

2013

What lies beyond?

Delving below the surface of
conflict

A treasure trove of exercises, tools and
perspectives on transforming conflict and how we
relate to it



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Reconciliation
Zimbabwe Lawyers for Human Rights



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And

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If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner.

Nelson Mandela

Peace cannot be achieved through violence; it can only be attained through understanding.

Ralph Waldo Emerson

If you want to make peace, you don't talk to your friends. You talk to your enemies.

Moshe Dayan

Every day we do things, we are things that have to do with peace. If we are aware of our life..., our way of looking at things, we will know how to make peace right in the moment, we are alive.

Thich Nhat Hanh

Acknowledgements

This publication was made possible by the generous support of USAID that funded the “*Building Sustainable Peace in Zimbabwe*” project. At the core of the collaboration between the Centre for the Study of Violence and Reconciliation (CSV) and the Zimbabwe Lawyers for Human Rights (ZLHR) on this project was the format of a learning journey for practitioner. The so-called 'Learning Series on the Nexus between Human Rights and Conflict Transformation' focused on bringing peace practitioners and emerging leaders in human rights in to conversation. Engaging Zimbabwean CSO actors - some with an explicit punitive justice orientation and others with a dialogical orientation - was done with the aim of building a basis for future conversations on transitional justice in the country.

Inspiration for the entire learning series was drawn from a collaboration with Michelle Parlevliet who worked with Ghalib Galant and Undine Whande in the late 1990s/early 2000s in South African and continental human rights institutions and later in the context of international development practitioners encountering the nexus between Human Rights and Conflict Transformation as a key fault-line to consider in their work. Michelle Parlevliet and Undine Whande facilitated one inaugural workshop on 'Facilitation Skills for Human Rights Practitioners' that contributed to the foundation of this project, process and products.

This publication brings together key insights from the Learning Series and a compilation of the exercises used during the various sessions. We would like to acknowledge that these exercises were based on a 20-year journey of learning of the facilitators, straddling many people and many sources. We strive to acknowledge all places and persons through whom we have encountered the various exercises and concepts. Many (re)sources in the conflict

transformation field are (thankfully) open source and shared widely. Where we have not acknowledged original or failed to identify the correct origins, or have attributed something to later co-creators, this is entirely our making and we apologise, having done our best to acknowledge and valuing all ancestral lineages in this professional field.

We would like to acknowledge the participants on the journey of the last two years in Zimbabwe and South Africa, drawn from 15 organisations from across the border, all active in the fields of Human Rights, Community Peacebuilding and Trauma & Healing. Without them the richness of the wisdom that lives in Zimbabwe would not have been uncovered and brought into a fruitful conversation for the region.

We want to acknowledge the efforts of the facilitation team consisting of Dr Undine Whande, Ghalib Galant, Kindiza Ngubeni and Clever Chikwanda, in holding the space for the Learning Series to take place. We want to acknowledge those co-facilitators who helped shape particular aspects and modules of the learning series:

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- WITNESS: *Bukeni Waruza*

We want to thank the staff at both partner organisations, CSVR in South Africa and ZLHR in Zimbabwe; their support was very valuable in allowing the Series to happen. We would like to thank in particular our administrators who tirelessly work in the background to hold the process together and rarely receive acknowledgement, in particular Sufiya Bray (in the early days of the project), Angie Emmett, Naeem Mohammed and the CSVR finance team.

We also want to thank Ghalib Galant for his evocative photographs used in this publication and the creativity in design and layout. Taken during the Series the photos help to capture a flavour of the journey and illumine the soul-side of the work.

