated both the review and critique sessions.

The Heinrich Böll Foundation dedicates this manual to all the fearless women and men in Nigeria who dare to speak out when their communities are up in arms, who reconcile in the family, who argue with the force of their words, but not with arms. The last few years have seen a marked reduction in violent conflicts. We hope and pray that this manual will be used to further this peaceful coexistence and strengthen conflict resolution mechanisms.

Lagos, July 2008  
Dr. Stefan Cramer  
Country Director  
Heinrich Böll Foundation

## **SECTION 1**

### **INTRODUCTION**

The design of the manual ensures that it covers the need to build specific capacity for conflict management whilst developing a coherent training strategy for trainers and also for trainees that have gone through training and may wish to step done the training. It also targets the full inclusion and participation of women as trainers in the field of training. Its generic nature makes it an accessible tool for vast numbers of trainer's with different target audiences under the umbrella of conflict management and peacebuilding. It also draws inference from the Nigerian cultural environment making it easily adaptable.

### **Objectives of Manual**

The objective of this manual is to fulfil specific functions. These include;

- To serve as a guide to facilitators and trainees conducting conflict management and peace building workshops
- To provide an introductory knowledge to those interested in learning about the issues surrounding peacebuilding
- To serve as a reference/ resource material in acquiring conflict management and peacebuilding skills

### **Target Groups Meant to Use the Manual**

The manual has been simplified to cover traditional peacebuilding topics with a clear focus of empowering the following target groups;

- Beginners in Conflict Management and Peacebuilding
- Facilitators and Trainees in Peacebuilding

### **Use of the Manual**

The manual is designed as a generic training of trainer's tool and material to build capacity for up coming trainers in the field of conflict management and peacebuilding. It can be adapted to suit target groups in different training experiences and settings. The manual is divided into six modules, which are further sub- divided into sessions. The first and second modules contain topics on understanding conflict and conflict analysis techniques. The third module highlights the various responses to managing conflict while module four examines the approach and techniques of peacebuilding within societies. The other two modules have been designed to capture specific needs or critical interests such as gender and religion. The manual can be used as a resource or reference material other than for trainings. There is a section on facilitation, training methods, and evaluation which has continuously posed challenges to trainers. The section is expected to improve the working knowledge and skills of trainers who use this manual. It is designed for a five-day workshop to achieve maximum effect except where considered

otherwise. Recommended number of persons to benefit from this training is between 25 – 30 participants.

### **Facilitation as an Art**

Facilitation is the process of making an action easier or simpler. Every human gathering requires structure and process in the pursuits of attaining set objectives. The ability to carry groups effectively through a structure and procedure can best describe facilitation. A facilitator is someone who skilfully helps a group of people understand their common objectives and assists them plan to achieve them whilst maintaining transparency and neutrality of the process.

Facilitators are neutral parties or individuals that enable groups and organizations to work more effectively with group interest as central focus. They encourage best thinking and active engagement from all participants, promoting mutual understanding and cultivating shared responsibility for all concerned. Effective facilitation results in meetings where participants experience few obstacles and difficulties. A facilitator takes the participants through varying points by drawing from existing knowledge and building on it. Facilitation in peacebuilding entails an understanding of the groups as well as their context and needs by the facilitator.

### **Skills and Attributes of Facilitation**

Effective facilitation entails an understanding and use of the following:

**Community:** A good facilitator understands the guiding norms of communities they are working with. This allows for unhinged flow of information sharing and reception between participants. It creates openness especially when cultural and religious differences are involved.

**Observation:** By observing and reflecting while facilitating a discussion, the facilitator supports the group and gives expert contributions where needed to assist participants make positive feedbacks.

**Flexibility:** Facilitator must be open to constant changes in the range of discussions. Rigidity may stifle participation and contribution of participants. The facilitator needs to be friendly.

**Imagination:** The ability to encourage the use of imagination during brainstorm sessions is a plus for any facilitator. However, facilitators play important role of rounding off conversations when ideas become too abstract especially when time is of essence.

**Patience:** One of the most challenging parts of facilitation is being patient and empathetic to impart knowledge to learners. In such instances it is advisable to remain calm and controlled to make quick decisions or judgements of the situation.



**Challenge:** The facilitator challenges audience to think differently, accommodate the ideas of others while exploring other options. This however should not be confrontational in practice.

**Connections:** Connecting with groups is very essential for effective facilitation. This helps processes or discussions to become productive once connection with group is achieved.

**Affirmation:** Good facilitator affirms individuals and recognizes the ideas of others. It can be difficult for individuals to let their guards down and become themselves, this is an important consideration in affirmation.

**Silence:** Making sure all participants are involved is necessary in facilitation. Engaging those who are frequently silent is important while maintaining respect for their silence.

**Dedication to learning:** The ability to learn and re-learn and improve on skills is necessary for success in facilitation.

**Self- esteem:** A facilitator's high sense of self worth in addition to knowledge, skills and experience empowers the facilitator to succeed.

**Creativity:** The ability to generate ideas from participants makes facilitation effective.

**Sincerity:** Being truly concerned about groups and their successes is of high importance.

**Team Building:** Drawing cohesiveness from diverse groups is a key quality in facilitation.

**Assertiveness:** As a facilitator the ability and courage to be firm is necessary. The challenge here is the ability to know when to push and when to draw back.

**Premises on which to ensure effective facilitation:**

Leading discussion rather than being domineering by aiding, supporting and encouraging others in finding answers

Not being an answer provider, but rather a tour guide who brings the group to find answer themselves

Embodying respect for others while possessing a watchful awareness of the many layers of reality in human groups by recognizing the inherent value of the individual through collaborative and cooperative interaction

Adhering to privacy and confidentiality of groups being worked with

## **TRAINING METHODOLOGIES**

Trainers employ different methodologies for different target groups. Interpreting groups and developing techniques to fit with specific target groups is the first pointer to a successful training experience. Difficulties in training emerge when trainers resort to the use of very monotonous methods during sessions. The repetition of methods could be very tiring; as such participants 'burn out' during sessions and their maximum participation could be reduced. For instance the continuous application of group work for a rural target audience could be monotonous and result in breakdown of concentration.

### **What is a training method?**

A training method is the process, technique or approach used to pass information or skills to an audience. Trainers who employ different methods are best regarded as successful. There are different methods to apply under different modes and with different target audience. The application of methods depends on both the trainer and the trainee. However the ability of the trainer to switch in between methods to yield maximum inputs from participants plays an important role. Trainers are allowed to freely apply methods that they consider best practice in each session as long as intended objectives of the session are accomplished. A note to the trainer in the use of methods is the understanding of the nature and variation in different target audiences available. For example during the training of Islamic religious leaders the understanding of the target audience would guide the trainer as to what style or method to adopt for maximum result. Below is a range of methods that could be applied in a peacebuilding training

- Brainstorming
- Case studies
- Group Discussion
- Lectures/Mini lectures
- Mini lectures
- Problem solving and experimentation
- Role-play
- Singing
- Storytelling
- Experience Sharing
- Use of flip chart and cards
- Skits
- Games
- Question and Answers
- Electronic media such as TV, video, and film est.

There are various training methods that can be adapted to achieve specified session objectives. Trainers are expected to choose the most suitable training method(s) for a session. In peacebuilding trainings combinations of methods would yield maximum effect and create openness for resourceful information and knowledge sharing for effective participation.

### Module presentation

Facilitators may be flexible in the process of presenting each module. However it is advisable that practical and strategic approach is used. Useful tips for success include the following:

- a) A clear and interesting introduction for each sub topic.
- b) Presentation of knowledge, skills and attitudes
- c) Some exercises or reflective activities to ensure that proceeding steps are understood.
- d) Evaluation and Wrap Up

**Note: Delegating participants to recap previous day's activities by the trainer deepens and validates their understanding and experience of addressed sessions.**

### Definition of Methodologies

**Brainstorming:** A process of 'rubbing minds together', exchange of ideas to arrive at possible solutions to a particular problem. Brainstorming always seeks to find the best way to achieve results through participatory and interactive system.

**Role Plays:** A participatory method that vividly captures transferred messages in a practical way. It involves participants taking up roles and acting them out to create awareness.

**Case Studies:** This is referential i.e. it refers to a past situation for comparison. It can be complementary to role-play because it can be dramatized. It involves studying what has been done by a group of people or somebody and learning from it.

**Lecture:** This involves imparting theories and skills to an audience. The trainer operates under the assumption that the audience has little or no knowledge of the topic. The lecture method serves as addition to existing knowledge.

**Wrap up:** Entails the summary of the session and the conclusion

**Ice breaking:** It is utilised to break perceived monotony of a session or increasing lack of concentration by participants. Actions engaged as an icebreaker often depends on the background of the target group or session involved. These actions can include exercises, games, role plays, introductions, story telling etc.

**Questions, Comments and Answers:** This method serves as a means of evaluation and receiving feedback that enables the trainer elicit the level of understanding of the participants as well as the success of a session.

**Group work:** A means of practically assessing imparted knowledge by participants. A division of the target group into small working groups enhances quick reflection and utilisation of newly acquired skills by participants.

**Debriefing:** An approach that enables participants give feedback on the day's session as well as on what they have learned.

**Debate:** It provides the space for participants to exchange opposing views in a friendly and constructive manner

### **Who is a trainer?**

The trainer applies discretion in the **how, when and what** that develop during sessions. The ability to carry participants along effectively is as a result of the methods used. When there is an inability to creatively direct interactive and experiential learning among participants, the training is considered a failure or unsuccessful.

### **Difference between a Trainer and a Facilitator**

A good facilitator must be an effective trainer. Facilitation and training often linked by practice. Despite certain similarities, facilitation and training are different activities. While a facilitator is an expert in many forms of group process including inter- and intra-group conflict resolution, strategic planning, team building etc, a trainer often focuses on the training impact on the target group. A trainer continuously develops new methods to help participants achieve specific learning outcomes.

### **Both facilitator and trainer must...**

Help a target group achieve specific outcomes through the use of active, participatory, participant-centered method(s).

Regularly evaluate the process in real time, and measure how well the participants achieve specific outcome(s) at the end of the process.

Have made themselves familiar with the organizational culture and context in which they are working, and ensure the processes "fit" that culture.

Stimulate dialogue and interaction with and between participants.

### **Pre and Post Evaluation of a Training**

All trainings must include a feedback mechanism that assesses the level of benefit or capacity acquired by target group. Thus a system of evaluation is encouraged to compare actual training impacts against set goals. It takes a critical look at what has been set out with what has been accomplished. It is a systematic collection and analysis of data needed to make decisions. It motivates stock taking of what has been achieved with the training. In other words it helps to evaluate what has been done to determine its effective or ineffectiveness.

Evaluation is at its best when it is fully integrated into all sessions of training. It is about asking the right questions at the right time. For workshop purposes, it helps:

- Correct mistakes
- Measure the impact of the training on participants
- Assess the effectiveness of the training process.

Facilitators and trainers are encouraged to start each training program with a Pre- training evaluation and end with post training evaluation. Evaluation could also be done mid way through the training or on a daily basis. Generally, it helps to determine whether participant's expectations are met, which will also serve as personal assessment for the trainer in appreciating identified strengths and weaknesses. Some simple suggestions for training evaluation include; "Parking Lots"; "Keep/Revise"; "What Worked?"/ "What Didn't Work? / "Suggestions for Tomorrow"

## SECTION 2

### MODULE 1: UNDERSTANDING CONFLICT

#### **Objectives**

Participants will have clearer understanding of the concept of conflict.

They will gain knowledge and appreciation of the types, causes and perceptions of conflict as well as basic conflict handling styles.

#### **Suggested Methodologies:**

Brain storming

Mini lecture

Group exercises

Problem Solving and Experimentation

Interactive Discussion

Questions, Comments and Answers

#### **Sessions:**

Session 1: Meaning and Nature of conflict

Session 2: Types/Trends of Conflict

Session 3: Causes of Conflict

Session 4: Perception

Session 5: Conflict Stages

Session 6: Conflict Handling Styles

## SESSION 1: MEANING AND NATURE OF CONFLICT

### **Introduction:**

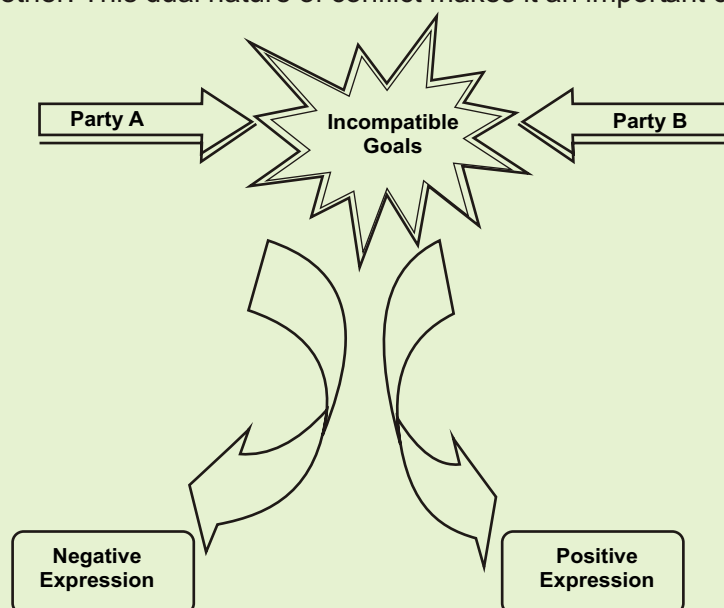
This is aimed at introducing participants to the word 'conflict'.

### **Step 1: Brainstorm:**

The facilitator allows participants to brainstorm on their understanding of conflict which is placed on a flipchart paper for further discussion. The idea is to elicit their perception of conflict either as negative or positive action. Most often, initial responses would define conflict as, “war, fight, chaos, oppression, crisis, disagreement etc.” Most of these term lean towards the negative. Ask the participants to think of positive words that can define conflict. For example, understanding, growth, progress etc. The trainer guides the participants to understand the neutrality of conflict and the expression of conflict as either negative or positive.

### **Step 2: Mini Lecture:**

Conflict is a relationship between two or more parties (individuals or groups) who have or think they have incompatible goals. Conflict is a fact of life, inevitable and often creative. Conflict happens when people pursue goals which clash. Also conflict is a struggle over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralize, injure or eliminate their rivals. It can also be defined as an expressed struggle between two or more interdependent parties who perceive scarce resources, incompatible goals and interference. Disagreements in conflict can be resolved without an expression of violence and may lead to an improved situation for most or all involved. Whether at home with our families, at work with colleagues or in negotiations between governments, conflict pervades every relationship. The paradox of conflict is that it is both the force that can tear relationships apart as well as the force that binds them together. This dual nature of conflict makes it an important concept to study and understand.



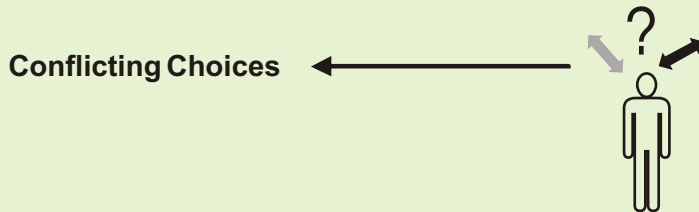
**Fig 1: A diagram representing the dynamics of conflict.**

## SESSION 2: TYPES/TRENDS OF CONFLICT

### Step 1: Mini Lecture:

Conflict has various types and manifestation with potentials to progress from one type to another. Types of conflict include the following:

Intra-personal conflict: A type of conflict that occurs within a person. Examples include conflict of choice of partner, conflict of which cloth to wear, goals, and aspirations as well as moral questions.



**Fig 2: Illustration of Intrapersonal Conflict**

Inter-personal conflict: This type of conflict occurs between two or more peoples



**Fig 3: Illustration of Interpersonal Conflict**

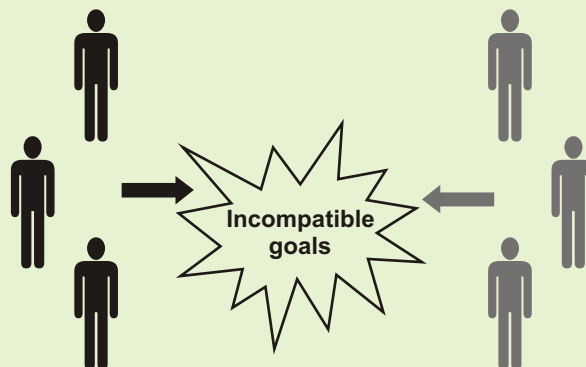
Intra group conflict is conflict between individual or factions within a group



**Fig 4: Illustration of Intra group Conflict**

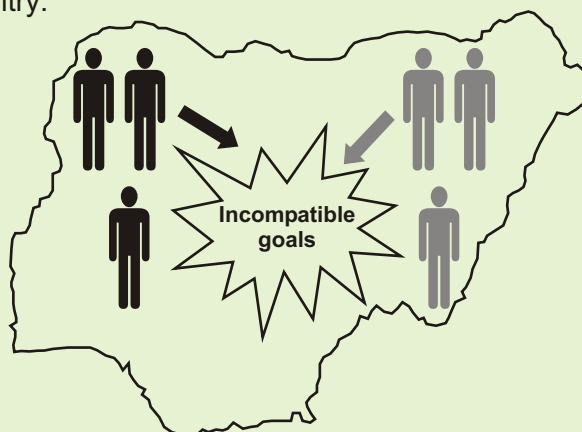


Inter group conflict is a conflict between groups such as clubs, clan's versus class, and family versus family.



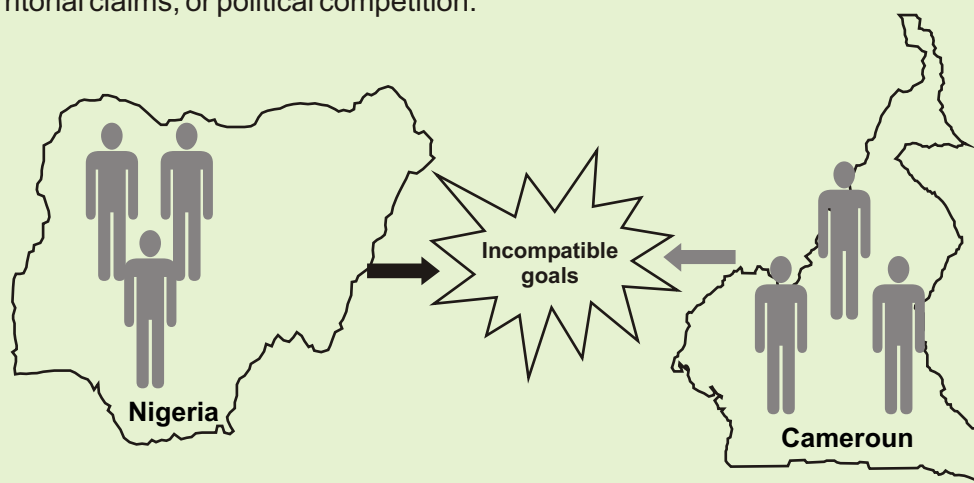
**Fig 5: Illustration of Inter group Conflict**

Intra national conflicts are conflicts involving different groups within a nation. This could be inter-ethnic, inter-religious, or a competition for resources as manifested in the sharing of revenue in the country.



**Fig 6: Illustration of Intranational Conflict**

International conflicts are conflicts between nations this could be for ideological reasons, territorial claims, or political competition.



**Fig 7: Illustration of International Conflict (Conflict over Bakassi Peninsula)**

**Step 2: Group Exercise:**

*Participants are divided into groups and asked to give examples of different types of conflict prevalent in their community. During plenary, each group through their representatives will make presentations of their work to other participants.*

**Step 3: Questions, Comments and Answers:**

*The trainer encourages the participants to ask questions based on topic addressed. Opportunity is evenly given to all to make comments and contributions or share experiences on the topic.*

## SESSION 3: CONFLICT AND ITS CAUSES

### Step 1: Interactive Discussion

The trainer asks participants to identify various causes of conflicts they know. This is followed by further discussions and explanations on various factors that exacerbate conflict.

### Step 2: Lecture:

Everybody encounters conflict on a daily basis; within self, at home, work, farm, church/ mosque etc. Conflicts originate from many sources, which make it difficult to determine the cause. To manage or resolve any conflict, the root causes of conflict need to be highlighted. There are several factors, which cause conflict in anybody's life. However, three broad categories have been identified. These include:

- Conflict over limited resources
  - Conflict over psychological needs
  - Conflict over values/ cultures.

**Conflict over limited resources** are conflicts easily identified because they are tangible, they are easier to resolve. This conflict occurs when two or more people compete for limited resource that is not enough to satisfy the needs of the disputing parties. In the rural settings of some African communities that support polygamy, wives have to compete for resources such as food and money for themselves and their children. Where these resources are made available, the conflict decreases or ends.

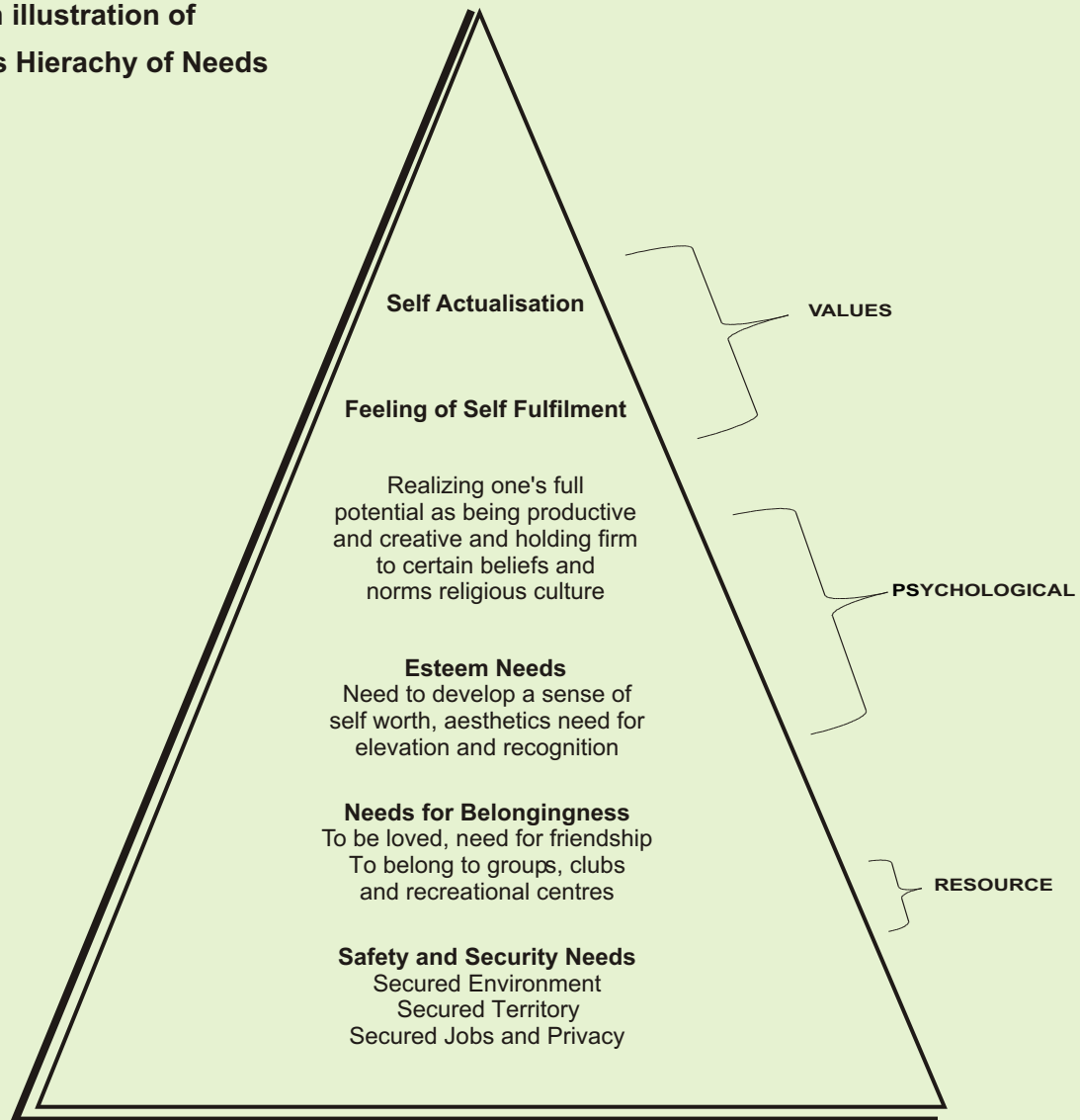
**Conflict over psychological needs** is conflict that is intangible but affects the psyche/mind and eventually the behaviour and productive capacity of the individual. For example the denial of love, security, friendship and sense of belonging can lead to frustration and aggressive behaviour.