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The Learning Series

The series, entitled “*Spinning the Web: Exploring the Nexus between Human Rights and Conflict Transformation*”, was conceived out of the collaboration between CSVR and ZLHR and the identified need for human rights activists and lawyers to develop or deepen their facilitation skills to meet the needs of a changing socio-political environment. There was also a benefit to exploring the intersection between the fields of conflict transformation/peacebuilding and human rights with a view to seeing how they could complement each other in the field. In doing so, it was hoped:

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- 1) To contribute to broadening the skills base of practitioners to include facilitative and conversational approaches for legal practitioners
- 2) And to deepen the analytical and intervention capacity of practitioners within ZLHR and HR oriented partners to explore the value of a conflict transformation lens in addition to a human rights lens;
- 3) To make room for exploring the value of human rights based knowledge and practices for peace practitioners; and
- 4) To co-create and strengthen webs of relationships within and among partner organisations and communities as a way of fostering resilience, social cohesion and contextually wise and appropriate engagement for nonviolence and peace, based on a human rights ethos.

The objectives of the Learning Series were that participants would:

- 1) Have a heightened appreciation for the interplay and nexus between human rights and conflict transformation;
- 2) Acquire and deepen analytical and facilitation skills through a conflict transformation lens;
- 3) Understand and explore the application of the approach(es) and skills within their own context;

- 4) Explore nonviolence and nonviolent strategies for social transformation and cohesion
- 5) Explore and deepen skills and approaches to community participation and mobilisation

About the Treasure Trove

This Treasure Trove contains a selection of the important substantive concepts and theoretical underpinnings of the Learning Series. It also contains some of the more important exercises done over the course of the Learning Series.

The Treasure Trove is not intended to be exhaustive. Instead, it is offered as a collection of materials which we hope will be useful in your own work. The content pieces for instance may be used as information sheets or as the basis for inputs on those topics.

The exercises are offered with detailed instructions on how they may be run. They have been drawn from our own experience as facilitators working at the nexus of human rights and conflict transformation. There may also be other ways that are more appropriate in the contexts that you work. Feedback on what works and what could be changed would be greatly appreciated. In that way these exercises might remain living and evolving within different contexts and with different audiences in mind.

A fact of life

For many people the thought of conflict causes panic; for most it is so overlaid with negative connotations that they have devised elaborate ways of avoiding it. In some cultures even, avoidance of conflict has become a norm. This often goes hand-in-hand with a conflation of conflict and violence where the avoidance of conflict is a sure-fire way to avoid violence.

And yet, whilst violent conflict certainly can be a destructive force, conflict (without the violence) can certainly also be a constructive force. It can lead to new relationships, new ways of doing things, stronger institutions, and the abandonment of old ways of working that no longer respond to current realities and so on.

Our ambivalence about conflict has spawned many different approaches to dealing with it. From attempts to resolve conflict that focus on the immediate dispute through to managing conflict which carries some recognition for a longer-term relational aspect, several areas of skills and knowledge have developed over the years. In this Learning Series and in this Treasure Trove, we saw conflict not as something to be resolved or managed, but rather in its transformative guise. The fact that there is conflict in a situation suggests that the situation is changing, is going beyond its present form (the etymological meaning of transform) and that what we are called upon to do is to observe and discern what that new, emergent shape is.

Conflict then is not something to be feared; it is to be welcomed as evidence that we, and the situation, are alive and therefore are active participants in the shaping of the new.

What is Conflict?

		GOALS	
		COMPATIBLE GOALS	INCOMPATIBLE GOALS
BEHAVIOUR	COMPATIBLE BEHAVIOUR	No conflict	Latent conflict
	INCOMPATIBLE BEHAVIOUR	Surface conflict	Open conflict

Some Working Definitions

CONFLICT is a relationship between two or more parties (individuals or groups) who have, or think they have, incompatible goals.ⁱ

VIOLENCE consists of words, actions, attitudes, structures or systems that cause physical, psychological, social or environmental damage and/or prevent people from reaching their full human potential.ⁱⁱ

CONFLICT PREVENTION aims to prevent the outbreak of violent conflict.ⁱⁱⁱ

CONFLICT SETTLEMENT aims to end violent behaviour by reaching a peace agreement.^{iv}

CONFLICT MANAGEMENT aims to limit and avoid future violence by promoting positive behavioural changes in the parties involved.^v

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

CONFLICT TRANSFORMATION addresses the wider social and political causes of a conflict and seeks to transform the negative energy of war into positive social and political change.

The Principles of Conflict Transformation


Conflict theorist and practitioner, Johan Galtung and TransConflict developed the following principles to help further define conflict transformation:^{vii}

1. *Conflict should not be regarded as an isolated event that can be resolved or managed, but as an integral part of society's on-going evolution and development;"*
2. *Conflict should not be understood solely as an inherently negative and destructive occurrence, but rather as a potentially positive and productive force for change if harnessed constructively;"*
3. *Conflict transformation goes beyond merely seeking to contain and manage conflict, instead seeking to transform the root causes of a particular conflict;"*
4. *Conflict transformation is a long-term, gradual and complex process, requiring sustained engagement and interaction;"*
5. *Conflict transformation is not just an approach and set of techniques, but a way of thinking about and understanding conflict itself;"*
6. *Conflict transformation is particularly intended for intractable conflicts, where deep-rooted issues fuel protracted violence;"*

Conflict Transformation is "[a] generic, comprehensive term referring to actions and processes seeking to alter the various characteristics and manifestations of violent conflict by addressing the root causes of a particular conflict over the long term. It aims to transform negative destructive conflict into positive constructive conflict and deals with structural, behavioural and attitudinal aspects of conflict. The term refers to both the process and the completion of the process. As such, it incorporates the activities of processes such as conflict prevention and conflict resolution and goes farther than conflict settlement or conflict management" **Berghof Foundation for Conflict Studies**



Increasing Violence



		LATENT CONFLICT	SURFACE CONFLICT	OPEN CONFLICT
Increasing Scope	Conflict Prevention			
	Conflict Settlement			
	Conflict Management			
	Conflict Resolution			
	Conflict Transformation			


*Figure can be found in Fisher, S. **Working with Conflict: Skills and Strategies for Action**. London. Zed books in association with Responding to Conflict. 2000. p.7

Conflict Transformation: A Simple Definition^{viii}

[John Paul Lederach] propose[s] the following definition:

Conflict transformation is to envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships.

Although the definition is relatively short, its various components lend it a degree of complexity. To better understand conflict transformation, an explanation of each component is needed. Together, these components attempt to capture the attitudes and orientations we bring to creative conflict transformation, the starting point of such an approach, and the various change processes involved in such an approach.

 **To Envision and Respond:** A transformational approach begins with two pro-active foundations: 1) a *positive orientation* toward conflict, and 2) a *willingness to engage* in the conflict in an effort to produce constructive change or growth. While conflict often produces long-standing cycles of hurt and destruction, the key to transformation is the capacity to envision conflict as having the potential for constructive change. Response, on the other hand, suggests a bias toward direct involvement and an increased understanding that comes from real-life experience. Both "envision" and "respond" represent the ways we orient ourselves toward the presence of conflict in our lives, relationships, and communities.

- ✚ **Ebb and Flow:** Conflict is a natural part of relationships. While relationships are sometimes calm and predictable, at other times events and circumstances generate tensions and instability. A transformational view, rather than looking at isolated conflict episodes, seeks to understand how these particular episodes are embedded in the greater pattern of human relationships. Change is understood both at the level of immediate issues and the broader patterns of interaction.
- ✚ **Life-Giving Opportunities:** On the one hand, this phrase suggests that life gives us conflict, and that conflict is a natural part of human experience and relationships. Rather than viewing conflict as a threat, the transformative view sees conflict as a valuable opportunity to grow and increases our understanding of ourselves and others. Conflict helps us stop, assess and take notice. Without it, life would be a monotonous flat topography of sameness and our relationships would be woefully superficial. This phrase also suggests that conflict creates life and keeps everything moving. It can be understood as a motor of change that keeps relationships and social structures dynamically responsive to human needs.
- ✚ **Constructive Change Processes:** This notion emphasizes the capacity of the transformational approach to build new things. Conflict transformation begins with a central goal: to build constructive change out of the energy created by conflict. By focusing this energy on the underlying relationships and social structures, constructive changes can be brought about. The key here is to move conflict away from destructive processes and toward constructive ones. The primary task of conflict transformation is not to find quick solutions to immediate problems, but rather to generate creative platforms that can simultaneously address surface issues and change underlying social structures and relationship patterns.