**Conflict over values** is the most difficult conflict to resolve or understand as it is based on belief system and worldview. Most times people could die for what they believe in. Parties in conflict over values defend their positions strongly, irrespective of whether it is perceived in society as right or wrong. Conflict over values can only be prevented, managed or resolved when parties are willing to re-examine their own value system and respect the differences in each other's value.



**Fig 8: An illustration of interplaying factors that contribute to conflict in a person's life**

**Fig 9: An illustration of Maslow's Hierachy of Needs**



Causes of conflict are also captured in basic conflict theories. These include

- Human Needs Theory
- Relational Theory
- Political Theory
- Transformative Theory

**Human Needs Theory:** This postulates that deprivation of individual's and community's access to the means of satisfying their basic human needs is behind all violent conflict. The tension between deprivation and potentials to satisfy those deprivations exacerbates the human needs conflict. Basic human needs are physical, psychological, social and spiritual without which existence is impossible. In addition, recognition, identity, security, autonomy and bonding are regarded as non negotiable human needs. These needs are not transmitted by a particular culture or implanted or taught by local institutions. They are universally expressed. Every woman, man and child is aware of them. Human needs are irrepressible, demanding satisfaction no matter how a society's regime

may seek to suppress or manipulate them. This point is critical in any conflict situation or any society. States have been proven to fail in their attempts to suppress the needs of their citizens. In most cases, regimes are violently removed when the society sees no other way to prove that no one person or institution can repress the needs of others. Basic human needs can be satisfied differently. These satisfiers differ from context to context and person to person and are gendered in nature. Lack of access not necessarily the unavailability of satisfiers of needs is a major catalyst to violent expression of a need based conflict which is also called relative deprivation.

**Relational Theory:** It states that conflict is a result of an interaction of different individuals and/or groups with differing cultural orientations, values and interests. Conflict is at the heart of all human relationships. Relational theory attempts to understand ethnic or identity based conflicts that have overwhelmed a number of countries. For instance why do people resent those who are different from them? At the sociological level it is proven that differences challenges one's identity formation process. From perceiving oneself as the centre of the world, the presence of another person or group challenges one to rethink this identity as sharing the centre with another person.

**Political Theory:** It states that the State is the sole context where various groups or individuals are competing to take advantage of others. They often believe that they will only gain access to the State when others are eliminated or disabled. Power is at the centre of all conflict. Power is at the centre of all political conflict as it is perceived to be a critical currency for the gratification of dignity, recognition, freedom etc. often contested by groups.

**Transformative Theory:** This states that conflict is caused by systemic and structural injustice and inequality expressed by competing social, cultural, economic, religious and political frameworks. Transformative conflict is exacerbated by the tension between the demand for change and the resistance of the structures and institutions to the demand for change. Conflict is a consequence of the way some societies are structured. These are often slow to change. They are sometimes static while demographic, environmental, economic, social changes are taking place. The tension between static institutions and structures and the dynamic change process in people, perceptions, the environment etc. is a source of conflict. For example while population increases, institutions that provide social services remain the same. Nearly all African countries are still producing primary goods although this economic system is disadvantageous to the current system of globalisation.

**Step 3: Group Exercise:**

*Participants are divided into groups and asked to identify a familiar conflict in their community and justify the cause of the conflict using any of the conflict theories. The group findings are presented to plenary for further discussion.*

**Step 4: Questions, Comments and Answers**

*The trainer encourages the participants to reflect and ask questions on the topics discussed to deepen their understanding.*

## **SESSION 4: PERCEPTION**

### **Step 1: Lecture:**

Perception simply refers to the way a person views or sees things. It is the understanding or interpretation of happenings or situations in the person's environment. Perception generates conflict individually or in a group through the following ways:

People see a common issue in different ways

A person's view of an issue is influenced by background and personality.

### **WHAT ARE THE FACTORS THAT AFFECT PERCEPTION?**

Environment

World view

Values

Religion

Experience

Gender

Generation

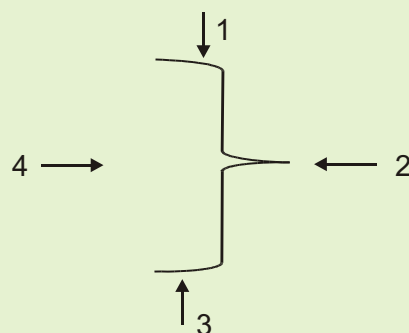
Education

Information

Culture/ethnicity

A combination of these factors will help determine how individuals and groups respond to conflict situations. This means that everyone cannot respond to a conflict situation the same way. Things work better however when there is an assumption that everybody has a personal outlook or understanding of an issue. In order for peace to reign, there is need for collaboration and cooperation to harmonise perceptions of a given problem and come to a common ground over what it is. This requires tolerance

### **Step 2: Group Exercise:**



*The trainer places the above illustration drawn in a flip chart paper with marker that is visible to the participants and requests for volunteers of four persons that will stand at different position and say what they see. At the end of the exercise the participants will discuss the interpretations of the volunteers and why it varied for each participant. The trainer takes the participant through an interactive discussion to explain “why”.*

## **SESSION 5: STAGES OF CONFLICT**

### **Step 1: Interactive Discussion:**

*The trainer lists and explains the various stages of conflict, noting that every conflict is unique and each stage of the conflict could last for any length of time.*

### **Step 2: Mini Lecture:**

Conflict is dynamic in nature and therefore capable of growing and changing if not properly handled. Social conflict is primarily cyclical in its development and moves through a predictable sequence of stages from Formation/Awareness stage to Escalation to De-escalation to termination and finally outcomes.

Stages of conflict are categorized differently by various persons. The basic categorization includes:

**Formation/ Latent Stage:** This is characterized by incompatibility of goals and underlying tensions that are yet to fully develop. At this stage, there is incompatibility of goals between parties, which could lead to open conflict. This is the best time for prevention.

**Confrontation/ Escalation Stage:** This is when parties to a conflict are identified, the dispute is acknowledged and many issues are cleared. Problems emerge and things previously taken for granted become serious issues. There are antagonistic shifts in attitude and behavioural pattern, including occasional fighting or low levels of violence. A mediator can help to establish the negotiation process and help the parties begin to communicate and bargain at this stage.

**Crisis/ Manifest Stage:** This is the peak of the conflict when parties are engaged in an active dispute. There is tension and violence, which escalates to severe levels. In a large-scale conflict, this stage is marked by war, resulting in killing, maiming, rape, destruction of property etc until parties to the conflict may start to negotiate or reach an impasse.

**De-escalation Stage:** At this stage, measures are taken to resolve the conflict. Violence has ceased or is reduced to the barest minimum and there is possibility of settlement. Parties may agree to negotiate with or without the help of a mediator.

**Post - Conflict / Transformation Stage:** This is the period following the end of hostilities. The conflict is truly resolved and efforts are made to return the society to a normal state as agreements are implemented. Being aware of the different stages of conflict will facilitate the understanding of best options for intervention or resolution.

**Step 2: Group Exercise:**

Participants are divided into groups and asked by the trainer to give examples of conflict they have experienced in their community or environment that relates to each identified stage. Also, using a familiar conflict as a case study, participants' should identify various stages of conflict.

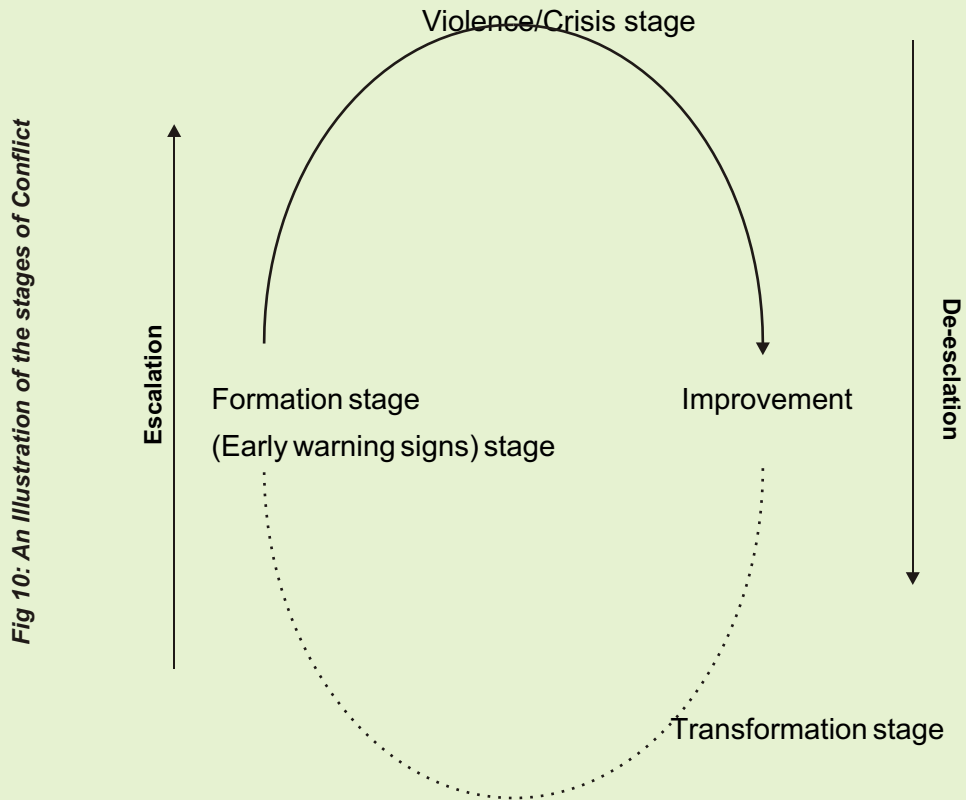


Fig 10: An Illustration of the stages of Conflict



## **SESSION 5: CONFLICT HANDLING STYLES**

### **Step 1: Problem Solving and Experimentation**

The trainer shares the solution chart below to the participants and asks participants to fill it. This is followed by discussions around the answers to reflect on their responses. It is an introduction to the lecture on conflict handling styles.

Directions: for each statement write the number 5, 4, 3, 2, or 1 in the shaded box. Write 5 if the statement is most like you and 1 if it is least like you	Collaborating Avoiding	Accommodating	Dominating	Compromising
1. General, I do everything to prevent tension				
2. I am tensed and sometimes explode if I don't get my way				
3. I always try to understand the others point of view				
4. I say that I am wrong, even though I don't really believe it				
5. I avoid confrontation and move to the middle ground				
6. I give in, but I feel like a martyr				
7. I change the subject				
8. I attempt to understand the other's feelings				
9. I use my power to get what I want				
10. I try to reach a compromise				
11. I pretend that I agree				
12. I move towards problem solving				
13. I get another person to decide who is right				
14. Generally, I suggest ways so that both parties can get something				
15. I threaten the other party				
16. I try to soothe the other party's feelings				
17. I stick to my position				
18. I try to clarify the other's and my goals				
19. I press to make my point				
20. I don't mind giving in a little				
21. I let the other party take responsibility to solve the problem				
22. Often, I give up some points in exchange for others				
23. I get the best deal I can, regardless				
24. I postpone dealing with unpleasant feelings				
25. I smooth things over				
26. I often seek to understand what I agree with and where I disagree				
27. I am flexible				
28. I sacrifice my interests for the relationship				
29. I split the difference				
30. I do not bring up issues that create conflict				
Total each column. What do you find?				

**Step 2: Lecture:**

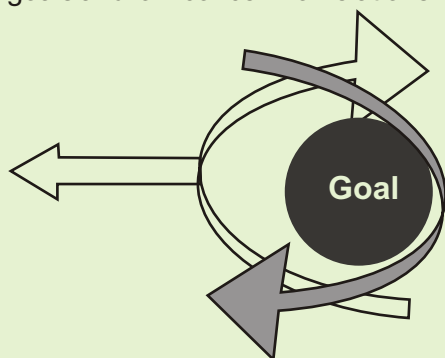
A multitude of ways has been identified through which individuals and groups respond to specific conflict situations. As a process, people are daily faced with difficult choices or challenges in deciding the best approach to handle conflict situations. The choice or selection of a specific conflict handling style depends on the perceived relevance of such style or the context to the conflict. Individual or group understanding of these choices is strongly linked to the prevailing 'culture' for response to conflict. 'Culture in this sense refers to attitude, practices, knowledge and beliefs that shape the values or world view of the interacting stakeholders in the conflict and therefore determine what style is perceived as right or wrong under the circumstances in addressing a conflict situation that satisfies the greatest personal or group need. Some of these handling styles cross cut between individual and group relationships. These variations or styles are stretched in a spectrum with two extreme categories of 'fight' and 'flight' responses to a conflict context.

The "Fight Response" refers to a "warrior" mentality of 'winning' to achieve the greatest self interest or satisfy the greatest need. The response is often aggressive, forward looking and expectation of a self satisfying outcome. This method reinforces the dominance 'culture' of a party in a conflict. The fight response is focused on self or group goals as the principal consideration in addressing conflict between opposing party (ies).

The 'Flight Response' on the other hand refers to a 'subservient' mentality of 'loosing to let things be'. The use of this form of response may actually be beneficial particularly when certain needs or interests are protected as conflict situation remains unresolved. Therefore a party which uses this response mechanism does little or nothing to uncover, manage, control or resolve it even when the outcome is counterproductive or destructive.

**Types of 'Fight' Response:**

**Control/Competition:** This style focuses on winning as the only acceptable outcome. It has low tolerance for opposition. It is usually result oriented and drives people to excel. This style motivates confidence, strength and stamina to forge ahead. There is no compromise because that may jeopardise the outcome. There is a strict adherence to goals. It is usually referred to as a win/lose situation. This works effectively for individual and group based conflicts. The style has high concern for goals and low concern for relationship.



*Competing/Control “ Do it my own way”.*  
*Strategies: 'Force, coerce, fight e.t.c.*  
*Character: Impatient with dialogue and*  
*information gathering*  
*Prefers others to 'avoid' or 'accomodate'*

**Fig 11: An illustration of competing/control**

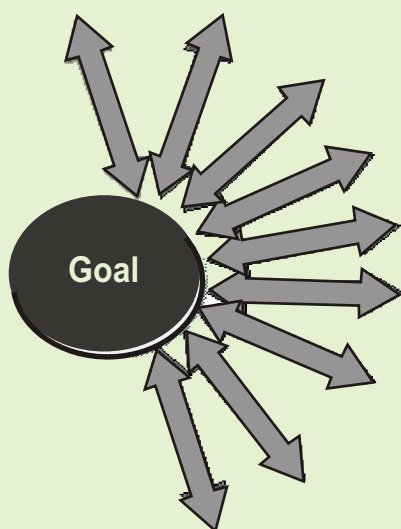
**Compromise:** A compromising response believes that any forward progress achieves success. To that effect, ability to sacrifice a part of conflicting interest or need for partial satisfaction or result is acceptable. The spirit behind compromise is the mutual share of common interest to achieve a '50'-'50' outcome. It is usually referred to win-loose/win-loose situation. This response mechanism can be used at individual and group based conflicts. It has an admixture of partial concern for goals and relationship.



*Compromise "Give a little, if you do the same".  
Strategies: Reduce Expectation, bargain, give and take,  
"split the difference".  
Character: Cautious but open  
Prefers others to: 'Compromise' or 'accomodate'*

**Fig 12: An illustration of Compromise**

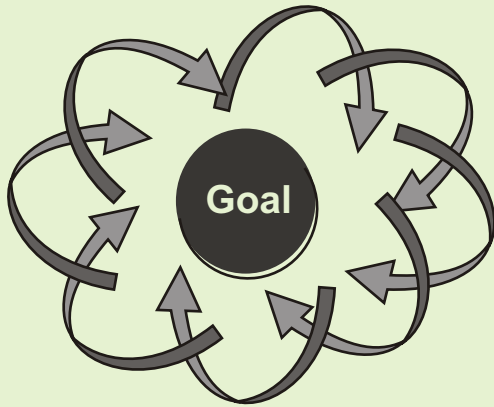
**Popular Opinion:** This style best supports a group conflict in which every member is communicating with every other member in order to satisfy a group interest or need. The issue under conflict is addressed under the platform that everyone takes part in an outcome especially through a process of representation such as voting. In that way there is a collective participation. This style also supports partial concern for relationship and goal which is dynamic depending on the context of the conflicting interest or needs. In other words a win-loose-win/win-loose-win situation.



*Popular Opinion 'Lets vote to resolve this'  
Strategies: Respect for rights of interest  
Character: Transparent process  
Prefers others to: Participate*

**Fig 13: An Illustration of Popular Opinion**

**Collaboration/Joint Problem Solving:** This style is team oriented and respectful of other opposing party(ies) interests or goals. Every party to the conflict is seen as a strategic participant towards the resolution of the conflict so as to satisfy the needs or interests of all. The style sees opportunities for a win-win solution for every stakeholder. There is respect and appreciation for all contributions and need. The style has high concern for relationship and goals.

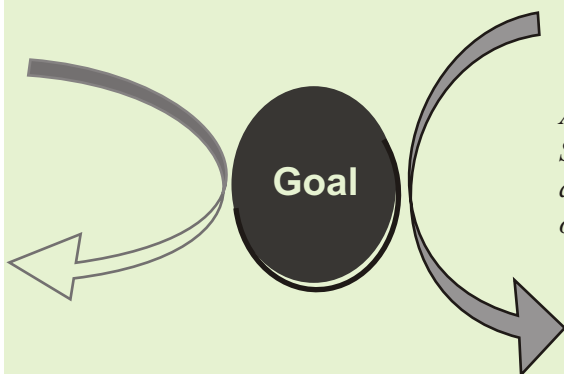


*Problem Solving “lets resolve this together”  
Strategies: Information gathering, dialogue, looking for alternatives.  
Character: Concerned but committed to resolve  
Prefers others to: “problem solve’ or ‘compromise’*

**Fig 14: An illustration of joint problem solving**

**Types of 'Flight' Response:**

**Avoidance:** The 'blanket over the head' or “ostrich head in the sand” approach to conflict. It works on the premise that a party or parties in conflict situation deliberately distance themselves or pretend the problem does not exist in order to forestall a relationship. Sometimes, this approach is used as a tactic to maintain a conflict status quo which is beneficial to a party despite the attendant loss suffered. This response is high on relationship and low on goals.



*Avoidance “Conflict? What conflict?”  
Strategies: Avoid, flee, deny, ignore, withdraw, delay  
Character: Refuses to enter into dialogue or to gather information  
Prefers others to: 'avoid’*

**Fig 15: An Illustration of avoidance**

**Accommodation:** This is referred to as 'please don't make waves' approach to conflict. The style attempts to resolve conflict by appeasing an opposing party in exchange for peace. The focus is 'peace at all cost'. Sometimes, this style is seen as a way of creating trust and encouraging dialogue. There is focus on relationship with less 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'

**Fig 16: An Illustration of Accommodation**

**Step 3: Group Exercise:**

Participants are divided into groups of six. Each group is given a Scenario (as attached below) to discuss on the best conflict handling style(s) to address the scenario. This is discussed at plenary to elicit interactive discussion and experience sharing.

**Scenario A:** Chief Odumosu owns a pure water factory at Bariga. His pure water is well consumed by the residents of Bariga and its environ. Last week he noticed that another pure water factory has just opened close by. On enquiry he found out that the factory is owned by one of his former marketing manager, Tolu Owolabi who resigned three months ago. To make matters worse, the new pure water is rapidly gaining ground and taking over supply to most of the retail outlets around the area who were Chief Odumosu's former clients. Already, there are indications that he is loosing business. Two of Chief Odumosu's staff have already resigned and gained employment with Tolu.

**Scenario B:** Chief Okonkwo is a landlord at 7 Western Road, Surulere. He is the treasurer of the Community Policing Association of the area. Last week he reported that his generator has been stolen from his premises and therefore he wants to resign from the association and will henceforth no longer pay for the monthly dues for security rate to the Oodua Peoples Congress who were contracted by the community to provide security to the area since he no longer trusts the security in the area.

**Scenario C:** There was a bloody fight between bus drivers and Agberos at Agege Local Government Council Motor Park because of the increase in levies taxed by the Agberos known as “Owo Boys”. The levy was increased to N500 per day. The bus drivers refused to pay accusing the agberos of intimidation and manipulation. This led to violent conflict at the park.

**Scenario D:** The Iya loja of Egbeda Market in Ibadan is worried about recent moves by the executives of the market women association to remove her from office. The Executives are accusing her of high handedness and insensitivity to the needs of the market women in the area. However, the Iya loja wants to retain her position.

**Scenario E:** Aisha Mohammed has noticed that her husband now comes very late in the night. He is always drunk, moody and always keeps to himself. He hardly notices her anymore and has moved from their common bedroom into the visitor's bedroom. Aisha suspects her husband is having an affair with another woman.

**Scenario G:** Hafsat is a shop assistant at mainland cooperative supermarket that deals on groceries. Due to the growing level of goods in the supermarket, she decided to dispose the cartons in the shop to enable her properly arrange the shop. However, when Mrs. Ahmed the shop owner came in later in the day and noticed the missing cartons, she demanded Hafsat returns them.

## **MODULE 2: CONFLICT ANALYSIS**

### **Objectives:**

Participants understand the definition of conflict analysis

Participants deepen their knowledge and appreciation of the concept of conflict analysis

Participants build skills of how to use the tools of conflict analysis.

### **Suggested Methodology:**

Brain storming

Mini lecture

Role play

Group exercises

Questions and Answers

### **Sessions:**

Session 1: Conflict Analysis

Session 2: Conflict Analysis Tools

## **SESSION 1: CONFLICT ANALYSIS**

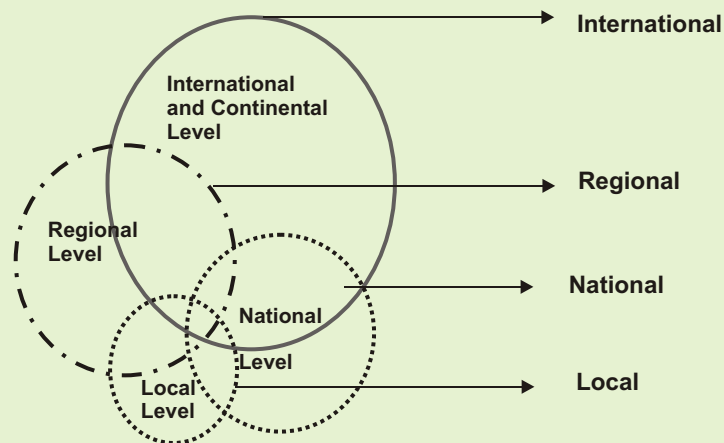
### **Step 1: Interactive Discussion:**

*The trainer asks the participants why they think conflict analysis is important to properly address conflict. This gives opportunity for a lively discussion around conflict analysis.*

### **Step 2: Lecture:**

Conflict analysis is the systematic study of the profile, causes, actors and dynamics of conflict. It helps clarify understanding of conflict contexts and dynamics. Conflict analysis can be carried out at various levels such as local, regional, national and international levels. Depending on the dimension or scale of a conflict, analysis can establish linkages or connectors of various levels

and how each can reinforce the state of the other. Identifying appropriate focus for conflict analysis is crucial. This is because the issues and dynamics at one level may significantly differ from another. While linking the level of conflict analysis (e.g. community, district, region or national) with the level of intervention (e.g. policy, project etc.), it is important to establish systematic linkages with other inter related levels of conflict dynamics. During intervention in conflict situations, it is important to understand the context at which an intervention is taking place.



**Fig 17: An illustration of Inter-related Levels of Conflict Analysis**

#### **Why do we need to analyze conflict?**

- To understand the background and history of the situation as well as current events
- To identify all 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 learn from failures as well as successes.

Conflict analysis is not a one time exercise. It must be an ongoing process as the situation is developing to facilitate adaptation to changing factors, dynamics and circumstances.

#### **Key Elements of Conflict Analysis:**

Conflict dynamics are very complex and volatile for any single conflict analysis process to be effective for intervention. It is usually a combination of various basic elements. This includes profile, actors, causes and dynamics.

#### **Profile:**

A conflict profile provides a brief characterisation of the context within which the analysis is situated. For instance what is the political, economic and socio-cultural context? That is the geography, demography, social composition, political and economic structure. What are the

emergent political, economic, ecological and social issues? Example disruption of social networks, HIV/AIDS, elections, reform processes, military and civilian deaths etc. Is there a history of conflict? Example critical events, mediation efforts, external intervention etc.

### Causes of conflict:

In order to understand a given context, it is fundamental to identify existing conflict causes, as well as as possible factors contributing to peace. These causes can be categorised into

**Structural causes** These are pervasive factors that have become built into the policies, structures and fabric of a society and may create the pre-conditions for violent conflict.

**Proximate Causes** Factors contributing to a climate conducive to violent conflict or its further escalation, sometimes apparently symptomatic of a deeper problem.

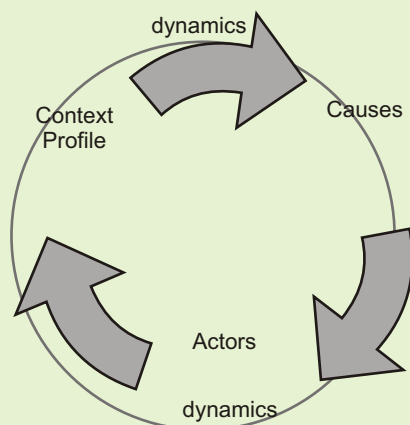
**Triggers** Single key acts, events, or their anticipation that will set off or escalate violent conflict  
**Protracted conflicts** also tend to generate new causes (example weapons circulation, war economy, culture of violence) which help to prolong them further. As the main causes and factors contributing to conflict and to peace are identified, it is important to acknowledge that conflict is multi-dimensional and multi-causal phenomena.

### Actors:

People are central when thinking about conflict analysis. Actors refer to all those engaged in or being affected by conflict. This includes individuals, groups and institutions contributing to conflict or being affected by it in a positive or negative manner, as well as those engaged in dealing with conflict. Actors differ as to their goals and interests, their positions, capacities to release their interests and relationships. Actors are also analysed in relation to their level of operation. Example grassroots, middle level, top level etc. Analysis places emphasis on the relationships between actors/groups at various levels and how they affect the conflict dynamics.

### Dynamics:

Conflict dynamics can be described as the resulting interaction between the conflict profile, the actors and causes. The key to the understanding of conflict dynamics is the trends or patterns of conflict occurrence with focus on the system and structures that reinforces it.



**Fig 18: An illustration of the interdependency of the key elements of conflict**



**Step 3: Group Exercise:**

*The trainer asks the participants to identify a specific conflict in their community and show how the conflict was influenced by the use of the key elements of conflict highlighted*

**SESSION 2: CONFLICT ANALYSIS TOOLS:**

**Step 1: Lecture**

**Tools for Conflict Analysis:**

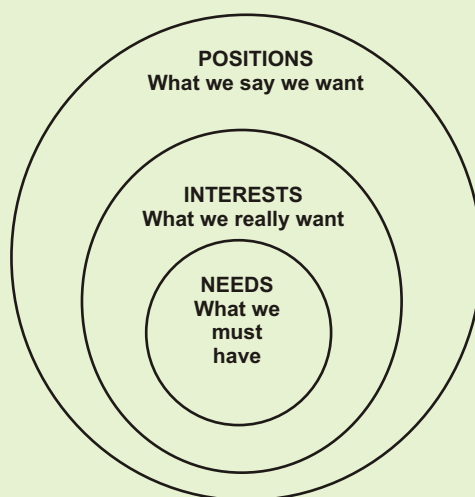
Conflict analysis is a continuous process. Therefore, conflict should be regularly analyzed at different stages as it unfolds, using a combination of tools. These tools have been likened to a workman with complete set of work tools as instruments used for any successful construction. These work tools contained in a composite tool box provides the workman with an array of options of the most effective implement available to achieve a sustainable output. Likewise the conflict analysis tools aid analysts and interveners to understand a particular situation. It is useful when the analysis is being undertaken as a basis for action. A single or combination of these tools provides diverse perspectives of a conflict and gives the 'big picture' or various angles that will facilitate the successful analysis and intervention in a conflict situation. These tools have been universally tested and easily adaptable in any context to suit the needs of a target beneficiary. Some of these include the following:

**The Onion/doughnut:**

It is based on the analogy of an onion and its layers. The outer layers contain **position** taken publicly by conflicting parties. Underlying this is **interest** representing what the parties want to achieve from a particular situation. At the core is the **need** which is the most important and requires being satisfied. It is useful to carry out the Onion analysis for every conflicting party involved.

In times of stability, when relationships are good and trust is high, people's actions and strategies may stem from their most basic needs. They may be willing to disclose these needs to others and discuss it openly, if there is trust. And through analysis and empathy, each may be able to grasp the other's needs even before it is disclosed to them. However in more volatile or dangerous situations, when there is mistrust between people, they may want to keep their basic needs hidden. To inform others of them would reveal their vulnerabilities and perhaps give an opposing party extra power over the other. If a disputant hides things from the other side, they are also less likely to be able to grasp their needs through analysis or empathy, as a result of lack of knowledge and because mistrust changes people's perceptions of each other. Thus in situation of conflict and instability, actions may no longer come directly from needs. People may look at the more collective and abstract level of interests and base their actions on these. When those interests are under attack, they may take up and defend a position that is still further removed from their basic needs.

This type of analysis is useful for parties who are involved in negotiation, to clarify for themselves their 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. People may choose to reveal more when the level of trust has risen. But, even if they are slow to do this to the other side(s), at least they will gain awareness of the needs that are most important to them-enabling them to identify those interests on which they might be willing to compromise.

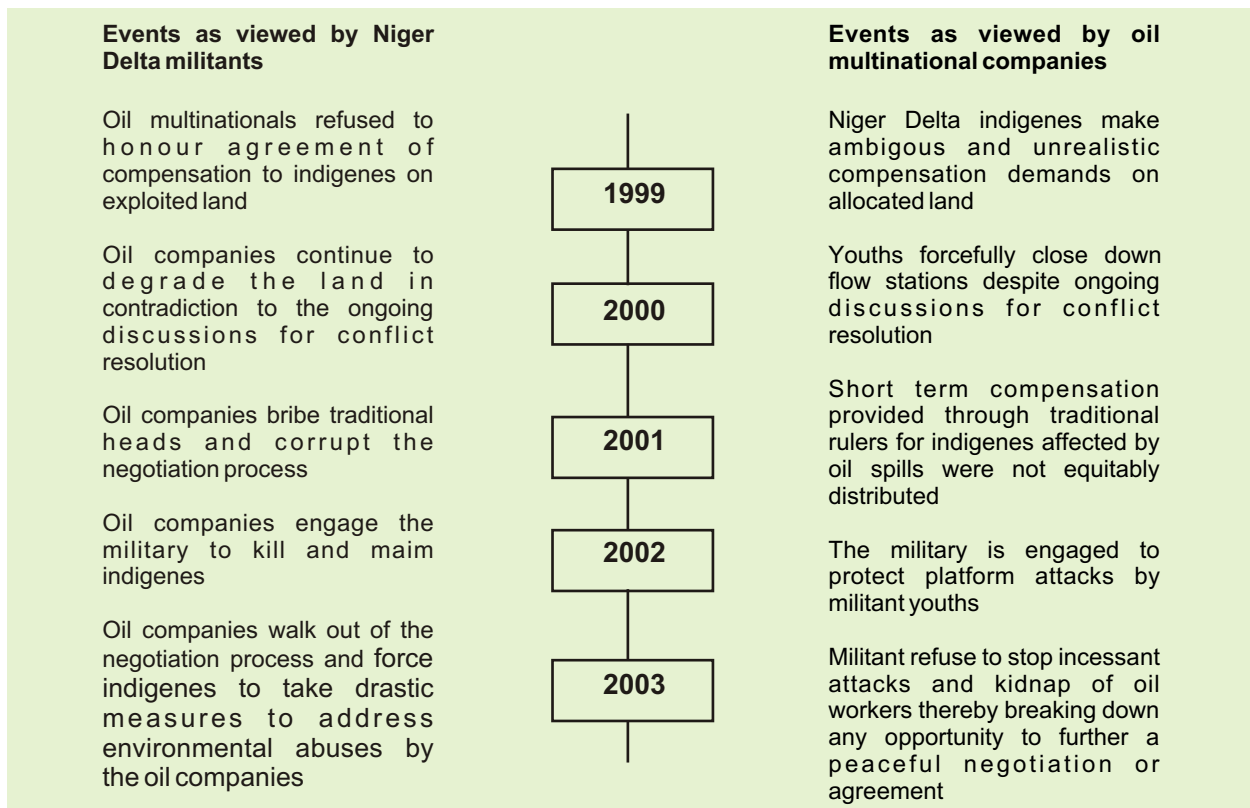


**Fig 19: The Onion tool**

**Timeline:**

A timeline is a very simple tool. It is a graphic that shows events plotted against time. It lists dates (years, months or days, depending on the scale) and depicts events in chronological order. This method can be used to show succession of events in a person's or group's life. It depicts the history of a conflict. During conflict, groups or people often have completely different experiences and perceptions: they see and understand the conflict in quite distinct ways. They often have different histories. People on opposing sides of the conflict may note or emphasise different events, describe them differently, and attach conflicting emotions to them. The aim of using timelines in this way is not to try to arrive at a 'correct' or 'objective' history but to understand the perceptions of the people involved. For this reason, the different events described by opposing groups are an important element in understanding conflict. The timeline is also a way for people to learn about each other's history and perceptions of the situation. And in discussing their different perceptions of the conflict, and the events that each group commemorates, they will develop a richer understanding of their shared situation.

A timeline is not primarily used as research tool, but as a way to prompt discussion and learning. In conflict it is to be expected that people will disagree about which events are important and how to describe them. The aim is to reach to a point where the parties in a conflict can accept that others may have valid perceptions, even if these are opposed to their own.



**Fig 20: An illustration of a timeline analysis of a resource based conflict between a Niger Delta militant Group and oil companies in the area**

**Conflict Tree**

The conflict tree is an analytical tool used to identify and trace evolving patterns of conflict and its interdependency in addressing destabilizing conflicts. The conflict tree is divided into three main parts or elements: **Roots, Trunk and Branches**:

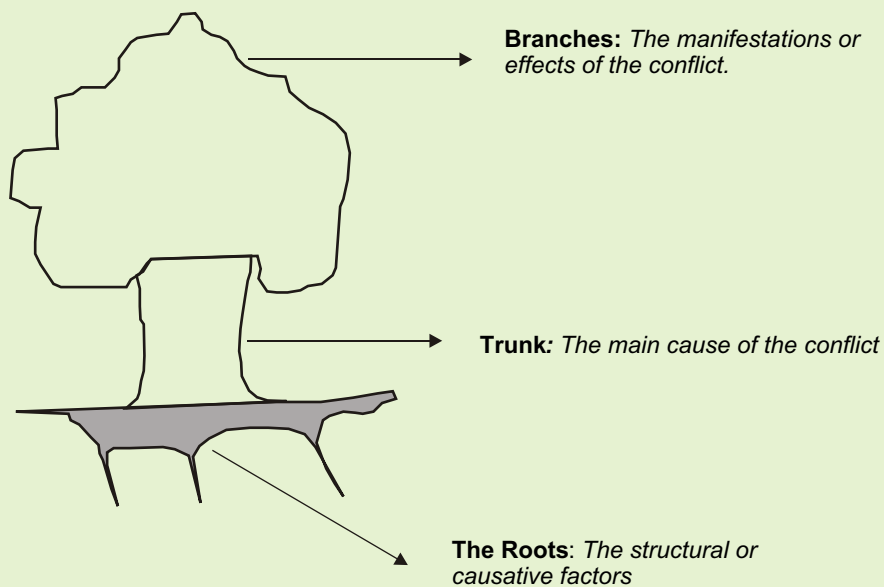
**The roots** are the structural or causal factors. Although they are the invisible contents of the tree, the roots are the anchor and source of life for the tree. Examples of root causes are injustice, poverty, economic deprivation, ignorance, ethnic prejudice and intolerance, corruption, poor governance both at state and chieftaincy levels. Just as all roots left in a soil do not necessarily produce a tree, roots of conflicts only provide potentials for conflict. Other contributing factors like good soil, a gardener, etc. will be needed to produce the *Conflict Tree*.

**The Trunk** is the largest visible content of the tree. It is where all of the roots have converged. It is difficult to distinguish the link of the trunk to a particular string of the roots. The trunk gives onlookers some clue about the name and nature of the tree. However, the tendency to associate conflict only to the visible core problem can be deceptive since this is just a converged expression of many roots with particular differences. As a convergence of the roots, the trunk comprises dimensions of the conflict. Depending on who is analyzing the conflict and

from what vantage point, the analyst who is conducting the study may emphasize a particular dimension of the conflict over the others.

**The Branches, leaves and fruits** are the multitude of smaller conflicts or dimensions of the conflict emerging out of the trunk. They are sometimes referred to as effects of the conflict. For example, conflicts between militia groups and the government, the rise in hostage taking, family and communal conflicts, chieftaincy disputes, land dispute.

Over an extended period of time the effects or fruits of a particular conflict can fall into the fertile soil, germinate and develop another tree separate from the original tree. Once this has happened one may need to address problems associated with the new tree outside of the earlier one. Sometimes the old tree is even dead and gone but the new tree grows in strength. This is one complexity of conflict.



**Fig 20: An illustration of a Problem Tree**

### 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. It presents an aerial view of the conflict and the relationship of all parties and stakeholders involved or connected to the issue. When people with different viewpoint map their situation together, they learn about each other's experiences and perceptions.

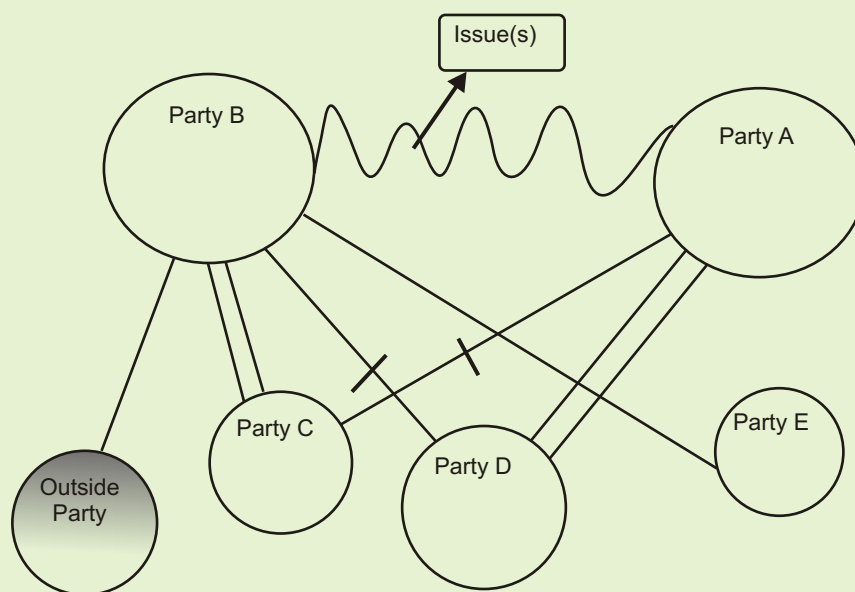
How to Map a Conflict Situation:

Mapping is performed by choosing a specific situation or context. Mapping a whole regional political or social conflict in detail is time consuming, large and very complex and will not be helpful

in determining the critical relationships of the conflict under analysis. It is often useful to have several maps of same situation from a variety of viewpoints and see how the parties might perceive it. Trying to reconcile the differing viewpoints is the reality of working on the conflict. Mapping is dynamic. It reflects a particular point in a changing situation and points towards action. It offers new possibilities of what can be done? Who can best do it? When is the best moment? What groundwork needs to be laid before hand, what structures built afterwards? The mapping process consists of various key elements. The size of circles for instance represents power relationships of stakeholders which serve as direction of influence that determine the outcome of the conflict. Others represent connectors as threats to exacerbation of conflict or opportunities for transformation.

**Key elements in Mapping:**

-  - Broken alliance
-  - Issue(s)
-  - Weak relationship
-  - Broken relationship
-  - Shadow (Interested stakeholders)
-  - Conflict relationship
-  - Good relationship



**Fig 22: An illustration of conflict mapping**

## Stakeholder Analysis

Stakeholder analysis examines the direct and indirect relationship between men, women or groups who are involved in a conflict and their significant stake in the outcome. Stakeholder is defined as those men and women or groups who are directly or indirectly involved in the conflict and have something to gain from its outcome. They are also called parties to the conflict. The word stakeholder is borrowed from business. It refers to people who have invested in the business of conflict and are expecting to benefit from it. Stakeholders or people in conflict are the most important element of all the elements in conflict. They are important because they are the ones who carry the conflict. They give the conflict meaning and importance and on the basis of the meaning they give, the conflict escalates. Stakeholders also determine the dynamics of the conflict. As their number increases the issues in the conflict also increases. As they see new opportunities in the conflict the conflict intensifies. Knowing the people in the conflict, what they want out of it, how they intend to wage the conflict helps a lot in analysis

An effective stakeholder's analysis is categorized into three distinct parts:

**Primary Stakeholders:** are the main people directly involved in the conflict. Their names come up once the conflict is mentioned. Even when the conflict ends people still associate them to the conflict. They have a lot to lose or gain in it. Also they are the ones who can put an end to the conflict or continue with it for as long as they have the means.

**Secondary Stakeholders:** are people who though not directly involved in the conflict may suffer when the violence in the conflict continues. In the context of community, any large scale conflict in the community makes its members secondary stakeholders. Whether they like it or not if they just sit back and do not arrest the situation they may stand to suffer from the outcome of the conflict. Sometimes secondary stakeholders can jump to the primary level.

**Interested/Shadow stakeholders:** have an interest in the conflict. They stand to benefit in the outcome whether peaceful or violent. Example it can sometimes be the government, the next community, etc.