- ✚ **Reduce Violence and Increase Justice:** Transformation must be able to respond to life's on-the-ground challenges, needs, and realities. How do we address conflict in ways that reduce violence and increase justice in human relationships? *To reduce violence* we must address both the obvious issues and content of any given dispute and also their underlying patterns and causes. *To increase justice* we must ensure that people have access to political procedures and voice in the decisions that affect their lives.
- ✚ Conflict transformation views peace as centred and rooted in the quality of relationships. This includes both face-to-face interactions and the ways in which we structure our social, political, economic, and cultural relationships. In this sense, peace is a "process-structure," a phenomenon that is simultaneously dynamic, adaptive, and changing. In essence, rather than seeing peace as a static "end-state," conflict transformation views peace as a continuously evolving and developing quality of relationship. It is defined by intentional efforts to address the natural rise of human conflict through nonviolent approaches that address issues and increase understanding, equality, and respect in relationships.
- ✚ **Direct Interaction and Social Structures:** The above concerns about violence and justice suggest that we need to develop capacities to engage in change processes at the interpersonal, inter-group, and social-structural levels. One set of capacities points toward direct, face-to-face interaction between people or groups. The other set underscores the need to see, pursue, and create change in our ways of organizing social structures, from families, to complex bureaucracies, to structures at the global level. This requires a capacity to understand and sustain dialogue as a fundamental means of constructive change.

Indeed, many of the skill-based mechanisms that reduce violence are rooted in communicative capacities to exchange ideas, find common definitions, and move toward solutions. But dialogue also plays a crucial role in the maintenance or change of social structures. Through dialogue, these structures can be modified to be more responsive and just.

Human Relationships: Relationships are at the heart of conflict transformation. Rather than concentrating exclusively on the content and substance of the dispute, the transformational approach suggests that the key to understanding conflict and developing creative change processes lies in seeing the less visible aspects of *relationship*. While the issues over which people fight are important and require creative response, relationships represent a web of connections that form the broader context of the conflict. It is out of this relationship context that particular issues arise and either become volatile or get quickly resolved.





Conflict handling styles

People handle conflict in different ways. It depends on many variables in the situation – who the parties are, what their relationship is like, what history have they shared, what the conflict is about etc..... There's no right or wrong when it comes to how we handle conflict. We can however talk about which response is more appropriate given the particular set of circumstances.

There are 5 main styles of conflict handling:

Style	Explanation	Examples
Competition:	Typically this way of handling a situation involves me satisfying my concerns at your expense.	<i>One party uses its military might to defeat the other; ethnic cleansing; business monopolies</i>
Avoidance:	Neither you nor I satisfy our concerns	<i>Ignoring the build-up of armed forces along a border; the international community turning a blind eye to human rights abuses committed inside a country</i>
Compromise:	I give up some of my concerns to satisfy you; you give up some of your concerns to satisfy me.	<i>Most Constitutions are the product of compromise where parties jockey to get as many of their interests satisfied</i>

Style	Explanation	Examples
Acceptance:	I satisfy your concerns at my expense	<i>The acceptance by the developing world of subsidies for farmers in the developed world</i>
Problem-solving:	We discover new and creative ways to satisfy both our concerns	<i>An ethnically divided community forms a joint soccer team.</i>

Again, there is no one correct approach. Each one must be matched to the situation and the context. In fact it may be inappropriate to attempt to problem-solve when the other parties are not of the same mind. Like so much in conflict management, it is all about matching the appropriate process or approach to the situation.



Conflict and Change

Both conflict and change are a normal part of human life. Conflict is continuously present in human relationships, and the fabric of these relationships is constantly adapting and changing.^{ix} Before discussing practical approaches to conflict transformation, it is important to better understand the link between conflict and change

There are four central modes in which conflict impacts situations and changes things:

- the personal,
- the relational,
- the structural, and
- the cultural

In addition, we can think about these changes in response to two questions. First, from a descriptive view, what does conflict change? And second, from the standpoint of responding to conflict as it arises, what kind of changes do we seek? In the first arena, we are simply acknowledging the common patterns and impact of social conflict. In the second, we recognize the need to identify what our values and intentions may be as we actively seek to respond, intervene, and create change.^x

The personal dimension refers to changes effected in and desired for the individual.^{xi} This includes the cognitive, emotional, perceptual, and spiritual aspects of human experience over the course of conflict. From a descriptive perspective, transformation suggests that individuals are affected by conflict in both negative and positive ways. For example, conflict affects our physical well-being, self-esteem, emotional stability, capacity to perceive accurately, and spiritual integrity. Prescriptively, (i.e., relating to what one *should* do) transformation represents deliberate intervention to *minimize*

the destructive effects of social conflict and *maximize* its potential for individual growth at physical, emotional, and spiritual levels.

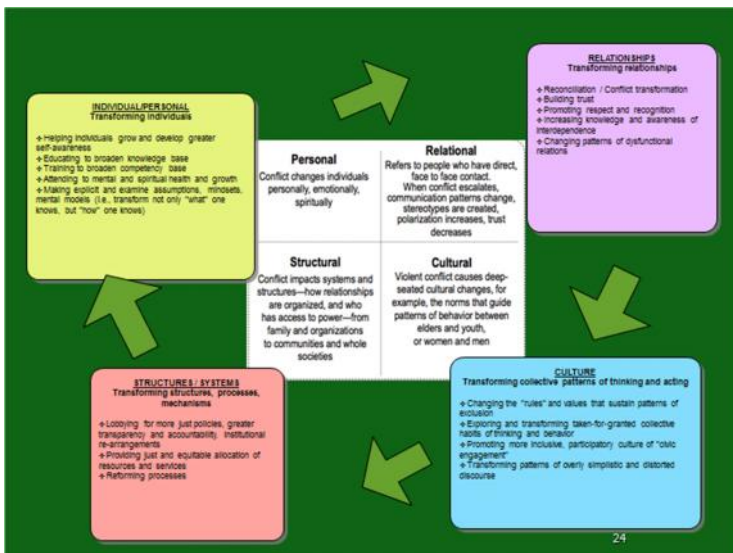
The relational dimension depicts the changes affected in and desired for the face-to-face relationships.^{xii} Here issues of emotions, power, and interdependence, and the communicative and interactive aspects of conflict are central. Descriptively, transformation refers to how the *patterns* of communication and interaction in relationships are affected by conflict. It looks beyond visible issues to the underlying changes produced by conflict in how people perceive, what they pursue, and how they structure their relationships. Most significantly, social conflict makes explicit how close or distant people wish to be, how they will use and share power, what they perceive of themselves and each other, and what patterns of interaction they wish to have. Prescriptively, transformation represents intentional intervention to minimize poorly functioning communication and maximize mutual understanding. This includes efforts to bring to the surface in a more explicit manner the relational fears, hopes and goals of the people involved.

The structural dimension highlights the underlying causes of conflict, and stresses the ways in which social structures, organizations, and institutions are built, sustained, and changed by conflict.^{xiii} It is about the ways people build and organize social, economic, and institutional relationships to meet basic human needs and provide access to resources and decision-making. At the descriptive level transformation refers to the analysis of social conditions that give rise to conflict and the way that conflict affects social structural change in existing social, political and economic institutions.

At a prescriptive level, transformation represents efforts to provide insight into underlying causes and social conditions that create and foster violent expressions of conflict, and to promote nonviolent

mechanisms that reduce adversarial interaction and minimize violence. Pursuit of this change fosters structures that meet basic human needs (**substantive justice**) and maximize people's participation in decisions that affect them (**procedural justice**).