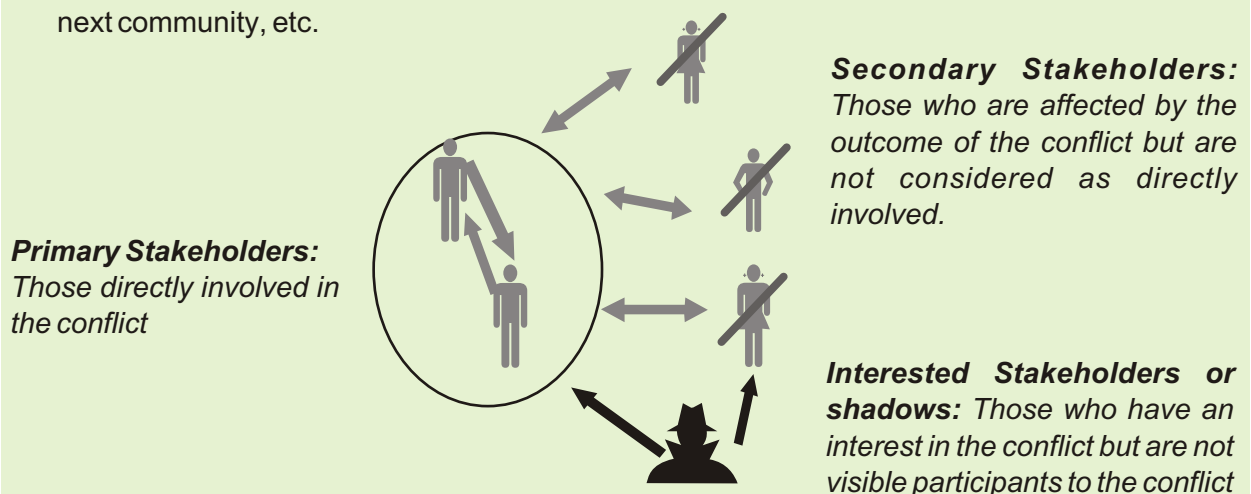


Fig 23: An illustration of Stakeholders in a conflict

**Step 2: Group Work:**

*Participants are divided into groups by the Trainer and asked to select a peculiar conflict in their community and analyze it using at least two of the conflict analysis tools. This is presented at plenary by a representative of the group for further discussion.*

**Step 3: Questions, Comments and Answers:**

*The trainer reflects on the session and encourages participants to comment freely about the topic which offers additional opportunity for clarification and understanding of the session.*

## **MODULE 3: RESPONSE TO CONFLICT**

### **Objectives:**

Participants identify various approaches to Conflict Management

Participants differentiate between adversarial and non adversarial tools of conflict management

Participants understand and appreciate how Negotiation and Mediation are used in the management of conflict

### **Suggested Methodology:**

Brain storming

Mini lecture

Role play

Group exercises

Questions, Comments and Answers

Wrap-up

### **Sessions:**

Session 1: Approaches to Conflict Management (Spectrum and Definitions)

Session 2: Tools of Conflict Management: Adversarial and Non-Adversarial Tools

## **SESSION 1: APPROACHES TO CONFLICT MANAGEMENT**

### **Step 1: Brainstorming:**

*Trainer asks participants to explain what they understand by conflict management as an introduction to the session.*

### **Step 2: Mini Lecture:**

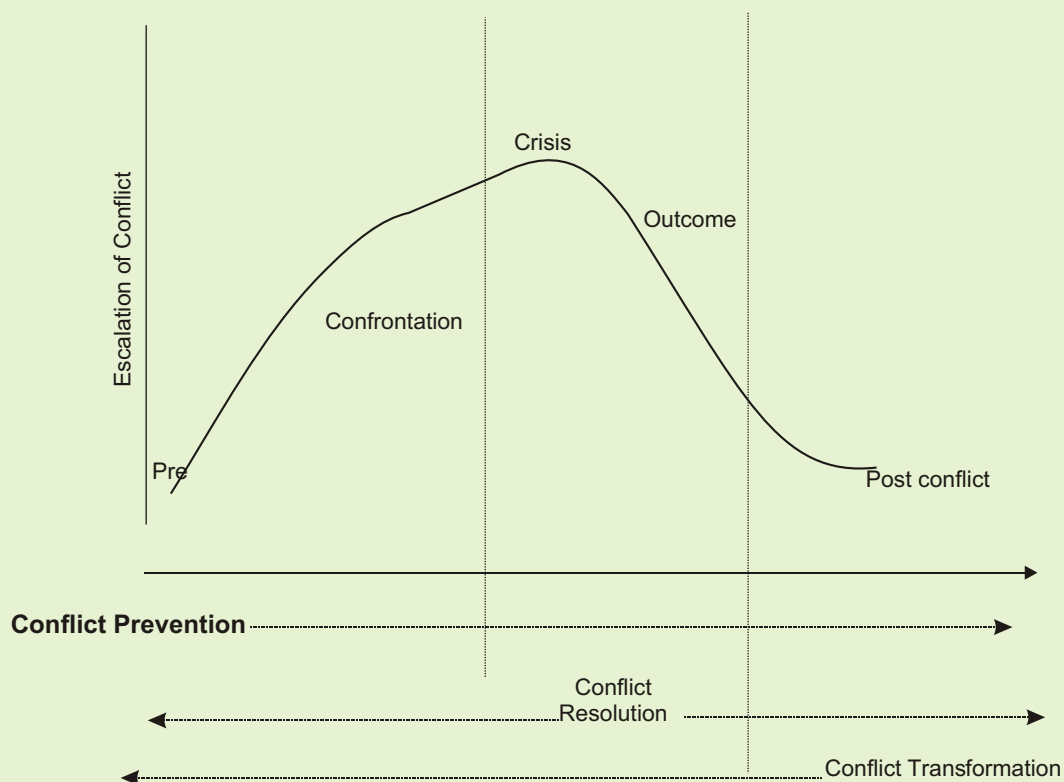
Conflict management refers to the system utilised in addressing negative conflict. It is a label for the variety of ways by which people handle conflict situations. The form of conflict management used at any given situation is predicated on prevailing social dynamics. It is important to note that conflict management is often regarded as part of an essential component for human, group or societal existence. It has been described as part of social consciousness that determines peoples approach to addressing common goals or interests as well as how they respond to change to existing circumstances. The driving force behind the level of response to change and its impact is centred on the prevailing system of conflict management. This system is consciously or unconsciously developed based on socio-political and cultural contexts of any society or community. The system guides and shapes the approach, reaction or response by groups, organisations or communities to any conflict. In a universal sense, levels of conflict are addressed using clearly defined sub types seen as logical steps to address each stage of conflict. Sometimes, these sub types overlap depending on the context and circumstances surrounding a conflict situation. These sub types include the following:



**Conflict Prevention:** Aims to prevent the outbreak of violent conflict. It refers to strategies that address conflict when it is still latent, in the hope of preventing an escalation into violence.

**Conflict Resolution:** Addresses the causes of conflict and seeks to build new and lasting relationships between hostile groups. It is used to address open conflict in the hope of finding not only an agreement to end violence but also a resolution of some of the incompatible goals underlying it.

**Conflict Transformation:** Addresses the wider social and political sources of conflict and seeks to transform the negative energy of violent conflict into positive social and political change. It is the most thorough and far reaching strategy requiring the longest and most wide ranging commitment.



**Fig 24: A framework illustrating the spectrum of conflict management system**

**Step 3: Brainstorm Exercise:**

*Participants are asked to identify various levels of conflict in their community and identify the sub type in the conflict management system that will be effective to address it.*

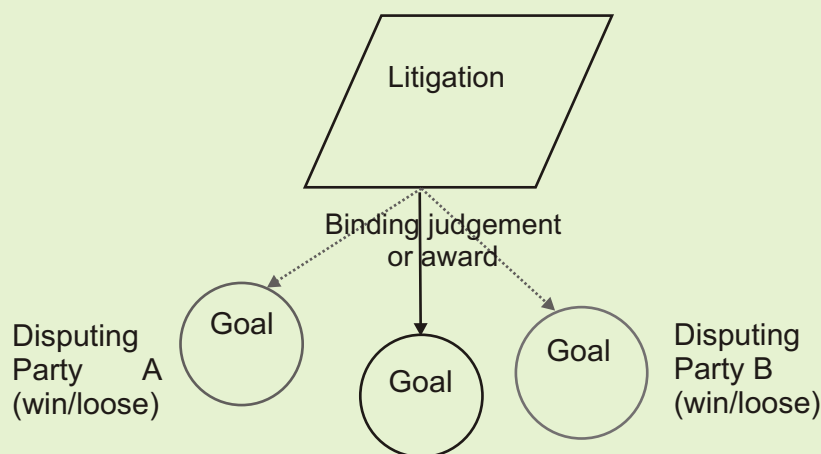
## SESSION 2: TOOLS OF CONFLICT MANAGEMENT

### Step 1: Lecture:

There are various tools utilised in conflict management. However for the relevance of this manual, the focus will be on cross cutting tools that are beneficial to all the conflict management sub types and also readily accessible to individuals, groups and organisations alike within communities or societies. To facilitate understanding, these tools have been classified into adversarial and non adversarial tools.

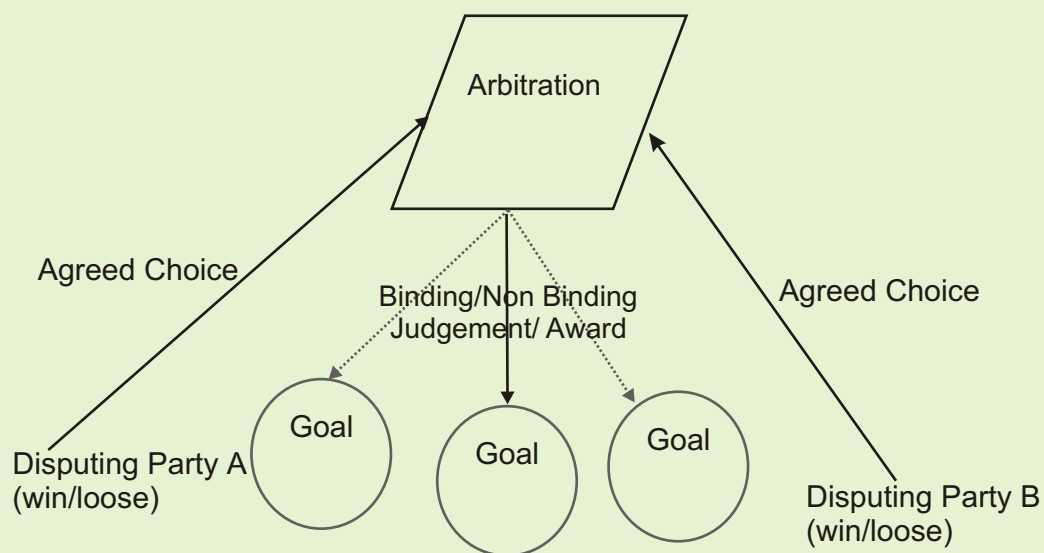
**Adversarial tools:** These are tools that foster aggressive struggle and opposition by disputing parties with the ultimate expectation of an overwhelming satisfaction of an interest or goal. Adversarial is viewed as 'going for the kill'. In other to 'win', disputing parties stiffen positions and engage all manner of approach that favours award of resolution of a conflict to them. These tools include Litigation and Arbitration.

**Litigation:** Litigation is an adversarial conflict management tool which resorts to courts to address disputes. The courts are formal legal systems established to address various levels of civil to criminal cases and ensures the maintenance and sustainability of law and order in any community or state. Litigation is the most universally accepted and commonly used platform to address diverse levels of negative conflict which threaten human stability and balance in social order. States promulgate laws and institute constitutions that empower the use and access to litigation. The structures and system developed out of this process are shaped to reflect realities at each level from local to national and international levels. Despite its effectiveness, litigation has its challenges. The exponential increase in the number and cost of litigation is gradually making this process unpopular. It is not uncommon to experience lengthy delays in concluding litigation due to overload of cases faced by the limited courts handling them. It therefore poses huge obstacles to timely award of judgement and resolution of conflict.



**Fig 25: An illustration of a litigation process between disputing parties**

**Arbitration:** Arbitration has been described as an adversarial conflict management tool used for the settlement of disputes under which the conflicting parties agree to be bound by the decision of the arbitrator who has been abrogated the status of a quasi judge. It is less formal than litigation. When arbitration is binding, disputing parties waive their right to a trial and agree to accept the arbitrator's decision as final. It is also defined as a process by which conflicting parties voluntarily refer their dispute to an impartial third person selected by them to award a binding resolution to a given conflict. Despite the relative cost and time effectiveness of arbitration, it still faces challenges. One of the challenges is the suspicion of partiality of the arbitrator which may give rise to doubts about the transparency and objectivity of the adjudication process. There is also the credibility of the arbitrator especially when he/she has presented a false skills or capacities for arbitration thereby discrediting the process.



**Fig 26: An Illustration of an arbitration process between disputing parties**

**Non Adversarial Tools:** The approach to this form of conflict management takes an empathetic and equal consideration to the needs of parties in conflict towards achieving an end result that meets the interests or needs of all. It adds a 'human face' to the resolution and fosters relationship among previously opposing parties beyond the platform of the conflict. These tools include Effective communication, Negotiation and Mediation. As a spectrum there is a gradual paradigm shift from adversarial conflict management tools to non adversarial tools.

**Step 2: Group Exercise:**

*The Trainer divides the participants into groups. Each group is asked to identify one recent conflict that happened in their community and select one adversarial or non adversarial tool that best suites as resolution to the conflict as well as justify the why it is the best option for the context. Each group presents its report to plenary and create opportunity for general discussion.*

**Step 3: Lecture:**

**Communication in Conflict:**

Communication is a central component in dispute resolution. The amount, form and quality of communication as well as the identities and qualities of the communicators are usually strong influences on the outcome of the dispute. There is a general assumption that if parties in a dispute are talking, they will work out their differences. This is not necessarily true. The communication process of people in conflict is peculiar. Typically a competitive process tends to produce the following effects: Communication between the parties is unreliable and impoverished. The available communication channels and opportunities are not utilised or they are used in an attempt to mislead or intimidate the other. Little confidence is placed in information that is obtained directly from the other; 'espionage' and other circuitous means of obtaining information are relied upon. The poor communication enhances the possibility of error and misinformation which is likely to reinforce the pre-existing orientations and expectation towards the other.

Where communication is not productive, this leads to a breakdown of interaction between the parties or the inability to start negotiations at all. Negotiators should therefore structure their communication. They do this by determining what is communicated; how a message is communicated; by whom the message is communicated; to whom the message is delivered; when a message is delivered; where a message is delivered. Communication could be verbal or non verbal.

**Non Verbal Communication:** Non verbal communication would include gestures, uses of space and manipulation of objects. Non verbal communication may be intentional or unintentional but it still conveys messages. Non verbal communication may be the principal way that people communicate dominance, authority and status. For effective nonverbal communication, parties and mediators must be aware of all its various forms and how it can be channelled to the benefit of all parties.

**These include:**

- Gestures, Eye Contact and Demeanour: Non verbal gestures clearly can communicate a tremendous amount of information about a disputant's attitude and data about the power relationship between disputants. People often communicate superior attitude towards others with unsmiling or disdainful facial expressions, erect posture and staring. People may communicate anxiety, on the other hand, by tense, rigid postures and hand wringing. Gestures are often difficult for people to control, being frequently initiated by the subconscious. Mediators may attempt to control non verbal communication either directly or indirectly. Direct control may take the form of asking parties variously to:

- a) Face or look at each other when they are speaking (if strategically or culturally appropriate)

- b) Look at and speak only to the mediator to avoid eye contact with an opponent
- c) Stop tapping feet or fingers when they are frustrated
- d) Adjust their body position so that they are sitting in postures likely to induce cooperation rather than competition.
- e) Handshakes at the end of negotiation are in some cultures one way to non verbally affirm an agreement.
- f) Using caucus could also be a way to eliminate the effects of gestures and other non verbal signals. Where negotiations are conducted through caucuses, all messages are transmitted by the mediator.

**Use of Objects:**

Messages in negotiations are often conveyed by physical objects, such as clothing, sunglasses, handkerchiefs, documents or reports, briefcases, and even firearms. Mediators may attempt to enhance conciliation by either promoting or inhibiting the use by negotiators of objects that may influence settlement or using objects themselves to influence disputants towards settlement.

**Step 4: Role Play:**

*As an introduction to active listening, the facilitator/trainer whispers a sentence in the ear of a participant and tells him/her to whisper same to the nearest person. The exchange is continued until the last person who is asked to speak aloud what he/she heard. It serves to introduce the lecture on active listening.*

**Step 5: Lecture:**

**Active Listening:** It 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.

**Objectives of Active Listening:**

- To show the speaker that his/her message has been heard
- To help the listener gain clarity on both 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

**Procedures for active listening**

- a. Acknowledge that the party is listening through verbal and non verbal clues
- b. Attempt to distinguish between the content and the emotion of the message the speaker is delivering

- c. Focus first on the emotion of the message. Assess the level of intensity of the emotion the speaker is relating and reflect the level of feeling back to the speaker.
- d. Let the speaker acknowledge whether or not the mediator has reflected the correct emotion (and its intensity). If it is not correct, ask questions to clarify the emotion and reflect a modified version to the speaker.
- e. As the speaker comes to understand that his/her emotional content is being correctly heard, his/her emotions tends to decrease and the content of the message becomes more important
- f. When this starts to occur, switch to the techniques of **paraphrasing**, **reframing**, **clarifying** and **validating**.
  - **Paraphrasing:** To re-state in different words something said or written for easy understanding. This shows you are listening and understand what is said.
  - **Reframing:** to stop and review progress. To pull together important ideas and facts. With this information the basis for further discussion is established.
  - **Clarifying:** To help clarify what is said. To get more information. At this point you will help the speaker see other points of view.
  - **Validating:** To acknowledge the worthiness of the other person.

### **Principles Underpinning Effective Listening**

- That the environment created for the speaker to express himself or herself 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 him/her
- 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 a non-judgemental, non criticizing 'sounding board'

#### **Don't:**

Use stock phrases like 'just calm down', 'don't make a mountain out of a mole hill'

Get emotionally hooked angry, upset, argumentative.

Let your biases/values interfere with what you understand is being said.

Rehearse in your own head

Jump to conclusions or judgements

Interrogate or give advice

**Ways to listen effectively:**

Use your body to create a positive atmosphere with your non verbal behaviour. That is appropriate eye contact; nodding the head, facial expression, gestures; body oriented toward the speaker (head, arms and legs); tone of voice.

Encouraging responses such as “Tell me more...”

Summarise the basic view points 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 each party's statement in terms of issues and solvable problems, instead of personalities, and to keep parties on track with the process

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

Paraphrase or restate in your own words.

**Step 6: Group Exercise:**

*The trainer gives participants an opportunity to re-test their active listening skills and to experience the difficulty of active listening. The participants are divided into groups and provided with flipchart papers. Volunteers are selected by the trainer to correspond with the number of groups. The trainer and each of the volunteers is assigned to a group to read out a set of questions only once with an interval of 30 seconds for each question. These questions will not be repeated. Each group gives the answer to the question based on what they understood from the trainer or volunteer's statement on the flipchart paper. At the end of the exercise the groups present their answers to plenary while the trainer writes evaluation questions based on the exercise.*

**Questions:**

*Who is your mother's son that is not your sister?*

*If you went to bed by eight pm and set the alarm to wake up at nine am, how many hours of sleep would you get?*

*Is June 12 a national public holiday?*

*If you had one match and entered a cold room that had a kerosene lamp, an oil heater and a wood stove, which would you light first for maximum heat?*

Rangers International Football Club and Kwara United play five matches. They each win three games. No ties or disputed games are involved. How come?

How many birthdays does the average man or woman have?

**Evaluation Test Questions:**

*What for you was the most difficult aspect (if any) of this exercise?*

*Based on this very simple “test,” what would you say are the most important criteria for being a good listener?*

*How do the riddles used in this test mirror real-life communications?*

**LISTENING TEST ANSWER KEY**

1. *My brother*
2. *13 hours*
3. *No. Its only recognised as a holiday in Lagos State*
4. *The first thing to do would be to light the match.*
5. *No one said that the Rangers International and Kwara United were playing against each other in those five games.*
6. *The average man and woman have only one birthday.*

**Step 7: Lecture:**

**Negotiation:**

Everyone negotiates. We negotiate with family members about how to spend vacation time; we negotiate with friends about how to pick up the tab for dinner; we negotiate with contractors about when to come to the house for a delivery or repairs. Physicians negotiate with patients when discussing alternatives of medical versus surgical therapy or, often times, no therapy. Scientists negotiate for time and space to conduct experiments. All of us negotiate for salary and job responsibilities. While each of these examples has a different level of risk and impact on the outcome, each requires basic communication skills to be effective. Negotiation is performed in two basic ways: Positional negotiation and principled negotiation.

**Positional Negotiation:** It refers to a competitive process in which parties make offers and counter offers which they feel will resolve the conflict. Positional negotiations start with parties making an offer which will maximise their benefit. Each party then attempts to draw the other into their bargaining range by using a series of counter offers and concessions. These exchanges of offers typically start to either converge on a solution which both parties find acceptable or, if parties remain far apart, bring them to an impasse. This type of process tends to end in compromise, where gains and losses to both parties are distributed according to the ability of the negotiators and strength of their negotiating position.

**When do parties use positional negotiation?**

When the stakes are high

When parties are negotiating over resources which are limited such as money etc.

When there is little or no trust between parties

When a party perceives that it benefits from making the other party lose



When the parties' need for a continuing cooperative relationship is of lesser priority than a substantive win at the table

When parties have sufficient power to damage the other if they reach an impasse.

**Disadvantages of Positional Negotiation:**

Positional bargaining tends to be an adversarial approach to negotiation that locks parties into positions, ties ego into positions so that 'saving face' becomes more difficult, and where parties real interests are given less and less attention in the struggle to 'win' by achieving maximum concessions from other party.

Standard negotiation approaches imply giving as little away from one's opening position as possible, deceiving the other party as to one's true views and stacking up a number of composite decisions against each other so as to have bargaining power, and slowly giving away concessions in small increments. A number of strategies and tactics are used to make this process more effective. The process is slow and there is a risk of no agreement being reached.

Positional bargaining is a test of will and puts outcome above relationship. Being 'nice' is no solution it makes one vulnerable to someone who is playing 'hard' in a bargaining situation. In large multi-lateral negotiations, positional bargaining becomes even more complex and derailing the negotiations becomes easier for a party who is not getting what they want.

Hard & Soft Positional Negotiation: Positional negotiation is further classified into hard and soft negotiation as follows:

<b>Soft</b>	<b>Hard</b>
Participants are friends	Participants are adversaries
The goal is agreement	The goal is victory
Make concessions to cultivate the relationship	Make concessions as conditions of relationship
Soft on people and the problem	Hard on people and the problem
Trust others	Distrust others
Change position easily	Dig in to position
Make offers	Make threats
Disclose bottom line	Mislead as to bottom line
Accept one sided losses to reach agreement	Demand one sided gains as the price of agreement
Search for the single answer: the one they will accept	Search for the single answer: the one you will accept
Insist on agreement	Insist on your position
Try to avoid a contest of will	Try to win a contest of will
Yield to pressure	Apply pressure

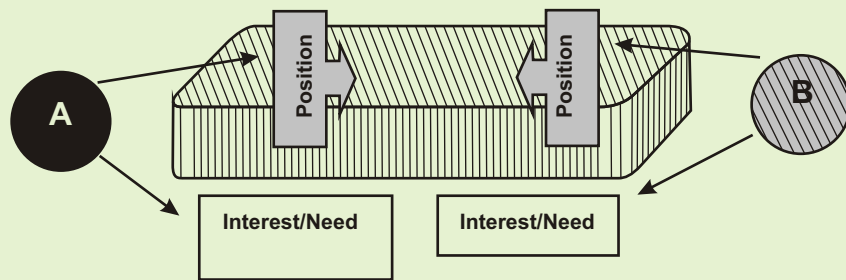


Fig 27: An illustration of positional negotiation

**Principled Negotiation:** This is designed for parties who have a need to create or maintain healthy relationships. In this process, parties discuss the issues which face them and express the interest, values and needs that they bring to the table. Instead of focusing on competitive measure and winning the negotiation, parties collaborate by looking to create solutions which maximise the meeting of all parties' interest, values and needs. This cooperative process focuses parties away from their positions and onto using interests and objective criteria for making decisions.

**When should parties use principled negotiation?**

When parties have interdependent interests, desires and concerns

When it is possible to create integrative solutions which provide mutual gain for parties (win/win)

When an ongoing relationship between parties is important

When parties need to switch from adversarial interactions to more cooperative ones.

When there are principles (e.g. human rights standards) which parties are bound to uphold.

**Disadvantages of Principled Negotiation:**

It may not be the most appropriate for fixed sum negotiations

Require an openness to a problem solving solution from both parties

Require both parties to declare their real needs and interests

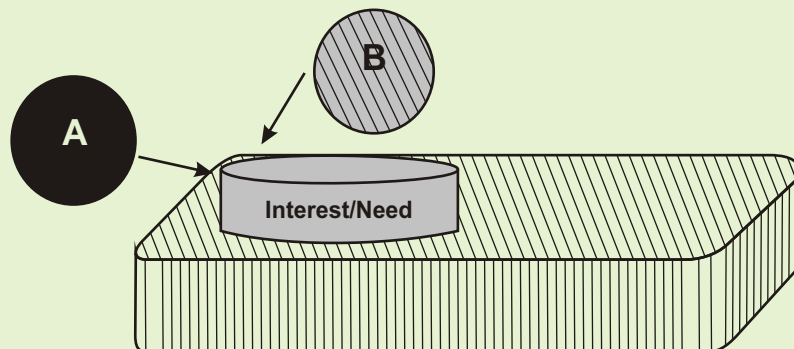


Fig 28: An illustration of principled negotiation

### **Steps to a successful negotiation**

Before negotiating with a disputing party, certain steps are critical for any negotiator to bear mind. These include the following Interest, options, alternatives, legitimacy, relationships, people and commitment

**Interests:** Most people or disputants enter into a negotiation process firmly entrenched in a certain position or what they regard as 'bottom line'. However it is important to understand what your interests are before walking into a negotiation. Can the scope of your interest be adjusted? Can you prioritise in order of importance? Next you have to consider the interests of the other side. An agreement that meets only your interests is useless unless it also encompasses the interests of the other party(ies). Otherwise, they have no incentive to commit to the agreement. Understanding your interests rather than your position works well for many reasons. It helps you identify several possible positions that could satisfy your interests. In addition, when you look at the root of an opposing position to find the motivating interest, you might find an alternative position that satisfies not only your interest, but also the interests of the other side.

**Options:** Options are possible agreements or pieces of possible agreements. Once you understand the differing interests of the party(ies) you are negotiating with, you need to develop options that reconcile these differences. You should: generate a variety of options before deciding what to do; determine what options are already on the table and look for ways to create additional options; postpone all criticism and evaluation until all ideas have been thoroughly considered. Don't accept the first option that occurs to you. The best negotiation results when a number of options have been explored and the best agreement are created from a variety of options. Ask the other party for preferred options. Provide several options that are acceptable to both of you and ask which they prefer.

**Alternatives:** Not every negotiation results in an agreement. Alternatives are other ways to satisfy your interests independent of the negotiation. What will you do if the negotiation is unsuccessful? Prior to any negotiation, it is essential to consider alternatives. They may not be attractive, but you should know that alternatives exist. This is referred to as Best Alternative to a Negotiated Agreement (BATNA). The better your BATNA, the more power you have. There are three steps to developing your BATNA

- 1) Invent a list of actions you might conceivably take if no agreement is reached.
- 2) Improve upon some of the more promising ideas and convert them into practical alternatives
- 3) Tentatively select the one alternative that seems to be the best. Developing your BATNA makes the most of your interests assets and protects you against entering into an agreement you should reject. A negotiation can be considered truly successful only if the outcome is better than your BATNA. Also consider the other side's BATNA. Perhaps they are being overly optimistic about what they can do if no agreement is reached. Learn as much as you can about their BATNA. It can help you

evaluate your own position and you can work to lower expectations. If both sides have attractive BATNA, it may be best for both parties not to reach agreement.

**Legitimacy:** Nobody wants to be treated unfairly. Finding external standards persuades others that they are being treated fairly and protects all parties from receiving an unbalanced agreement. Instead of defending a position, time is more effectively spent talking about possible solutions and standards. The more you refer to precedent or community practice, the greater your chance of benefiting from past experience. Objective standards can include expert opinion, customs, laws, professional standards, technical specifications etc. Developing fair criteria takes preparation and research. You should develop alternative standards in advance and think through their applicability to your negotiation. Approach each negotiation as a joint search for objective criteria. Do not insist that the only objective criterion is yours. When each side is advancing different standards, look for an objective basis for deciding between them, such as which standard has been used by the parties in the past or which is more widely applied. Never yield to pressure. If the other side truly will not budge and will not advance an objective basis for their position, it may be time to end the negotiation.

**Relationship:** For people or disputants, negotiations occur within the framework of existing relationships. Any particular negotiation is only one of many that will occur during the course of that relationship. It is important to remember that with many long term social bounds, maintaining the relationship is more important than the outcome of any particular negotiation. Therefore it is important to foster rather than hinder future relations and negotiations. One way to maintain the relationship is to separate relationship issues from substance issues. Preparation of interests, options, alternatives and legitimacy standards will solve the substantive issues. To solve the relationship problems, work on the people problems. Take time to bond and find out the other party's likes, dislikes and interests. Develop trust by being honest, dependable and predictable. Discuss your concerns as soon as possible. The human aspect of negotiation can be either helpful or disastrous. During the negotiation, continue to ask yourself if you are paying enough attention to the people's problem. A working relationship where trust, understanding, respect and friendship are built on overtime can make each new negotiation smoother and more efficient.

**People:** There are three types of people's problems perception, emotion and communication.

- a. **Perception** Whether you are resolving a dispute or negotiating a contract, differences are defined by each party's perception. Reality as each side sees it is what creates problems in negotiations and paves the way for solutions. Put yourself in the other party's shoes and try to truly understand the situation as they see it. Try to feel the emotional force with which they believe their position. Understanding their view may result in your revising your own. Don't blame the other side for your problems; even if it is justified, its counterproductive. Discuss each other's perception and be certain to

give the other side a stake in the outcome by making sure they participate in the process.

**b. Emotion:** It is important to recognise the role of emotion. Learn to recognise emotions yours and the other party's. Talk about how you feel and ask them for ideas to get the negotiation back on track. The other side may not know how you feel or they may have been misreading you. Allow the other side to let off steam, but don't react to emotional outbursts.

**c. Communication:** There are three problems in the way we communicate. One is that we may not be talking to each other. We may be trying to impress a third party or our own constituency. A second problem is that we may not be listening to each other. Sometimes we are so busy thinking about what to say next or how to frame a question that we are not really hearing what is being said. We may not truly understand what is being said due to misinterpretation. The solution to these problems is to actively listen and acknowledge what has been said. Remember, a negotiation is not a debate or trial and some things are best left unsaid. Part of preparing for negotiation is knowing what you want to communicate or learn in advance.

**Commitment:** The goal of negotiation is for the parties to make commitment that are practical, durable and easily understood by those who are to fulfil them. To reach these goals, you need to think about where you would like to end up before you start to negotiate. What do you expect at the end of the initial meeting? Do you expect it to be an exchange of issues, options and recommendation? Or do you expect a signed agreement? Develop a list of issues that you think need to be addressed during the negotiation. This creates a checklist of issues to discuss and ensures that all issues are eventually addressed. Some negotiations are resolved in only one session. Others are more complex and involve a series of meetings and a variety of activities before and after each meeting. Advanced preparations will assist in coordinating these activities. Preparation also ensures that the party with whom you are negotiating has the authority to negotiate. Sometimes people say 'no' because they don't have the authority to say 'yes'. This may lead you to incorrectly believe they are not committed to the negotiation. Negotiations that do not address the interests of all parties will not lead to an agreement that has full commitment of these parties. An outcome where the other side gets absolutely nothing is worse for you than one that placates the other side. Your satisfaction with the agreement is dependent upon the other side being sufficiently content to want to live up to their end of the agreement. Commitments can only work if thought is given to the specific promises that are made.

**Negotiation Process:** This is divided into three phases

#### **Phase 1- Preparation**

- Map/analyse the conflict situation
- Research/gather information as necessary

- Identify needs and interests of own side and other side(s)
- Consider your preferred options for the outcome of negotiations, as well as the Best Alternative To a Negotiated Agreement (BATNA)
- Make contact with other side(s) and agree on the venue and process, including: ground rules; issues to be discussed; how many people can attend/speak for each side; whether there will be an independent facilitator.

### **Phase 2 - Interaction**

- Upon arrival at venue, greet each other to build rapport/trust
- Share thoughts with each other on your different perspectives about the situation.
- Agree a definition of the problem
- Generate options for addressing the problem
- Evaluate and prioritise these options, according to the needs and interests of all sides
- Select, and possibly combine, the best options

### **Phase 3- Close**

- Make agreement(s). (What option or combination of option can we all support?)
- Develop an action plan. (What will each side do to implement the agreements?)
- Set time frame
- Plan for a review of agreement(s).

### **Step 8: Role Play:**

*Participants are divided into pairs to perform a role play on salary negotiation between an employer and employee union:*

#### **Scenario:**

*An Advertising/public relations firm Medaxia is currently embroiled in conflict with its employees. The president of the staff union representing the employees is demanding for a basic salary increase of 25% for all staff. The employees feel that they deserve the raise having helped the firm make consistent profits for the past 4 years. The CEO is conscious of the fact that the firm has been making more than 70% profit for the past 4 years but is however constrained to raise salary significantly because the firm is currently paying off a loan borrowed from the Bank which will be completed in 2 years time. The firm has offered 5% increase but the employees have refused and are threatening to embark on an indefinite strike. The firm also thinks that 5% of the employees need to be laid off as their performance rating has been poor for the past 4 years. In the light of the impending strike, the CEO has called for a negotiation.*

### **Step 8: Brainstorm:**

*The facilitator introduces the topic by asking participants what they understand by the word 'mediation'.*

**Step 9: Mini Lecture:**

- Mediation is the process where an independent, impartial third party (i.e. the mediator) is requested by conflicting parties to assist them procedurally in resolving their differences.
- The mediator- has no settlement authority and no vested interest in the solution.
- He/she manages the process of attempting to resolve the dispute and make effort to ensure parties' adherence to the principles of fair play, while empowering them to reconcile their needs and interests, and develop a mutually agreeable outcome to the dispute.

There are 5 elements, which are essential to mediation:

- Mediation is **voluntary**. The parties must have an interest in resolving the dispute. They can either agree at the time the conflict begins, or they can incorporate an "agreement to mediate" into their engagement contracts
- Mediation is **confidential**. No details about what occurred during the mediation, or about the settlement that was reached, can be discussed outside the mediation room without the consent of both parties.
- Mediation is basically a so-called alternative dispute resolution method, usually **outside the court** before a legal action is taken. Mediation involves negotiation to reach **consensus** in contrast to litigation, where the parties may not be interested in reaching any agreement whatsoever.
- Mediation involves a **neutral third party**, which has no authority to settle the dispute. The mediator is **not** a judge or arbitrator but a facilitator. A mediator simply encourages the parties to reach agreement.
- Mediation does not focus (backwards) on rights but is rather **future oriented** on needs and **interests**.

**Step 10: Interactive Discussion:**

*Participants are asked what qualities they would like to see in a mediator. This reflective discussion services as an ice breaker as well as an evaluation of the topic so far.*

**Step 11: Mini Lecture:**

**Why do parties mediate?**

Parties engage in mediation for a number of reasons which may include the following:

- a. They own the solution to their dispute. The outcome or resolution is a product of their efforts and of their acceptance. It is not imposed
- b. Procedures are informal, lawyers may not be needed. There is no emphasis on evidentiary procedures which so often dominate litigation. It is designed to accommodate any kind of person the illiterate and uninformed, and the professional. The informality is also designed to minimise the adversarial nature of litigation and create a partnership atmosphere for the parties.



- c. There is greater opportunity to be heard, than when appearing before a judge. Parties are encouraged to tell their own stories, in their own words and style. This is irrespective of whether they are accompanied by a legal or other professional representative.
- d. There are no winners and losers. Since mediation explores the underlying needs and interests of the parties and encourages the parties to explore and agree on ways of meeting these needs and interests, it is difficult to talk of winners and losers. Parties may not get all that they ask for. It is also doubtful whether 'getting' all that they ask for is what they really need. An exploration of interests throws up their real needs.
- e. Satisfaction with the process has been shown to be high. There is no doubt that litigation may provide substantive satisfaction. It is doubtful to what extent it provides procedural and psychological satisfaction. Mediation however provides more substantive satisfaction.
- f. Creative options for settlement are encouraged and given a more thorough exploration than is often possible in the court. Mediation allows parties to generate all kinds of options that will substantially resolve the issue in dispute.
- g. Mediation is recommended where there is an ongoing relationship between the parties. It becomes an important process that enables them to vigorously ventilate the issues that divide them and yet maintain their relationship.

### **When is Mediation inappropriate?**

Mediation is not suitable in the following situations:

- A conflict involving broad matters of public or government policy;
- Where the parties have ulterior motives such as wishing to use mediation to gather more information.
- Extreme power imbalance that cannot be balanced by the mediator
- Where one party is suffering from an emotional or psychological disorder.
- Mediation will not succeed where the parties refuse or are unable to assume responsibility

### **Steps in Mediation:**

#### **Step 1: Establishing relationship with the disputing parties**

- Make initial contacts with the parties
- Build credibility
- Promote rapport
- Educate the parties about the process
- Increase commitment to the procedure



**Step 2: Selecting a strategy to guide mediation**

- Assist the parties to assess various approaches to conflict management and resolution
- Assist the parties in selecting an approach
- Coordinate the approaches of the parties

**Step 3: Collecting and Analysing Background Information**

- Collect and analyse relevant data about the people, dynamics and substance of a conflict
- Verify accuracy of data
- Minimise the impact of inaccurate or unavailable data

**Step 4: Designing a Detailed Plan for Mediation**

- Identify strategies and consequent non contingent moves that will enable the parties to move toward agreement
- Identify contingent moves to respond to situations peculiar to the specific conflict

**Stage 5: Building Trust and Cooperation**

- Prepare disputants psychologically to participate in negotiations on substantive issues.
- Handle strong emotions
- Check perceptions and minimise effects of stereotypes
- Build recognition of the legitimacy of the parties and issues
- Build trust
- Clarify communications

**Stage 6: Beginning the Mediation Session**

- Open negotiation between the parties
- Establish an open and positive tone
- Establish ground rules and behavioural guidelines
- Assist the parties in venting emotions
- State clearly topic areas and issues for discussion
- Assist the parties in exploring commitments, salience and influence

**Stage 7: Defining Issues and Setting an Agenda**

- Identify broad topic areas of concern to the parties
- Obtain agreement on the issues to be discussed
- Determine the sequence for handling the issues

### Stage 8: Uncovering Hidden Interests of the Disputing Parties

Identify the substantive, procedural, and psychological interests of the parties  
Educate the parties about each other's interests

### Stage 9: Generating Options for Settlement

Develop an awareness among the parties of the need for multiple options  
Lower commitment to positions or sole alternatives  
Generate options using positional or principled bargaining

### Stage 10: Assessing Options for Settlement

Review the interests of the parties  
Assess how interests can be met by available options  
Assess the costs and benefits of selecting options

### Stage 11: Final Bargaining

Reach agreement through either incremental convergence of positions, final leap to package settlements, development of a consensual formula, or establishment of procedural means to reach a substantive agreement.

### Stage 12: Achieving Formal Settlement

Identify procedural steps to operationalise the agreement  
Establish an evaluation and monitoring procedure  
Formalise the settlement and create an enforcement and commitment mechanism.

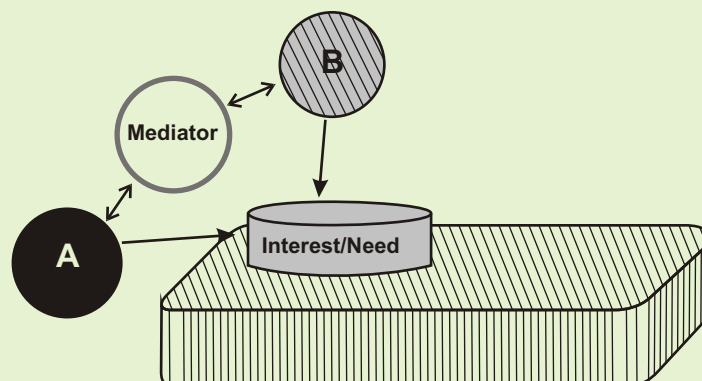


Fig 29: An illustration of a mediation session

### Principles of Mediation

The basic **code of conduct** for mediators include;

#### Principle of Self Determination

Self-determination is the right of parties in mediation to make their own voluntary and non-coerced decisions regarding the possible resolution of any issue in dispute. It is a fundamental principle of mediation, which mediators shall respect and encourage.

Mediators shall provide information about their role in the mediation before mediation commences, including the fact that authority for decision-making rests with the parties, not mediators.

Mediators shall not provide legal advice to the parties.

Mediators have the responsibility to advise parties of the need to consult other professionals to help parties make informed decisions.

### **Impartiality**

Mediators shall serve only in those matters in which they can remain impartial

Mediators have a duty to remain impartial throughout the course of the mediation process

If mediators become aware of their lack of impartiality, they shall immediately disclose to the parties that they can no longer remain impartial and shall withdraw from the mediation

### **Conflict of Interest**

Mediators have a responsibility to disclose to the parties in dispute any conflict of interest reasonably known to the mediator, as soon as possible

Mediators who have disclosed a conflict of interest to the parties shall withdraw as mediator, unless the parties consent to retain the mediator

Mediators or their associates or partners shall not establish a professional or personal relationship with any of the parties in a matter related to the mediation that could give rise to a conflict of interest, without the consent of all parties.

Mediators' commitment is to the parties and the process and they shall not allow pressure or influence from third parties ("persons, service providers, mediation facilities, organizations, or agencies) to compromise the independence of the mediator.

### **Confidentiality**

Mediators shall inform the parties of the confidential nature of mediation.

Mediators are not to disclose to anyone who is not a party to the mediation any information or documents that are exchanged during the mediation process except:

With the mediating parties' written consent;

When ordered to do so by a court or otherwise required to do so by law;

When the information/documentation discloses criminal activities and/or an actual or potential threat to human life;

Any report or summary that is required to be prepared by mediators; or

When the information/documentation is non-identifiable, (unless all of the parties otherwise authorize identification), and is used for research, statistical, accreditation, or educational purposes and is limited only to what is required to achieve these purposes.

If mediators hold private sessions (breakout meetings, caucuses) with a party, they shall

discuss the nature of such sessions with all parties prior to commencing such sessions. Mediators shall not disclose anything that is said or given to him or her in confidence, during private meetings, unless the party authorizes the mediator to do so.

Mediators shall maintain confidentiality in the storage and disposal of mediation notes, records and files.

### **Quality of the Process**

Mediators shall make reasonable efforts to ensure the parties understand the mediation process before mediation commences.

Mediators have a duty to ensure that they conduct a process which provides parties with the opportunity to participate in the mediation and which encourages respect among the parties

Mediators shall inform parties to a dispute that mediation is most effective when the parties with authority to settle are in attendance and when they are willing to consider options for settlement.

Mediators who are lawyers shall not represent any party (ies) to the mediation.

Mediators have an obligation to acquire and maintain professional skills and abilities required to uphold the quality of the mediation process

Mediators shall make reasonable efforts to ensure the parties understand the mediation process before mediation commences.

Mediators have a duty to ensure that they conduct a process which provides parties with the opportunity to participate in the mediation and encourages respect among the parties.

Mediators shall inform parties to a dispute that mediation is most effective when the parties with authority to settle are in attendance and when they are willing to consider options for settlement.

### **Agreement to Mediate**

Mediators shall ensure before the mediation commences that the parties understand the terms of mediation whether or not they are contained in an agreement/contract to mediate, which terms shall include but not limited to the following:

Confidentiality of communications and documents;

The right of the mediator and parties to terminate or suspend mediation;

The fact that the mediator is not compellable as a witness in court proceedings by any parties to the mediation

### **Termination or Suspension of Mediation**

Mediators shall withdraw from mediation for the reasons referred to in paragraphs IV.3 and V.2.

Mediators may suspend or terminate mediation if requested by one or more of the parties;

Mediators may suspend or terminate mediation if in their opinion:

One or more of the parties is using the process inappropriately;

One or more of the parties is delaying the process to the detriment of another party or parties;

The mediation process is detrimental to one or more of the parties or the mediator:

It appears that a party is not acting in good faith; or

There are other reasons that are or appear to be counter productive to the process.

### **Ethical Standards**

The following ethical standards shall be observed by each Mediator in the performance of his duties:

#### Competence

A Mediator shall maintain professional competence in mediation skills.

A Mediator shall serve only where his qualifications, training and experience enable him to meet the reasonable expectations of the parties.

A Mediator shall decline or withdraw from appointment where the issues are beyond his competence.

A Mediator shall ensure that his qualifications training and experience are known to and accepted by the parties.

A Mediator has a duty to update his knowledge.

A Mediator shall be careful not to hold himself out or give the impression that he has qualifications, training and experience that he does not.

#### Separation of Mediation from Counselling and Legal Advice

A Mediator shall limit him/herself solely to the role of Mediator and shall refrain from giving legal or technical advice and otherwise engaging in counselling or advocacy.

A Mediator shall abstain from expressing his personal opinion as to the respective rights and duties of the parties and on the merits of any proposals made.

Where appropriate, a Mediator shall recommend that the parties seek outside professional advice to help them make informed decision and to understand the implications of any proposals.

Where appropriate, a Mediator shall suggest that, the parties seek independent legal and / or technical advice before a settlement agreement is signed.

A Mediator even if he/she is so trained shall not give professional advice or counselling except when he/she is not mediating.

**Step 12: Role Play on Mediation:**

*Participants are grouped into two groups (Groups A and B). Each group is asked to identify a potential conflict scenario, involving a young person, where mediation may be appropriate.*

*Once two scenarios have been identified, Group A and B are divided further into two new groups (Group A and B now each have two “sides”). Each “side” will identify a person who will act out one of the persons in the conflict in the form of a role-play. (For example, if the conflict in Group A is between a mother and a daughter, one side will provide a person to be the mother, and the other side, the daughter). Once the characters have been identified each group will discuss among themselves what the feelings and needs of both characters are, and how these will be enacted in the role-play.*

*Group A begins their enactment of the role-play. A volunteer from Group B is invited to act as a mediator. The discussions begin, and the mediator tries to resolve the conflict. Group B participants act as observers, and if at any point they think the mediator is not doing a good job they call out Freeze! They then replace the mediator, and continue to try to resolve the conflict until a new person from Group B calls our Freeze!*

*The role-play continues until the conflict has been resolved successfully, or the facilitator feels that enough time has been given to the exercise. Group B is then invited to enact their role-play with Group A providing mediators.*

*Once both role-plays are finished, time is taken to review the events and analyze what qualities made the mediators effective or not effective.*

## **MODULE 4: PEACEBUILDING**

### **Objectives:**

- Participants know what Peacebuilding means
- Participants understand the range of Peacebuilding Processes
- Participants know the specific components of peacebuilding and their uses in conflict management and resolution
- Participants understand how peacebuilding is undertaken

### **Suggested Methodologies:**

- Brain storming
- Mini lecture
- Case study
- Group exercises
- Debriefing

### **Sessions:**

- Session 1: Definitions of Peacebuilding
- Session 2: Basis/Approaches to Peace building
- Session 3: Spectrum of Peacebuilding

## **SESSION 1: DEFINITIONS OF PEACEBUILDING**

### **Step 1: Brainstorming:**

The trainer begins the session by asking the participants what they understand by peacebuilding. It serves as an introduction to the topic.

### **Step 2: Mini Lecture:**

Peacebuilding is the collective term used to describe all activities and actions taken towards strengthening peace, while preventing a future relapse to conflict. It usually involves restructuring while advancing measures toward harmony.

Peacebuilding is a long-term process that covers all activities intended to build and promote peace and overcome violence. The overall aim of peacebuilding is to prevent violent outbreaks of conflicts or to make a sustainable transformation of violent conflicts into peaceful actions. Lederach defines *peacebuilding* as “a comprehensive term encompassing the full array of stages and approaches needed to transform conflict towards sustainable, peaceful relations and outcomes”. Luc Reychler defines *sustainable* peace building as “all the efforts required on the way to the creation of a sustainable peace...”. *Sustainable peace* in this sense refers to “a situation characterized by the absence of physical violence; the elimination of unacceptable political,

economic, and cultural forms of discrimination; a high level of internal and external legitimacy or support; self-sustainability; and a propensity to enhance the constructive transformation of conflicts". These elements of sustainable peace can be considered as necessary ingredients for a sustainable peacebuilding process.