The cultural dimension refers to the ways that conflict changes the patterns of group life as well as the ways that culture affects the development of processes to handle and respond to conflict.^{xiv} At a descriptive level, transformation seeks to understand how conflict affects and changes cultural patterns of a group and how those accumulated and shared patterns affect the way people in a given context understand and respond to conflict. Prescriptively, transformation seeks to uncover the cultural patterns that contribute to violence in a given context, and to identify and build on existing cultural resources and mechanisms for handling conflict.



Change Goals in Conflict Transformation:

Transformation understands social conflict as evolving from, and producing changes in, the personal, relational, structural and cultural dimensions of human experience. It seeks to promote constructive processes within each of these dimensions.

- Personal: Minimize destructive effects of social conflict and maximize the potential for personal growth at physical, emotional and spiritual levels.
 - Relational: Minimize poorly functioning communication and maximize understanding.
 - Structural: Understand and address root causes of violent conflict; promote nonviolent mechanisms; minimize violence; foster structures that meet basic human needs and maximize public participation.
 - Cultural: Identify and understand the cultural patterns that contribute to the rise of violent expressions of conflict; identify cultural resources for constructively handling conflict.
-

Violence

Conflict triangle

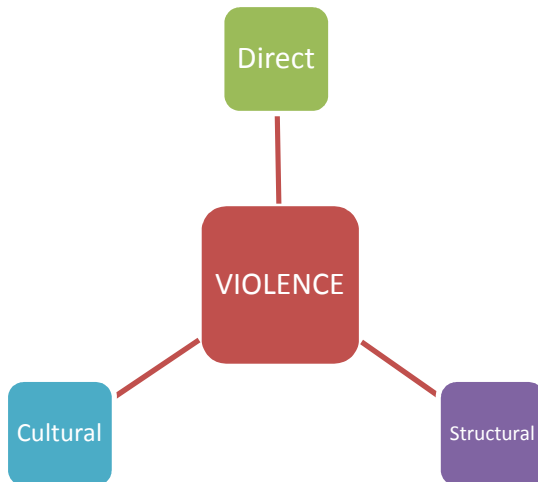
Johan Galtung's conflict triangle works on the assumption that the best way to define peace is to define violence, its antithesis. It reflects the normative aim of preventing, managing, limiting and overcoming violence.^{xv}

Direct (overt) violence: direct attack, massacre.

Structural violence: Death by avoidable reasons such as malnutrition. Structural violence is indirect violence caused by an unjust structure and is not to be equated with an act of God.

Cultural violence: Cultural violence occurs as a result of the cultural assumptions that blind one to direct or structural violence. For example, one may be indifferent toward the homeless, or even consider their expulsion or extermination a good thing.

Each corner of Galtung's triangle can relate to the other two. Ethnic cleansing can be an example of all three.



I CONFLICT TRIANGLE - JOHANN GALTUNG

Peace

Conceptions of peace

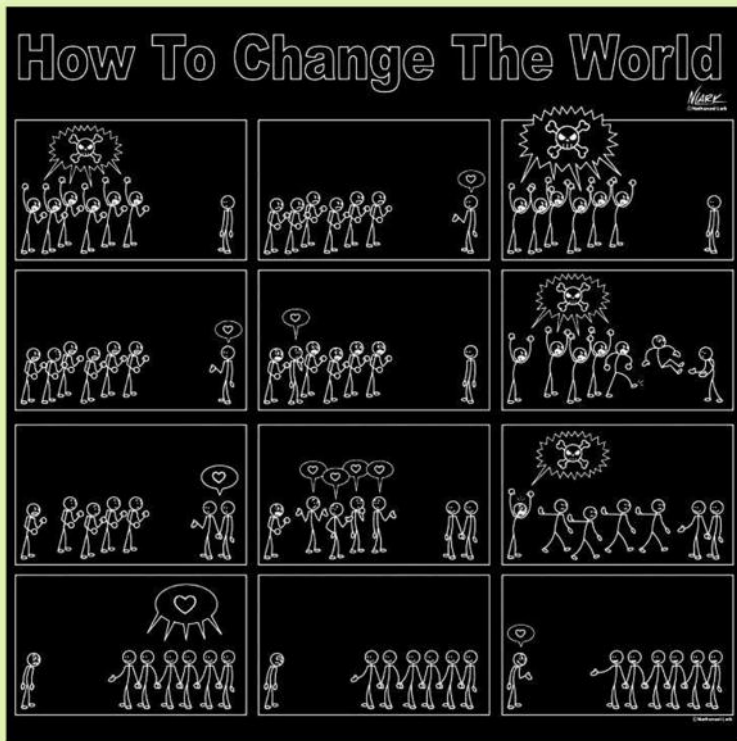
Johan Galtung's **negative** and **positive** peace framework is the most widely used today.^{xvi}