**Step 3: Interactive Discussion:**

*The trainer asks the participants to identify a specific peacebuilding activity in their community. They are also expected to explain what makes it a peacebuilding activity. The discussion provides opportunity for experience sharing.*

**SESSION 2: BASIS/APPROACHES TO PEACEBUILDING**

**Step 1: Lecture**

Peace building is not primarily concerned with conflict behaviour but addresses the underlying context and attitudes that give rise to violence, such as unequal access to employment, discrimination, unacknowledged and unforgiven responsibility for past crimes, prejudice, mistrust, fear and hostility between groups. It is therefore a work that can, at least continue through all the stages of a conflict. But it is likely to be strongest either in later stages after a settlement and a reduction in violent behaviour or in earlier stages before any open violence occurs. Peacebuilding is most often used to describe work that has peace enhancing outcomes and it attaches great importance to how things happen. In other words, it is about the process as well as the activity itself and its outcomes. It fosters social, economic, cultural, political and humanitarian transformation and development.

**Approaches to Peacebuilding:**

Fundamentally there are different opinions about how peace building should be approached. One approach categorises Peacebuilding into **Prescriptive** and the **Elicitive** approach.

In a *prescriptive model* a peace building process works through a top-bottom approach to intervene in the specific issue. The solution or strategy for change wholly depends on an 'outside' expert who utilises his/her skills and techniques to proffer alternate solutions to the conflict without major recourse to the prevailing techniques or opportunities in the target community.

Elicitive model, on the other hand, addresses conflict through a popular participatory process, thereby giving target communities' opportunity to utilise existing local resources to resolve their conflict or bring about sustainable peace and development. This fundamental difference has critical implications on the basic features of both approaches. Those basic features are summarized in the following table.



<b>PRESCRIPTIVE</b>	<b>ELICITIVE</b>
Peace building as capacity transfer	Peace building as discovery and creation
Resource: wholly the knowledge and model of the intervener or 'outside expert'	Resource: within-the target community
Peace building as content-oriented: Top-down approach and technique.	Peace building as process-oriented: Bottom Up approach. Participate in model creation
Empowerment as learning new ways and strategies for facing conflict.	Empowerment as validating and building from the context.
Intervener as expert, model, and facilitator.	Intervener as facilitator or catalyst
Culture as technique.	Culture as foundation.

**Step 2: Group Exercise**

*The trainer divides the participants into groups to discuss a case study on peacebuilding. Each group is to report back to plenary in a flip chart paper.*

*A team of Nigerian intellectuals and two Americans have been selected to spend three weeks in the Niger Delta funded by the United States Institute of Peace (USIP). The purpose of the visit is to assess the present circumstances and future prospects for peace and reconciliation in the Niger Delta.*

*The Terms of Reference requires the team to identify ten 'enabling conditions' for sustainable peace and development in the region. As a member of that team suggest the best peacebuilding approach to use in identifying these ten conditions. Also suggest what possible conditions this could be and how it relates to the approach selected.*

**Step 3: Questions, Comments and Answers:**

*The trainer leads the participants through a question and answer session that gives the participants opportunity for further deliberation and discussions on the topic.*

## **SESSION 4: PEACEBUILDING SPECTRUM**

### **Step 1: Mini Lecture:**

Peacebuilding entails a broad spectrum of systems and processes engaged at specific times under specific context with the goal of furthering the transformation of conflict and development within a target community. The application of each system is dependent of the level of systemic or structural dysfunction that leads to destabilising conflict in a given community. The major categories in this spectrum include preventive peacebuilding, peacekeeping, peacemaking, post conflict peacebuilding.

**Preventive Peacebuilding** could be defined as the totality of measures adopted to avert the escalation of conflict or the eruption of violent conflict, using a multi-tool approach encompassing conventional and non-conventional techniques. Conventional techniques include preventive diplomacy, early warning, mediation, facilitation etc. Non conventional techniques include community organising, cross-ethnic dialogues, brainstorm on possible intervention etc.

**Peacekeeping** is defined as the deployment of a neutral third party force with the consent of the belligerents. It can also be defined as the monitoring and enforcement of an agreement, using force as necessary. It facilitates the supervision and verification of agreement by conflicting parties and supervises confidence building activities. The functions/tasks associated with peacekeeping are centred on the protection of civilians; the provision of basic necessities; the rebuilding of social and political institutions; and the organising and monitoring of sections. Some of the approaches embarked within this level include military/civilian peacekeeping, fact finding, Retributive Justice (especially war crimes under the Geneva Convention), humanitarian aid, Demilitarised zone etc.

**Peacemaking** is intervention designed to end hostilities and bring about an agreement using diplomatic, political and military means as necessary. If conflicts have gone unresolved, it is not because techniques for peaceful settlement were unknown or inadequate. The fault lies first in the lack of political will of parties to seek solution to their differences and also lack of leverage at the disposal of a third party. Peacemaking strengthens platforms that provide greater unity among conflicting parties with opportunities for negotiation to settle disputes and if all the parties to a dispute so request, make recommendations to the parties for a pacific settlement of the dispute. Approaches engaged in peacemaking include confidence and trust building, negotiation, mediation, transitional justice, peace conferences, civilian peace monitoring, problem solving workshops, civilian fact finding mission, arms control agreements and arms proliferation control, military aid etc.

**Post Conflict Peacebuilding.** Peacemaking and peacekeeping operations, to be truly successful, must be followed by a comprehensive effort to identify and support structures

which will tend to consolidate peace and advance a sense of confidence and well being among the people. Through agreements ending civil strife, these may include disarming the previously warring parties and the restoration of order, the custody and possible destruction of weapons, repatriating refugees, advisory and training support for security personnel, monitoring elections, advancing efforts to protect human rights, reforming or strengthening governmental institutions and promoting formal and informal processes of political participation. The aftermath of a war, post conflict peacebuilding may take the form of concrete cooperative projects which link the previously conflicting parties in a mutually beneficial undertaking that not only contribute to economic and social development, but also enhance the confidence that is so fundamental to peace.

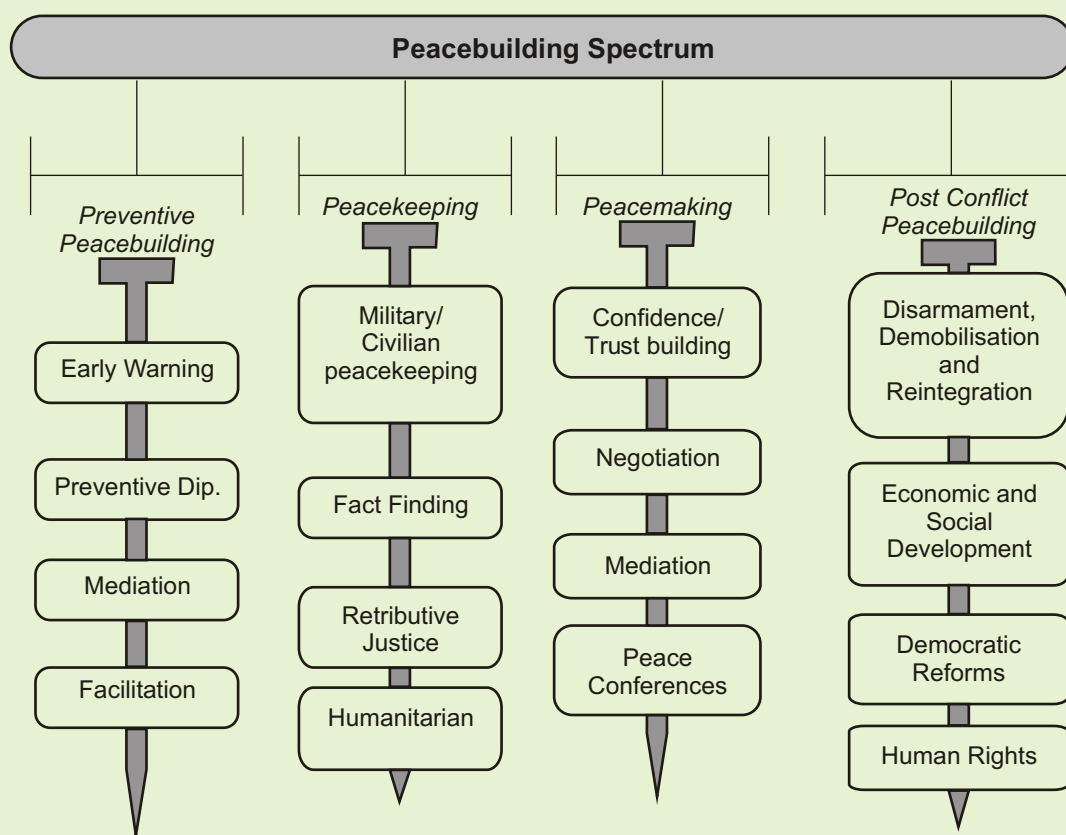


Fig 30: An illustration of the Peacebuilding Spectrum

### The Concept of 'Preventive' Peacebuilding

'Preventive' peacebuilding is a concept being popularised by the West Africa Network for Peacebuilding. The concept suggests that an effective peacebuilding requires a proactive approach to structures and systems that initiate or foster conflict in communities. When conflicts occur, it results in heavy material and human casualties. These destabilising impact often leaves the community traumatised and sometimes protracts any opportunity for cooperation and inclusive participation of conflicting parties to a rebuilding process. When preventive peacebuilding approaches are seen as a continuous action that needs to be sustained, it

strengthens platforms and 'culture' of conflict management that reduces vulnerability to violence and destruction. Thus preventive peacebuilding is cheaper and more efficient in addressing the problem of violence and wars.

**Step 2: Group Exercise:**

*The Trainer divides the participants into four groups. Each group will choose a community/State in Nigeria or a country in Africa as a case study. The community/State/Country will be in diverse stages of conflict to complement the various categories of peacebuilding. Each corresponding group is asked to work on a category of peacebuilding approach that will be most effective in mitigation of addressing the identified conflict and justify why the approach is the best alternative. A rapporteur is selected by the group to present it to plenary for interactive discussion.*

Pointers for the Trainer	
Preventive peacebuilding	Kaduna in Nigeria
Peacekeeping	Dafur in Sudan
Peacemaking	Niger Delta region of Nigeria
Post Conflict Peacebuilding	Plateau State of Nigeria

**Step 3: Debriefing/Evaluation/Feedback:**

Debriefing is recommended. The trainer would extract and emphasize the key and important areas of the whole exercise.

## **MODULE 5: GENDER, CONFLICT AND PEACEBUILDING**

### **BACKGROUND:**

Gender is a new dimension in Conflict Management and Peacebuilding and this module will examine the literature and practice of Conflict Management and Peacebuilding from a gender perspective. The practice of excluding women from decision-making processes especially in the public domain is well known in Nigeria as well as in other patriarchal societies especially in Africa. This practice is largely responsible for the absence of women at conflict resolution and peace building arenas. Recently the long standing practice has been challenged both at international and national level with women groups leading advocacy and campaign for their inclusion arguing that they are worst affected during conflict and at the post conflict stage. They therefore need to be part of the transformation and solution to conflict. This is in addition to the fact that women have a special perspective to contribute to the process. While some measures of achievement have been attained, it cannot be said to be commensurate with the efforts.

One obvious obstacle is the reluctance of men to allow women the space to be actively involved due to many reasons among which are misconceptions around gender and the fear of men being relegated. Bringing in a gender perspective to Conflict and Peacebuilding gives a holistic approach to the discourse and practice of Conflict and Peacebuilding necessary to analyze conflict from a gender perspective because men and women are affected differently.

### **Objectives:**

Participants are expected to:

- Display a clear understanding of the basic concepts of gender, conflict and peace building
- Justify the roles of men and women in community conflict and peace building initiatives
- Identify and clarify misconceptions surrounding gender in their communities
- Comprehend Resolution 1325 and use it effectively as an advocacy tool for mainstreaming gender at all peacebuilding levels.
- Adopt right skill and approach in dealing with issues of gender in view of religious and cultural beliefs and practices
- Create a space for dialogue between women and men in Peace building efforts especially in dialogue, listening and understanding each other.
- To identify challenges facing the potential in building peace through women and men working in partnership.
- To develop trust and commitment of women and men to work together in addressing issues of Conflict and Peace building.

**Suggested Methodology:**

- Lecture
- Class and small group discussions
- Skits and Role plays
- Brainstorming
- Experience Sharing
- Use of flip chart and cards
- Questions & Answers

**Sessions:**

- Session 1: Understanding the concepts of Gender, Conflict and Peacebuilding
- Session 2: Gender Analysis of Conflict and Peace Building
- Session 3: Correcting misconceptions around gender
- Session 4: UN Resolution 1325 as advocacy tool for engendering peacebuilding
- Session 5: Approach to Gender Activism in view of Religion & Culture

## **SESSION 1: UNDERSTANDING THE CONCEPTS OF GENDER, CONFLICT AND PEACEBUILDING**

### **Step 1: Lecture:**

#### **What Is Gender?**

- Gender as a concept can be described as a social construct that denotes socially and culturally determined differences between men and women. Gender is not synonymous with sex or women. While sex refers to the actual biological differences between men and women, gender is the socially constructed roles, values, expectations and rights ascribed to women as distinct from men.
- Because women and men play different roles in society, they have different needs. Women's needs are both practical and strategic. While the practical needs have to do with the physical, the need for recognition and participation is one of women's strategic needs

#### **Characteristics of gender include the facts that gender is:**

Not inborn but learnt as we grow up in our particular societies through socialization, and society produces and reinforces gender roles by its expectations

- Different from society to society.
- Change over time dynamic
- Learned and therefore open to change.

#### **Effects of genderbased practices**

- Unequal access to opportunities given to females as against males.
- Society is deprived of vast potential resource for development of the disadvantaged gender

### **Step 2: Evaluation Exercise:**

*Participants are divided into mixed small groups of 4-6 participants and asked to define gender roles of men and women in their community and brainstorm on the possibility of men and women being able to cross the line of gender specific roles and its effect on the peace building in the family and community. They will also make a list of different ways men and women experience conflict and Identify/ discuss strategies on how men and women can work together to resolve conflict and also build sustainable peace.*

### **Step 3: Lecture:**

Gender discrimination is a major cause of conflict. The way men and women perceive the other gender determines the extent of participation in peacebuilding initiatives. The roles of men and women in society is changing fast with women getting more and more involved in previously male dominated fields with many being the families' bread winners. In the same way, women's role in

conflict is evolving. Women are no longer passive during and after conflict, but active participants. Conflict affect men and women differently and to different degrees. There is a need for men who occupy most leadership positions in society to appreciate the roles of women at the pre, during and post conflict stages and encourage women to become visibly active in decision making processes.

**Step 4: Evaluation Exercises:**

*The trainer asks the participants to go back to their groups and discuss what are the causes of conflict to men as different from women? Also how do they as distinct biological groups view and suffer during and after conflict. In addition, they are expected to identify roles that men and women play during conflict that they have experienced or read about.*

**Step 5: Lecture:**

**What Is Peacebuilding?**

Peacebuilding as previously defined involves a conscious and continuous breaking down of the walls of conflict and building in their place structures (blocks) of understanding, trust, harmony, justice, fairness, tolerance and unity.

Peacebuilding includes a set of values, skills and knowledge about how to create sustainable peace, which is preferable to conflict resolution; because it recognizes the inevitability of conflict but also that it can be transformed into advantage through the use of non violent approaches. Peacebuilding starts with a person, but should not end there as it should advance to collective action of a group and community or society as a whole.

**Step 6: Evaluation Exercise:**

*The trainer institutes a case study where women have resolved conflict using the non-violent method of conflict management. The participants are divided into male and female groups to reflect on the case study and determine how gender roles help or hinder the ability to build peace. Also they will share success stories and challenges experienced by men working with women in peacebuilding initiatives. They will do a SWOT analysis (Strengths, Weaknesses, Opportunities and Threats) in selected communities to determine how to improve the ability of men and women working together in building peace. Also identify and present the most effective strategies and resources for gender sensitive peacebuilding.*



## **SESSION 2: GENDER ANALYSIS OF CONFLICT AND PEACE BUILDING**

### **Step 1: Brainstorming:**

*The trainer asks the participants why gender in conflict and peacebuilding? It sets the background for a brainstorm session.*

### **Step 2: Lecture:**

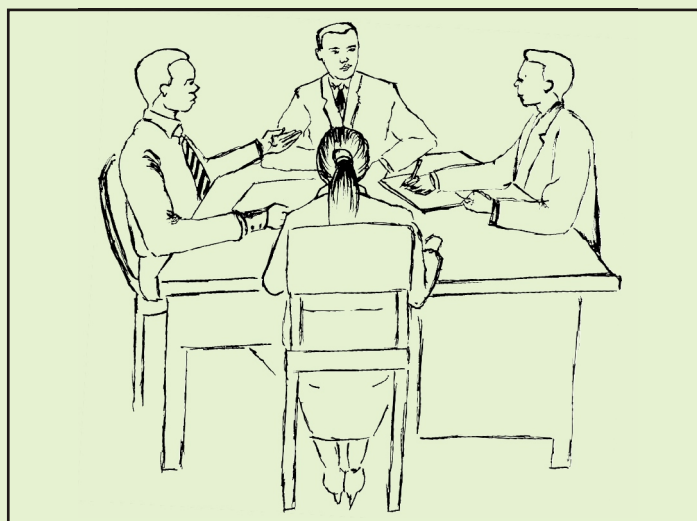
Gender Analysis could be defined as looking at the impact of Conflict and Peacebuilding on men and women. Due to society expectation such experiences could differ at the different stages of conflict. It is imperative to do a gender analysis to take into consideration all the conflicts experienced by both men and women. The ultimate benefit of a gender analysis is that intervention will be gender sensitive. Thus ensuring justice and fairness to everyone in the society.

Neither men nor women are immune to the effect of conflict except that their experiences are normally and usually different, hence the need to bring all on board in a meaningful way.

Only a gender analysis of conflict would ensure that the causes and effect of the conflict are understood from a women's and a men's perspective. Women's needs for instance are different from those of men so also is their views and understanding of peace. The ultimate benefit of a gender analysis of conflict is that interventions will be gender- sensitive, thus ensuring justice and fairness to everyone in society. For example Resolution 1820 fallout from 1325 is a United Nations Security council attempt at addressing sexual violence and rape in conflict.

### **Step 3: Evaluation Exercise:**

*The trainer presents a movie clip to the participants that portrays the involvement of men and women in peacebuilding. At the end of the clip, participants are encouraged to discuss strategies used and how men and women can effectively work together in building peace. In communities where men currently hold most leadership positions, how can they encourage (mainstream gender) or discourage women from participating in formal peacebuilding efforts.*



### **SESSION 3: CORRECTING MISCONCEPTIONS AROUND GENDER**

#### **Step 1: Lectures:**

The correct understanding of gender and its role in peace building and development in general is key to success because the gender roles played by the different gender determine to a large extent the possibility of their participation in constructive peace building even if it is only in having the time to do so.

#### **Step 2: Interactive Discussion:**

*Trainer asks the participants to discuss in pairs the statements below and determine if it is correct or incorrect, then in plenary under the guidance of the trainer, to fully share observations and further discussions on the issue. The essence is to challenge common stereotypes, generalizations and misconceptions of men and women.*

**KEY QUESTIONS:**

1. Men are the greatest obstacles to the inclusion of gender issues into peace building processes
2. Girls and women should be quiet in public; the men can do the talking.
3. Men feel threatened by gender because it seeks to make women act like their equals.
4. Men are generally aggressive towards women.
5. Men are eager to work with women in creating peaceful communities.
6. Women's confrontational behaviour to men, cause the opposition to their involvement in the public domain
7. Women work more cooperatively among themselves than with other women
8. Men are naturally violent.
9. Women are manipulators because men are cheats
10. Being a woman means being able to live in peace with all.
11. Women are natural peacemakers, nurturers and Compassionate.
12. The different ways men and women view each other and communicate naturally lead to Conflict
13. Boys are more valuable than girls.

**Step 3: Debriefing:**

*The trainer debriefs participants based on the outcome of the exercise.*

**Step 4: Evaluation Exercise:**

*The trainer pairs the participants to share a conflict they have had with the opposite sex, and how it was resolved. Also they should reflect on samples of successful and unsuccessful outcomes and identify reasons.*

## **SESSION 4: UNITED NATIONS RESOLUTION 1325 AS AN ADVOCACY TOOL FOR GENDER IN PEACEBUILDING**

### **Step 1: Preparation:**

*The trainer shares copies of the convention, which was adopted 31 October 2000. It is advisable that it is translated where possible in local languages. The participants are sensitised on why the United Nations Security Council Resolution 1325 is an important tool for engendering peace.*

### **Step 2: Lecture:**

The UNSCR 1325 Calls for

- 1) Increased representation of women at all decision making levels in conflict prevention, management and resolution
- 2) Attention to the specific protection of needs of women in conflict, including refugees
- 3) Increased support for women peace builders
- 4) No impunity for war crimes against women, including gender based violence
- 5) Gender perspective in UN peacekeeping operations and post conflict processes
- 6) Gender perspective in UN Reporting and security Missions.

### **Step 3: Evaluation Exercise:**

*At the end of discussing the 17 articles of the Convention, participants will come up with a list of definite strategies to adopt in using it as an advocacy tool first as individuals and then as groups. They are encouraged individually to identify the key article and represent it in drawing in a flipchart.*

### **Step 4: Role Play:**

*The trainer calls out volunteers from the participants for a role play on an advocacy visit scene to the Legislators to convince them of the need to domesticate 1325 and enforce implementation by government.*

## **SESSION 5: APPROACH TO GENDER ACTIVISM IN VIEW OF RELIGION AND CULTURE**

### **Step 1: Lectures:**

Gender Activism, which is the art of passionately promoting and protecting gender equality, is seen as alien to and against religion and culture. This calls for caution in advocacy and lobbying for the inclusion of women in peace building initiatives. Traditionally women have always been in the background and not in the public domain. Transforming this and advocating for engendering peace processes demand advocates to constantly keep in view that we are dealing with religious and traditional believers.

Being very conversant with religious injunctions and traditional practices would keep advocates out of the danger of going against them and subsequently not getting the necessary support to institutionalize gender in Peace building. Skills of tolerance can be developed by helping adherence of the different religions to identify common grounds as uniting factors while de-emphasizing areas of differences.

Religious and Cultural differences need to be respected if gender differences are also to be respected.

**Step 2: Brainstorm Exercise:**

*Using their knowledge of Christianity and Islam, participants should cite verses that enjoins all to leave in peace and cultural beliefs on peace. They will identify what the Bible and Quran say about women and men and specific characters that promote harmonious living. (Common grounds). They will brainstorm on effective ways to advocate to religious and traditional leaders on the importance of engendering peace building. Another pointer for them is to examine the role men & women play in ethnic/religious conflict as well as the impact of religion on men and women's roles in communities and reflect on how those roles can be constructive in building peace and resolving conflict.*

**MODULE 6: RELIGION, CONFLICT AND PEACE BUILDING**

**Introduction:**

Religion, if properly understood and practiced, can be a vital tool in conflict prevention, resolution and peacebuilding. However, when religion is misunderstood, misinterpreted and or misrepresented, it can be a source of violent conflict and destructions; hence the need to examine the relationship between religion, conflict and peacebuilding.

**Specific Objectives:**

The participants will:

Understand the vital role their religion (Christianity, Islam, etc) can play in conflict prevention, resolution and peacebuilding.

See the similarities between Islam and Christianity in terms of fighting injustices, crimes, tyranny, oppression, violence, human rights violations, rumour-mongering, stereotyping, prejudices, etc.

Appreciate how religion could easily be used to address religious intolerance, bloodshed in the name of religion, misconception, fanaticism and extremism. However, they would also see how religion can at the same time, easily be used to fuel conflict.

Learn the contributions of women in peacebuilding from the religious perspectives.

**Suggested Methodologies:**

- An intra-religious session
- Ice-breaking (an intra and inter-religious session).
- Presentation.
- Questions and comments
- Group work from what the topic may generate
- Reports
- Evaluation
- Debriefing

**INTRA-RELIGIOUS SESSION:**

This session is very vital, in which the trainer uses the available resources at his or her disposal, to prepare the minds of the participants, to positively and willingly agree to interact with other religious group for fruitful results. This session can be for a day or two, or even for some hours, as the case may be.

**ICE-BREAKING:**

In this session, the facilitator will open the session with self-introduction in a brief and systematic way, thereby leading the participants, each to introduce him or herself in the same manner. Thereafter, the facilitator would extract the expectations, the fears and concerns of the participants, followed by setting up of some group culture or ground rules, to govern the proceeding in orderliness.

**PRESENTATION:**

The facilitator presents and facilitates the topic, on a flip chart paper, overhead projector or any other means. It is recommended that the facilitation should be eliciting in nature and not lecturing or teaching. However, as training workshop is faith-based, the facilitator must try his or her best to guide the interaction to the objectives of the training, because the objectives should not whatsoever be compromised or watered.

**QUESTIONS AND COMMENTS**

The session here is for the facilitator to allow questions and comments by the participants. This session can serve as a means of evaluation and receiving feedback and that may lead to the next session for more feedback evaluation.

**GROUP WORK**

Here, it is up to the facilitator, if time may allow and if there is the need for a group work for more feedback and evaluation then there should be.

## **REPORTS**

In this session, representatives of various groups would report the excerpts of what they agree to share with the main house. This exercise would be augmented by a debriefing to each report presented by the facilitator. And the facilitator should remember that the debriefing by him/her is paramount here is paramount here!

## **EVALUATION**

In this session an evaluation forms or any other means of evaluation should be given to the participants even if it would be in forms of questions by the facilitator, to be jotting the feedback down in a jotter or tape recorder or video machine etc.

## **DEBRIEFING**

General and short debriefing by the facilitator is strongly recommended here. The facilitator would extract and emphasize the key lessons and important areas of the whole exercise.

### **Sessions:**

Session 1: Perceptions and Understanding of Religion

Session 2: Common Ground in Christianity and Islam

Session 3: The Need for Interfaith Dialogue

Session 4: Women, Religion and Peacebuilding

## **SESSION 1: PERCEPTION AND UNDERSTANDING OF RELIGION**

### **Step1: Brainstorming:**

*The Facilitator extracts the meaning of religion from the participants, their perception and misconception. After that, the facilitator shares other theoretical and or practical meaning of religion, especially on what perception is and its negative implications.*

### **Step 2: Mini Lecture:**

The perceptions we have of our faith's-behavior and reaction to issues have been the room for misconceptions and misinterpretations in our inter-religious relations. These misconceptions, resulting from erroneous perceptions, have changed our relationship from happiness to unhappiness and from joy to sadness. Instead of unity in diversity, we witness discord. Instead of peaceful co-existence, we witness disharmony. Instead of tranquility, we witness conflict, violence and tribulation. Alas, instead of building a community devoid of dichotomy, we have participated in fanning the embers of discord and religious apartheid. In fact, many nations and empires have participated, consciously or unconsciously, in their own destruction as a result of the erroneous perceptions of each side.

“Perception” has been defined as: “A process by which we become aware of changes through the senses of sight and mind”. Etc. Therefore, perception simply means the ability of someone using his senses to become conscious of things.

Erroneous perceptions affecting Christian-Muslim relationships have been a source of commotion and tears. They have breed assumptions, stereotypes, and suspicions. As long as we insist on passing judgment on others by the verdict of our perceptions and refuse them opportunity to explain themselves to us who and what they are, we are creating room for conflict in our inter-personal and inter-religious relationships

**Note:** *The main aim of this module is to guide the participants to understand that, religion is not meant to cause disharmony, hatred, violence and destructions between people. It is not supposed to be a source of discrimination between people on social, economic, political or educational status and also not a source of discrimination or victimization between men and women. There are many Qura'nic or Islamic, biblical or Christian literatures that the facilitator may make use of. .*

### **Step 3: Brainstorming:**

*The participants are asked to suggest life examples where religious differences have resulted in conflict.*



## SESSION 2: COMMON GROUND IN CHRISTIANITY AND ISLAM

### Step 1: Group Exercise:

The facilitator can open the session with a group exercise, by dividing the participants into a group of Christians and Moslems, in which each of the group brings out five or seven things the group fancies, admires or appreciates in the other religion. This will be the entry point to issues of similarities and common ground between the two. After reporting by the group representatives and debriefing by the facilitator, s/he will then show them glaringly, things they have in common and debunk the misconception, mindset, prejudices, and stereotypes that show as if there is nothing good in others religion or culture. In this session the participants will understand that what joins us or similarities are much greater in number than the dissimilarities between the two religions.

### Examples of Our Common Ground:

<u>CHRISTIANITY</u>	<u>ISLAM</u>
<p><b>1. PROMOTING CULTURE OF PEACE</b></p> <p>“Blessed are the peace makers for they shall be called the children of God” Mathew 5:9</p> <p><i>“Let us pursue the things which make for peace and the building up of one another” Romans 14:19.</i></p> <p><b>Bible Principles:</b></p> <p style="padding-left: 40px;"><i>The passage of Matthew 18:15-17 gives us clear directions on the procedure on conflict resolution and church discipline.</i></p> <p style="padding-left: 40px;"><i>Always remember that the motivation behind every conflict resolution and discipline is redemption and restoration. (Gal. 6:1)</i></p> <p style="padding-left: 40px;"><i>When dealing with reproof, one should avoid harshness or condemnation, and allow the preeminence of the spirit of Christ to prevail. (2 Tim. 2:24-26)</i></p> <p style="padding-left: 40px;"><i>There will always be the extending of forgiveness up to "seventy times seven."</i> (Matt. 18:21-22)</p> <p><b>2. FORGIVENESS</b></p> <p><i>“Let all bitterness and wrath and anger and clamour and slander be put away from you, with all malice, and be kind to one another, tender-hearted, FORGIVING one another, As God in Christ forgave you” Ephesians 4:31-32</i></p>	<p><b>PROMOTING CULTURE OF PEACE</b></p> <p>“The servants of most compassionate are those who walk on the land with humility and when the ignorant address them (with mischief) they say (we are for) peace!” Qur’an 25:63</p> <p><i>“And if they (enemy) incline to peace, then incline to it (also) and rely upon Allah. Indeed, it is He who is the hearing, the knowing” Qur’an: 8:61</i></p> <p><b>FORGIVENESS</b></p> <p>In describing the qualities of believers, the Qur’an says:</p> <p><i>“Those who avoid the greater sins and indecencies, and when they are angry, even then forgive.” Qur’an 42:37</i></p>

### 3. RECONCILIATION

*"Peace is brought about through reconciliation, so all the challenges is for believers to live in peace by being like minded" II Cor. 13:11.*

"If your brother sins against you, go and show him his fault, just between the two of you."  
Matt. 18:15a

#### Reconciliation Process:

First, it calls for an open fellowship where two persons can honestly talk to one another about differences, shortcomings, and sins. Until we start talking, we cannot reconcile. Productive communication is necessary.

Allow each party to express freely his or her feelings towards the issues.

Gather information and to learn from one another. This can be achieved through attentive listening. Ask relevant questions as and when necessary (for information and clarification only.)

Learn and understand the person's situation and difficulties.

Work towards a "win-win" situation where both parties arrived at an amicable solution.

Take the matter to the Father in prayer.

If a valid concern persists (not borne solely out of emotional reaction), face the person gently and seek for third party mediation.

#### Cautionary notes:

- Prevent defense mechanisms.
- Avoid any attempt to justify one actions.
- Learn to listen - summarize to the person what he or she has said.
- Reprove should be private.
- Listen to reproof. It is good for our character, an aid in our development, and a bridge-builder in our church's web of relationships.
- It is not the time to gossip. It brings injury to the other person.

*"And let them pardon and overlook, would you not like that Allah should forgive you? And Allah is forgiving and merciful" Qur'an 24:22*

#### RECONCILIATION

*"If one exhorts to a deed of charity or goodness or reconciliation between people; to him who does this, seeking the good pleasure of Allah, then we are going to give them great reward" Qur'an 4:14*

- Ask for forgiveness and also to release forgiveness if necessary.

#### 4. TOLERANCE

*"Forbearing one another and forgiving one another, if any man Has a quarrel against any: even as Christ forgives you, so also do you" Col.3: 13*

*"But to the rest speak I, not the Lord: if any brother has a wife that believes not, and she be pleased to dwell with him, let him not put her away, and the woman who has a husband that believes not, and if he be pleased to dwell with her, let her not leave him" I Cor. 7:12-13.*

*"Then Simon Peter having a sword drew it, and struck the high priest's servant and cut off his right ear. The servant's name was Malchus. Then Jesus said unto Peter, put up your sword into the sheath. The cup which my father has given me shall I not drink it? John 18:10-11.*

If someone has wronged you, either at home or in a work situation, bring the matter to God. "Trust in the LORD and do good. Then you will live safely in the land and prosper. Take delight in the LORD, and he will give you your heart's desires" (Psalm 37:3-4)

"Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord" (Romans 12:17-19, NIV) The world would be a better place to live in if people would live by these injunctions.

#### 5. COOPERATION

Christians must respond to any problem, first of all, as Christians.

Litigation is not the preferred way to resolve disputes.

The Christian knows that love can heal where law can only restrict unless it is enlivened by true regard for each other's welfare.

We firmly believe Christians should use their best efforts to promote methods of resolving disputes according to Biblical principles and church discipline that do not require litigation.

The Church should cultivate among our members a new sense of mutual dependence and trust,

#### TOLERANCE

*"And insult not that which they (idol worshippers) worship besides Allah lest they insult Allah (in return) out of hatred and ignorance" Qur'an 6:108*

*"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah, and then deliver him to his place of safety. That is because they are people who do not know" Qur'an 9:6*

*"And had your Lord willed, those on earth would have believed (and become Muslims), -all of them entirely. Then, (O Muhammad), would you compel the people in order that they become believers? Qur'an: 10:99*

#### COOPERATION

*"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty" Qur'an 5:2*

*"I really have participated (in) a league at the residence of Abdullahi the son of Jad'aan; I loved it more than to own the red camels, (the most costly camels then), if I would have been invited to its kind after the advent of Islam, I would have honoured (the invitation)"*

The Hadith (Prophetic saying or tradition), is related by Ahmad: Vol. I, pages 190-193 and Al-haakim in Al-mustadrak; Vol. II pages 219 220.

responsibility and accountability grounded in the grace of Jesus Christ to help mediate disagreements between believers.

We urge members of the Church to find alternatives to litigation, such as mediation, counseling, or some other settlement process.

*Conflict resolution is more than a bleak necessity.*  
By Wong Kim Kong

*(Consultation on Conflict Resolution July 19 2003)*

*"Come now and let us reason together, says the Lord" Isaiah 1:18*

*"That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it" I Cor. 12:25-26*

## 6. TRUTH AND SINCERITY

Sincerity of heart is the starting point of spiritual practice and ethical living.

*"For we cannot do anything against the truth but only for the truth" II Corinthians 13:8*

*"To the pure all things are pure, but to the corrupt and unbelieving nothing is pure; their very minds and consciences are corrupted." Titus 1.15*

*"Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favour, but with sincerity of heart and reverence for the Lord" Col 3:22 (The NIV study Bible)*

From all the deception that has gone on among Christians, it would seem that truth is not held in very much esteem. However, Christianity does not teach this kind of immoral behavior. The God of the Bible is also known as the God of Truth, who desires that all people convey truth to each other at all times. The Christian is to live a life that is established in truth - truth in speaking, in loving, and truth in all one does and thinks. Those who knowingly violate such ideals are in opposition to Christianity, and may not even be Christians. The Christian church is to be the "pillar of the truth."

*"Buy truth, and do not sell it, Get wisdom and instruction and understanding." (Proverbs 23:23)*

## 7. JUSTICE

If there is to be vengeance for human sin it is for God to mete out, for God is the only perfect judge.

## TRUTH AND SINCERITY

*"O you who believed! Fear Allah and be with those who are truthful" Qur'an 9:119*

*"And they were not commanded except to worship Allah, (being) sincere to Him in Religion, inclining to truth ---"Qur'an 98:5*

## JUSTICE

*Indeed Allah commands you to render trusts to whom they are due and when you judge between*

... To take revenge and demand pound for pound is to down a blind alley. No good ever came from it. It simply multiplies evil. It also presupposes that the one who takes revenge is morally superior to the one avenged.

**Why social justice is important to Christianity**

Unfortunately as Christianity becomes politicized with the religious right and the religious left, issues are lumped on to one side, discouraging the other side from supporting that cause. Just as many on the religious left have ignored the evils of abortion, too many on the right shy away from issues of social justice. While I will disagree with most liberals on how best to apply the principles of social justice, I believe as Christians we cannot ignore the plight of the poor and the oppressed. We are mandated in so many places in the Bible to care for those people, but I think it goes beyond simple what the Bible tells us to do (although clearly that is important). It goes to who we, as followers of Jesus, want to be known as.

In Isaiah 58, God is speaking to the empty faith of the Jewish people at the point. They were fasting, but while they were fasting they were being abusive to their servants and refusing to help the poor and hungry. God told them that their religious observances meant nothing to Him, if they were not followed up with the religious actions of serving others.

But what really struck me in this passage and what I believe Christians should strive to be in the area of social justice is what God says in verse 12:

*“Those from among you will rebuild the ancient ruins;*

*You will raise up the age-old foundations;  
And you will be called the repairer of the breach,*

*The restorer of the streets in which to dwell.”*

*“Do not pervert justice, or show partiality - - - follow justice and justice alone, so that you may live and possess the land the Lord your God as giving you”*  
Deut. 16:19-20 (the NIV Study Bible)

*“And learn to do right, see that justice is done help those who are oppressed, give orphans, and defend widows.”* Isaiah 1:17 (Good News Bible):

*people to judge with justice. Excellent is that which Allah instructs you. Indeed Allah is ever hearing and seeing”* Qur'an 4:58.

*“O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to piety”* Qur'an 5:8

*“And give full measure and weight in justice. We do not charge the soul except (with that within) its capacity. And when you speak (i.e. testify), be just, even if (it concerns) a near relative”* Qur'an 6:152

### SESSION 3: THE NEED FOR INTERFAITH DIALOGUE:

#### Step 1: Brainstorming:

*In this session the facilitator would try to extract from the participants why there should be interfaith dialogue at all?*

*The aim in the long run is to show how necessary the need is for interfaith dialogue. We need interfaith dialogue to promote peace, Security and peaceful coexistence in the world.*

The following text can be used as an example of entry point, after which discussion and comments be generated among the participants on the topic.

The facilitator would then answer questions and summarize the topic.

The text though on Muslim-Christian relation, can also be used as an example to include other religions or traditions. As demanded by a given situation.

Different people, each according to their viewpoint, have defined religion differently, but all resulting to a positive technical meaning; so also the definition of peace. However, from the Islamic viewpoint, religion is defined as:

**“That which is ordained by Allah through His prophet  
and or His chosen messenger, containing do's and don'ts”  
(Hayaatul Islam)**

And peace is defined as:

**“ Freedom from fear and all that can be proved  
to be mischief, anxiety and hunger ”  
(Lisaaunul Arab)**

**Johan Galtung** (a renown conflict transformation practitioner) defines Peace as Follows:

**“Peace is the framework within which  
conflict unfolds non-violently and creatively”  
(Peace Journalism BBC)**

A short note to remember before and after presenting this paper is that:

***Islam is basically a religion of peace, compassion and justice.  
There are enough verses in the Qur'an to prove this.  
Violence is only allowed for self-defense, and never for aggression.  
Moreover, it is INCIDENTAL and not IDEOLOGICAL. Yes In principle it is peace  
and it is a duty for all Muslims to promote and establish peace.***

The most important point to be pointed out here is that, there will never be meaningful security without peace, and with this in mind we can say that practical peace is the gateway to security of



any kind. A Muslim or a Christian can easily believe me if I quote Matthew 5:9 where it is written clearly that:

**“Blessed are the peacemakers:  
for they shall be called the children of God.”  
Matthew 5:9 (KJV)**

The Holy Bible did not say; **blessed are the security makers**, why? Yes, because common sense knows that when there is peace there must be security, thus the two words are interwoven practically. We say practical peace because to pronounce peace is one thing and to practice it is another. Later on, my distinguished audience will understand what I mean by this. Again, when you come to the Glorious Qur'an, you will find where it is stated clearly that:

**“And the slaves of the Most Beneficent (Allah)  
are those who walk on the earth in humility,  
and when the foolish address them (with bad words) they say:  
Peace (on you)!”  
Qur'an 25:63  
(Islamic University, Medina al Munawwara)**

Here the Qur'an also did not say; **and when the foolish address them with bad words, the say security**, why? Yes, because peace is the doorway to security of any kind.

Interfaith dialogue begins when people meet each other. Unfortunately, this is not a blindingly obvious truism. Sadly, very many people believe themselves to be experts on other people's faith and spirituality solely on the basis of having read a newspaper article about them. But dialogue does not begin when the Holy Bible meets the Glorious Qur'an; Interfaith Dialogue takes place only when an actual Christian meets face to face with an actual Muslim. Dialogue is about people not systems, and it takes place between persons not books. And it must be a real meeting between individual men and women, without stereotypical prejudices and premature pigeonholing, for other people will forever remain opaque to us if we are determined to classify them and to label them. Interfaith Dialogue signifies between one open-hearted person and another. Such dialogue can happen at any time: between two neighbors, families and faith groups.

Secondly, it is about building up trust in the other person and learning to tell the truth about another religious tradition. Chiefly this is achieved through listening.

But such ideas and conceptions cannot be a matter of mere assertion from some expert or other if people are fundamentally to change their minds and hearts and get rid of their prejudices. Only personal encounter in some depth enables us to hold more generous and honest convictions about other religious paths and ways. Only personal knowledge can enable us to speak the whole truth and nothing other than the truth about their followers.

It enables us to work together for the proximate goal of a better human community. To be sure, in our meeting with other people and learning more about our religious ways we will discover profound differences as well as common ground. (Interfaith dialogue is not about saying that all religions are the same, though some people have thought so). These differences often turn on the ultimate nature and destiny of the self, the soul, the human spirit.

***“Though I give my body to be burned, and have not love, it profits me nothing.”***

(1 Corinthians, 13.3).

### **Step 2: Mini Lecture**

#### **The Conundrum:**

Now the **CONUNDRUM** of **peace plus peace!** Practical peace as mentioned earlier on is a value shared by all major religions. For instance Muslims believe that Islam means peace and submission to the will of Allah. As stated from preceding Qura'nic verse, that when good Muslims face a challenge from an ignorant or uninformed, they are expected to say peace and not otherwise.

Again Christians say that the summary of Christianity is peace with God and other human beings, in addition to loving others even if they are enemies. This is clearly written in the Bible, in more than one place, and following is but one among many:

**“You have heard that it was said,  
love your neighbor and hate your enemy,  
but I tell you love your enemies and pray for those who persecute you,  
that you may be sons of your Father.....”**

**Matthew 5:43-48 (NIV)**

**“Finally, all of you, love in harmony with one another, be sympathetic,  
love as brothers, be compassionate, and humble.**

**Do not repay evil with evil or insult with insult, but with blessing,  
because to this you were called, so that you may inherit a blessing”.**

**I Peter 3:8-9 (NIV)**

If the Muslims and Christians will abide by what they pronounce on the literal and technical meaning of **PEACE** and **LOVE** how can there be all these uprisings between them, especially in the North? Because, the relationship here in the South, especially Southwest, is very enviable, very much worthy of emulation. However, the **CONUNDRUM** between **Muslims** and **Christians** here is that, **peace plus peace** or **peace plus love** is supposed to be equaled to **TRANQUILITY**, but not **destructions** as we witness in many or some places in the North and else where. This is what I mean by the phrase **“PRACTICAL PEACE”** that until that day, when Christians and



Muslims can put those words: **PEACE** and **LOVE** into action, there can never be **PEACE, LOVE** and consequently **SECURITY** between them! If you read the following Biblical and Quranic verses you will believe me that we are mostly people with faith without work, and the two must go together for practical peace.

**“But someone will say, “you have faith; I have deeds.”  
Show me your faith without deeds and I will show you my faith by what I do.  
You believe that there is one God.  
Good! Even the demons believe that and shudder.  
You foolish man, do you want evidence that faith without deeds is useless”?  
James 2:18-20 (NIV)**

The Qur'an also states:

**In the name of Allah, the Most Beneficent, the most Merciful.**

1. **“By the time,**
  2. **Verily! Man is in (a state of) loss.**
  3. **Except those who believe, and do good deeds, and recommend (exhort) one another to truth and recommend one another to patience”.**
- Qur'an 103:1-3 (Islamic University, Medina al Munawwara)**

The previous verses from the Bible and the Qur'an show that a mere belief or faith **without Practice** is almost useless. And again there are many more similar verses from the Qur'an and the Bible, showing that faith without deed is closer to death.

Yes, **PRACTICAL PEACE** my brothers and sisters; **PRACTICAL PEACE** please!

There is no doubt that religion is, and must be a tool for progress and peaceful co-existence between people. Though, and unfortunately, some religious leaders and scholars, exploit religion and or manipulate the minds of their audience, under the power of mind control, to cause disharmony between them and the adherents of other religions, in order to achieve their selfish ends, contrary to the real teachings of the religion. Islam for instance, teaches its adherents to be at peace, first with their creator, by obeying His injunctions, and simultaneously to be peaceful with fellow human beings, by being just, fair and helpful to them and even to the animals, by treating them mercifully.

However, some Muslims remain heedless to these noble teachings. For example, the prophet Muhammad (PBUH) in one of his traditions says: “ **The best of mankind is he who brings benefits to people.** ” (Prophetic Hadith)

And note that the Prophet here says “**people**”, and this means **Muslims** and **non-Muslims** alike!

So easily, it can be said that the essence of religion is first to promote good relationship between man and God, and then between man and his fellow human beings including animals and plants as said earlier, and this is repeated intentionally for importance it has in the subject.

Being peaceful and peace loving practically by a Muslim can only be achieved through total submission and obedience to the laws of Allah, both spiritually and what the scientists call the law of nature or cosmic laws, as both laws are from the same source that is God Almighty. Therefore, if we follow the teachings of our religion, we shall undoubtedly, live in peace with people of other religions.

Islam as a religion and a way of life regulates and or guides the relationship between man and his creator, as well as his fellow human beings. Man is the vicegerent of Allah on earth. Hence, he is supposed to be good to his fellow human beings and promote righteousness in human life. Failure to do that, man will lead a corrupt and miserable life of disharmony, conflict and bloodshed. Unlike the angels however, man has different outlook, personality and the tendency to commit excesses. Yes, man is fallible, jealous, and can be wicked at times. Thus, the religion of God is here to check and regulate the excesses of the negative attitudes of human beings.

Islam contains important tools and mechanism for peace and conflict resolution. These tools are contained in many chapters and verses of the Noble Qur'an which, when put in to practice, will lead to peaceful-coexistence, as demonstrated by the prophet in his relationship with people of other religions. Islam prohibits abusing and or insulting what other people worship, even if it is idol. Allah says:

**“And insult not those whom they (disbelievers) worship besides Allah lest they insult Allah wrongfully without knowledge”. Qur'an: 6:108. (Islamic University, Medina al Munawwara)**

And again Islam prohibits compelling people to embrace it, as Allah says:

**“There is no compulsion and coercion in regard to religion. The right thing has been made distinct from the wrong thing”. Qur'an: 2:256. (Islamic University, Medina al Munawwara)**

In this regard Allah (SWT) has also said categorically to prophet Muhammad (PBUH):

**“And had your Lord so willed, those on the earth would have believed all of them, together. So, will you (Muhammad) then compel mankind until they become believers (Muslims)?”**

**Qur'an 10:99**

**(Islamic University, Medina al Munawwara)**

And as pagans and their idols are not allowed to be ill treated, Allah also asked us to give them protection when the need arises: Allah (SWT) says:

**“And if anyone of the pagans seek your protection,  
then grant him protection, so that he may hear the  
Word of Allah, and then escort him to Where  
he can be secure, that is because they are  
Men who know not”.**

**Qur'an 9:6**

**(Islamic University, Medina al Munawwara)**

This is the command of the Lord on the relationship between Muslims and idol worshippers, who are called pagans or heathens or idolaters or polytheists by the Qur'an; and pagan means “ARNE” plural “ARNA” (in Hausa language). However, when the Qur'an comes to the Christians, it gives another wonderful scenario as follows:

**“Verily, you will find the strongest among men in ENMITY to the believers, the Jews and the Idolaters, and you will find nearest in LOVE to the believers are those who say: “We are Christians,” That is because amongst them are priests and monks, and they are not arrogant”**

**Qur'an 5:82**

**(Islamic University, Medina al Munawwara)**

The most important and most wonderful thing to note here is that, when Allah has spoken on the relationship between Muslims and other people of other faiths He mentioned the word ENMITY, but when He came to the Christians, the word ENMITY disappeared, and substituted with LOVE, and it was not a mistake by the Almighty, the All-knowing; because at least He can say: “...and you will find WEAKEST or MILDEST or LESS in ENMITY to the believers are those who say: “we are **Christians**”.

If an enmity is shown to you, then out of humane nature you may feel the ego of avenging; however, Allah commands Muslims not to pay back evil with evil, as quoted below:

**“And not equal are the good deed and the bad. Repel (evil) by that (deed) which is best; and thereupon the one who between you and him is enmity (will become) as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion (of good with Allah). And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing the Knowing.” Qur'an 41:34-36 (Islamic University, Medina al Munawwara)**

Also to console the prophet (PBUH) on what the perceived enemies do to him and to the Muslims, Allah says:

**“Repel, by (means of) what is best, (their) evil.  
We are most Knowing of what they describe”**

**Qur'an 23:96**

**(Islamic University, Medina al Munawwara)**

Allah also permits us to eat the food of people of the book (Jews and Christians) including the meat of the cattle and birds **THEY SLAUGHTER FOR THEMSELVES!**

Allah says:

**“..... the food of those who were given the scripture before you is permitted to you and your food is permitted to them. And lawful to you in marriage are chaste women from among the believers and chaste women from among those who were given the scripture before you...”**

**Qur'an 5:6**

**(Islamic University, Medina al Munawwara)**

And back to other religions, whether Paganism, Hinduism, Buddhism, or whatever; Allah has this to say:

**“And Allah does not forbid you with regard to those who do not fight you on account of your religion nor drive you out of your homes, to treat them with goodness and to be just to them; truly Allah loves those who are just (in their dealings).” Qur'an 60:8**

**(Islamic University, Medina al Munawwara)**

Again Allah reminds us of the fallible nature of human beings, thus we do not have to hate those who hate us; because Allah can change the situation: as you can see in the following Qura'nic verse, where Allah (SWT) says:

**“It may be that Allah will bring about affection between you and those who are your enemies from among them. And Allah is all-powerful, and Allah is Forgiving, Merciful”**

**Qur'an 60:7 (Islamic University, Medina al Munawwara)**

These and similar verses in the Glorious Qur'an are that which (the Muslims) should take as a guide on the Muslim and non-Muslim relationship in this contemporary world. We need to hammer and join hands on lots that join us i.e. the similarities in our religious teachings, in order to move the world forward. **However, this does not mean that we should stop inviting one another to join and embrace the religions of each other, not at all!**

For example, inviting people to join Islam is a noble duty on me as a Muslim; however, it should be and MUST be with WISDOM and GOOD PREACHING, and not by FORCE or VIOLENCE. Allah says:

**“Invite (people) to the Way of your Lord (Islam) with Wisdom and Good Preaching, and DIALOGUE with them with that (remark) which is best”**

**Qur'an: 16:125**

And I think other religions also enjoin their followers to preach the good news they have to the world, and this means that Islam should not be seen as selfish or unique, by commanding the adherents to propagate and preach Islam to others who are not Muslims.

So please let us understand each other, and the religions of one another better, away from blind sentiments, stereotypes, mindsets and misconceptions, Yes please! Let us accommodate and or tolerate one another, so we can live in peace, mutual understanding and meaningful respect to move our country and the world forward.

And finally, we the faithfuls need to understand that **Peace Is Divine**, we must **preach** and **Practice** it, so that Nigeria and the world will be a better place for all and sundry.

### **Christianity Response:**

There is no way to peace along the way of safety. For peace must be dared, it is itself the great venture, and can never be safe. Peace is the opposite of security. To demand guarantees is to mistrust, and this mistrust in turn brings forth war. To look for guarantees is to want to protect oneself. Peace means giving oneself completely to God's commandment, wanting no security, but in faith and obedience laying the destiny of the nations in the hand of Almighty God, not trying to direct it for selfish purposes. Battles are won, not with weapons, but with God. They are won when the way leads to the cross.

### **Step 3: Role Play:**

*The trainer divides participants into groups to discuss selected scenarios on various levels of tolerance and approach between participants with different religions.*

### **Step 4: Questions, Comments and Answers**

*The trainer encourages participants to ask questions and make comments concerning the topic for deeper understanding*

## **SESSION 4: WOMEN RELIGION AND PEACEBUILDING**

### **OBJECTIVES:**

1. At the end of the session, participants will have:
2. Better understanding of the role of women in ethnic conflicts
3. Been provided with an insight into the role of women in religions in Africa;
4. Knowledge of the impact of religion on women's roles in Africa;
5. Knowledge of how women can be constructive in religious conflicts

### **METHODOLOGIES:**

6. Trainer's note
7. Open discussion
8. Group exercise
9. Drama
10. Mini lecture
11. Brainstorm
12. Role play

### **TRAINER'S NOTE:**

Begin session by stating that religion is a very sensitive issue, and that the session does not aim to alter people's religious beliefs but to open the discourse on how women can be religious and still be relevant in society, particularly in the area of conflicts and especially in religious conflicts. Conduct brainstorming and question and answer session. Then conduct drama sketch before mini lecture.

### **INTRODUCTION:**

Brainstorm:

What does religion mean to you?

What religious practices would you say are specifically for women?

How can religion become an ally for women in peacebuilding?

### **OPEN DISCUSSION:**

What are the religious stereotypes attached to women?

How do these stereotypes affect the roles women play in peacebuilding?

Does religion oppress or liberate women in African societies?

Trainer DIVIDE group into:

1. Christians
2. Muslims
3. Traditional African religion (where applicable)

Ask each group to give instances in their religion where women played prominent roles in conflicts and the impact these roles had on the conflict

Representatives of each group reports to the larger group at a plenary session. This is followed by comments, questions and answer by the large group.

The key question is if women have held prominent visible roles in religious myths and stories, how come religion today is used as a reason for women to be kept out of the limelight?

### **WOMEN AND RELIGION:**

The dictionary defines “religion” as a belief in one or more gods or a particular system of belief in God or gods. Religion is an integral part of African societies. Traditional African religion has existed for centuries and with the introduction of Islam and Christianity to Africa, the 3 religions are practiced side by side.

African traditional religion over this period has influenced the practice of more modern day religions.

The session will examine the role women play in religion and the role they play in religious conflicts.

### **OBJECTIVES:**

To provide insight into the role of women in religion in West Africa

To examine the impact of religion on women's roles in West Africa

To examine how women can be constructive in religious conflicts

### **Step 1: Group Exercise:**

*The trainer divides the participants into groups to answer the following questions:*

- *What does religion mean to you?*
- *What religious practices would you say are specifically for women?*
- *How can religion become an ally for women in peacebuilding?*
- *What are the religious stereotypes attached to women?*
- *How do these stereotypes affect the roles women play in peacebuilding?*
- *Does religion oppress or liberate women?*

### **Step 2: Lecture:**

Religious conflicts are the most intense types of conflicts as they deal with the value system of people for which they are ready to die. Women have held prominent visible roles in all religions. Yet religion is used as a reason to prevent women from playing leadership roles. Can women play constructive roles in religious conflicts?

The dilemma seems to be that if the role subscribed for them within particular religious beliefs preclude them from being active in society then it would be difficult for them to be functional in peacebuilding. The starting point is therefore to look at the roles given to women under different religions in West Africa.

**Notes:** *The facilitator should enumerate the need for gender equity. Include this as a brainstorming gesture, to open the educational horizon of the participants.*

### **Step 3: Mini Lecture:**

#### **Islam**

In the past Muslim women played vital roles in family and community. During the emergence of Islam, there were model women that modern Muslim women could emulate e.g. Khadijah, the first wife of the prophet Mohammed, who was a successful merchant and a mother. The prophet is said to have loved her very much and did not marry other women during her lifetime. She was known as Taahirah, which means clean and pure before Islam.

Another example in Islam is Aishah: She is the only virgin wife of the prophet and is proof that a woman can be more learned than a man and can be a teacher of scholars and experts. She is also proof that even in religious circles; women can exert influence on men and provide them with inspiration and leadership in learning. Though she didn't attend any university, her sayings and literature are studied in academic institutions.

Aishah shows what high status a Muslim woman can rise to under Islam.

In Islam women are considered equal with men in the sight of Allah when it comes to worship and the act of piety. Men are not superior to women and vice-versa. In this spirit Allah says:

***“O mankind! We created you from a single (pair) of a man and woman, and made you into nations and tribes, so that you may know each other, (not that you may despise each other).” Verily the Most honoured of you in the sight of Allah is (the one who is) the most devote of you).*** Qur'an 49:13

***“...Whoever does a work with righteousness, man or woman, and has faith, verily, to this person will We give a new life, a life that is good and pure and we will bestow on such (a person) according to the best of their actions.”*** Qur'an 16:97



The Prophet (PBUH) is quoted to have said: **“Women are partners to men.”** This Hadith, which is related, by Imam Ahmad and others is a sound Hadith out of which Islamic jurists consider women as equal to men. However, some people become carried away by the physiological nature of women and discriminate against them, thus depriving them of their rights given to them by God just because they are women. The biological difference between males and females does not mean superiority over the other. Some women are better than men as some men are better than some women, though most women accepted that they are inferior and then allow men to dominate and or excel in most walks of life.

**Although Islam** does not allow women to lead men in prayers, but are allowed to lead their fellow women. However, this is not due to their monthly cycle as some people have the wrong notion. It is more for their physiological nature, which varies from that of the men and may be a source of temptation to some men, if allowed to lead prayers. In most Islamic societies these religious exemptions given to women because of their biological functions are used to state that women are not fit to hold political positions, though, there are no clear-cut injunctions from a reliable Islamic source that prohibit them from holding such political positions.

Some Islamic scholars suggested particular areas where women are primarily supposed to participate:

Health

Education

However, these are mere suggestions and not injunction from God.

## **CHRISTIANITY**

The Bible is divided into the new and old testaments and both are filled with example of women paying prominent roles .e.g. Esther, Deborah, Sarah, Mary (the mother of Jesus), and Mary Magdalene. Even the women who served idols in the Bible were known to play prominent roles in efforts to preserve their religious beliefs e.g. Delilah and Jezebel. Christianity provides values on the way women should live and conduct themselves in society. The key description of women in the Bible is as a helpmate for man, this has been translated to mean less important than man or in servitude to man. Certain part of the New Testament, which speaks about the orderliness in worship, says women should not speak in places of worship; once again this is translated to mean that women defer to men on matters of wisdom. The influence that women are said to possess in the Bible are mostly depicted in negative lights, with the positive aspects ignored or downplayed. For example, whenever the judgment of women is questioned, a common reference is the bad judgment Eve showed at creation by eating the “Forbidden Fruit” given to her by the evil. The positive roles played by the women such as judges, powerful queens, defenders of kingdoms, facilitators of the gospel, and “mother of nations” need to be highlighted particularly by women to emphasize that God could entrust them with positions of authority and as such they can be relied upon to take prominent positions in society.

Throughout history, men have been viewed as superior to women in many diverse religions. Is this conception true in the Christian religion? In the Christian religion, women's role is of equal importance to a man. The apostle Paul says that "in Christ there is neither male nor female, Jew nor Greek..." All are equal in Christ.

Christian women, on the other hand, love God because He first loved them. Jesus died and rose for sinners who could never earn any of God's grace. Christian women also worship God through prayer or fasting, but it is done as a response to God's favor, and not an obligation to earn God's favor. A Christian woman knows the awesome simplicity of receiving God's gift. As Jesus said, "whoever believes in Him shall not perish, but have everlasting life" (John 3:16).

Christian women, however, are encouraged to fellowship with their other believers and worship God together as a church family. They may become involved in the ministry if it is their desire to do so. There are many roles women can take in the church, whether it is leading a women's group or simply praying for the leaders and people of the church. Both are equally important roles for women in the Christian religion.

Christian women have the freedom in society to become employed and earn money. (Prov.31) If she is a mother, she must remember God says family and the home should be the first priority in her life. (Titus 2:4,5)

A woman cannot rely on her father, husband or minister for her salvation. We are told to work out our own salvation with fear and trembling (Phil. 2:12). There is one God and one mediator between God and man (1Tim. 2:5-6). No man (priest or bishop) is mediator between God and man or woman. Women have the same responsibility as men with regard to salvation i.e. prayer, fasting, studying, and assisting the work of the Church in preaching of the Gospel.

Ultimately, we are all to become sons of God and joint heirs with Christ (Rom. 8:17). All have access to the Father through the saving blood of Jesus Christ. Under Christ there was neither Jew nor Greek, bond nor free, male nor female. They were all one with Christ Jesus (Gal. 3:26-29). There will be no marriage in the Kingdom, so there will be no male and female divisions, only sexless sons of God (Lk. 20:35-36). This life is the training ground for our future jobs in the Kingdom.

So, we can conclude that both men and women walk the same path towards salvation. All must believe in the One True God and His Son Jesus Christ whom He sent. All must repent and be baptised into the Body of Christ. Through this process we receive the Holy Spirit and grow in grace and knowledge and overcome our weaknesses. We cannot turn back to our old way of life without forfeiting our position in the First Resurrection. It is an ongoing process. We are expected to overcome and persevere until the return of the Messiah.

A Christian woman should exemplify a way of life that depicts pure undefiled religion (Jas. 1:27).

She should demonstrate what God requires (Deut. 10:13; Mic. 6:8).

Deuteronomy 10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, <sup>13</sup> To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

She bridles her tongue (Jas. 1:26; Mat. 12:35-36).

She is not given to gossip (1Tim. 3:11).

She is not vain (Prov. 31:30).

She is discrete and honest (Tit. 2:3,5; Prov. 31:25).

She is sober and faithful (Tit. 2:4; 1Tim. 3:11; Col. 3:18).

She is wise and kind (Prov. 31:26).

She is concerned for the welfare of others (Prov. 31:20).

She is diligent in whatever she does (Prov. 31:26-27).

She feeds strangers and cares for others (Gen. 18:6; Prov. 31:20; 1Tim. 2:10; 5:10).

### ***Traditional African Religion***

Most ethnic groups and clans in Africa have their own traditional African religious beliefs. Cultural beliefs are immersed in traditional religion. Historically women have been known to play prominent roles in the practice of these religions e.g. women are often high “Juju” priestesses and as such the mouthpiece of the gods or ancestors. In most remote rural communities, the goddesses are women and are worshipped by both men and women alike. The mother of the king is another example of powerful positions given to women. Among the Yorubas in Nigeria, the king's mother is revered, as she is known to be one of the king's key advisers.

These are just a few examples of roles played by women under traditional African religion. The respect and reverence shown to these women are not transferred to social interactions in the larger society; even in communities where women are goddesses or represent a deity, women are still relegated to the background when it involves decision-making. These roles though sacred under the religion are not evident in daily interactions between men and women.

Women in most indigenous African societies are told that their true role is to obey the men, take care of the homes and nurture children. They are not expected to be visibly involved in community building.

Because cultural beliefs are the backbone of traditional African religion, it is difficult to know where culture ends and religion begins. Many of the dos and don'ts relating to women are cultural but have been translated into religion and women wanting to adhere to religious values hold on to these as sacred, not realizing that they are contributing to their own oppression.

Since religion evolves, then the religious perceptions of women need to evolve also. But religious reformation needs to begin with women. Religious women have to educate themselves about what their religion requires of them and how they want to practice it. So far, women have relied on men to translate religious practices.

The perception of women in religious societies has a direct implication on the inclusion of women in conflict and peace issues; if women are viewed as second-class citizens under a given religion, then it translates that they would be given the same status in conflict and peace situations. This is further worsened if women believe that it is "divine" dictates that they do not participate in such matters.

**Step 4: Group Exercise:**

*The trainer divides the participants into groups of Christians, Muslims and Traditional African religion (where applicable). Each group is asked to give instances in their religion where women played prominent roles in conflicts and the impact these roles had on the conflict. Representatives of each group reports to the larger group at a plenary session. This is followed by comments, questions and answer by the large group.*

Key Question: If women have held prominent visible roles in religious myths and stories, how come religion today is used as a reason for women to be kept out of the limelight?

**Step 5: Debriefing:**

*After the report of all the groups, the trainer debriefs and summarizes the whole exercises.*

**REFERENCES/LINKS:**

- M Ozonnia Ojielo, "Alternative Dispute Resolution". Nigeria, CPABooks, 2001*
- Conflict Resolution Network, "The Skills of Negotiation", Chatswood, Australia*
- Roger Fisher and William Ury, "Getting to Yes", USA, Penguin Books, 1991.*
- Fisher et al, "Working with Conflict", U.K, Zed Books Ltd, 2003.*
- M. Ozonnia Ojielo, "Appropriate Dispute Resolution", Nigeria, CPABooks, 1999.*
- Cathy A. Costantino and Christina Sickles Merchant, "Designing Conflict Management Systems", U.S.A., Jossey-Bass Publishers, 1996.*
- African Centre for Constructive Resolution of Disputes, "Training in Negotiation", South Africa, ACCORD, 2004.*
- Victor O. Schinnerer and Company Inc., "Seven Steps to Negotiation", U.S.A., 2005.*
- Coalition for Peace in Africa, Resource Packs for Conflict Transformation Course, South Africa, 2004.*
- Applied Strategies International (ASI), "Conflict Handling Styles", U.S.A., 2004.*
- Fisher et al, "Working with Conflict", U.K, Zed Books Ltd, 2003.*
- Michèle Jacobs, Endogenous Conflict Handling Mechanisms-Eliciting a Valuable Resource for Sustainable Peace Building. Pg11-14*
- Students For Peace - A Faith and Unity Peace Building modules Student Guidebook*
- Women In Peace building Training Manual West Africa Network For Peace building WANEP 2002*
- Community Women In Peacebuilding Manual Thelma Arimiebi Ekiyor WANEP*
- Conflict Management Training Manual -Conflict Resolution Stakeholder's*
- Network (CRESNEs Facilitative Mediation and Conflict Resolution)*
- Training for Trainer*
- Peacebuilding Training Manual for Community Women. WANEP publication 2007*
- Understanding UNSC Resolution 1325 on Women Peace and Security, .*
- Compiled by Dr. Lydia Umar & Diana Agabi*
- Students for Peace: Peace Building Modules by Interfaith Mediation Center Kaduna 2007*
- The Role of Religious Leaders in Promoting Reconciliation in Sudan: Paper Presented by Dr. Von Sicard of Birmingham University on 5th -7th February, 2008*
- Holy Bible KJV 2000*
- The NIV Study Bible 10th Edition 1995*
- The Pastor And The Imam Responding To Conflict 1999 (A Book) By Interfaith Mediation Centre Kaduna*

*WIPNET Women in Peace Building Training Community Women 2002*

*The Qur'an (English translation) by Islamic University Medina Al-Munawwara*

*The Qur'an (English with Arabic corresponding texts) Abulqasim Publishing House, 1997 (Al-Muntada Al-Islamic) King Fahad National Library by Saheeh International Riyadh-Saudi Arabia*

*Al-Mushtahar minal Hadith Ad-Da'eef, Wal Maudu: By Abdul Muta'al Muh'd Al-Jabree Egypt 1984*

*Al-raheeq Al-malkhtoom By: Sheikh Safiyyud-Deen Abdur-Rahmaan Al-mubaarakuufee. 1st Edition 2003 Pakistan*

*Sound Prophetic History, By: Dr. Akram Ziyaa'ul Umree 5th Edition Vol.1, Library of Uloom Wal Hikam Al-Medina Al-Munawwara. Saudi Arabia.*

Masnadu Ahmad, Abu Daawud, Tirmidhy, Al-Buzzar, the book of "**Kashful Khafa Hadith No. 649 and Almushtahar minal Hadith Ad-Da'eef** By Abdul Muta'aal Muhammad Aljabree Egypt 1987

<http://ahap.org/pdfs/qualityprofoma05.pdf>

<http://www.cs.york.ac.uk/projects/howtowrt.html>

<http://www.civicus.org/new/media/Monitoring%20and%20Evaluation.pdf>

<http://www.euroblind.org/fitchiersgsb/methodology.htm#3.3>

<http://www.scn.org/ip/cds/cmp/index.htm>

<http://www.simpson.edu/greek/downloads/facilitation/pdf>

<http://www.undp.org/eo/document/whop1.htm>

<http://www.uneval.org/index.cfm?module=archiveweb&page=evaluationlinks>

<http://www.uneval.org/index.cfm?module=library&page=document&documentid=5551>

<http://www.umn.edu/humanarts/edumat/hereduseries/hrhandbook/part28.html>

<http://www.wateroutreach.uwex.edu/education/mastery.cfm>

<http://www1.umn.edu/humanarts/edumat/hreduseries/hrhandbook/part2contents.html>

<http://www.sil.org/lingulinks/literacy/referencematerials/glossaryofleteracyterms/whatisatrainingmethod.htm>

<http://www.en.wikipedia.org/wiki/facilitators/definitions>