- **Negative peace** refers to the absence of direct violence.
- **Positive peace** refers to the absence of indirect and structural violence, and is the concept that most peace and conflict researchers adopt.

Several conceptions, models, or modes of peace have been suggested in which peace research might prosper.

- The first is that **peace is a natural social condition**, whereas war is not. The premise is simple for peace researchers: to present enough information so that a rational group of decision makers will seek to avoid war and conflict.
- Second, the view that **violence is sinful or unskilful**, and that **non-violence is skilful or virtuous** and should be cultivated. This view is held by a variety of religious traditions worldwide: Quakers, Mennonites and other Peace churches within Christianity; Jains, the Satyagraha tradition in Hinduism, Buddhism, and other portions of Indian religion and philosophy; as well as certain schools of Islam.
- Third is pacifism: the view that **peace is a prime force** in human behaviour.
- A further approach is that there are **multiple modes of peace**.

Terms that are often used include: *Democratic peace, liberal peace, sustainable peace, civil peace, trans-rational peace(s) and other concepts.*



Nonviolence

Nonviolence is the practice of being harmless to self and others under every condition.^{xvii} It comes from the belief that hurting people, animals or the environment is unnecessary to achieve an

outcome and refers to a general philosophy of abstention from violence based on moral, religious or spiritual principles.

For some, the philosophy of nonviolence is rooted in the simple belief that God is harmless. Therefore, to more strongly connect with God, one must likewise be harmless.

Nonviolence also has 'active' or 'activist' elements, in that believers accept the need for nonviolence as a means to achieve political and social change. Thus, for example, the Gandhian **ahimsa** is a philosophy and strategy for social change that rejects the use of violence, but at the same time sees nonviolent action (also called civil resistance) as an alternative to passive acceptance of oppression or armed struggle against it. In general, advocates of an activist philosophy of nonviolence use diverse methods in their campaigns for social change, including critical forms of



Mahavira,

To liberate one's self, Mahavira taught the necessity of right faith, right knowledge and right conduct. Right conduct includes five great vows out of which first is **Nonviolence** (Ahimsa) - to cause no harm to any living being in any manner

education and persuasion, mass non-cooperation civil disobedience and nonviolent direct action and social, political, cultural and economic forms of intervention.

Compared with protest and non-cooperation, nonviolent intervention is a more direct method of nonviolent action.^{xviii}

Nonviolent intervention can be used defensively—for example to maintain an institution or independent initiative—or offensively—for example, to drastically forward a nonviolent struggle into the opponent's territory. Intervention is often more immediate and effective than the other two methods, but is also harder to maintain and more taxing to the participants involved.

The Peace Continuum

An Agenda for Peace: Preventive diplomacy, peacemaking and peace-keeping, more commonly known simply as ***An Agenda for Peace***, is a report written by then Secretary-General, **Boutros Boutros-Ghali** in 1992. In it, Boutros-Ghali responds to a request by the UN Security Council for an "analysis and recommendations on ways of strengthening and making more efficient within the framework and provisions of the Charter the capacity of the United Nations for preventive diplomacy, for peacemaking and for peace-keeping." The document outlines the way Boutros-Ghali felt the UN should respond to conflict in the post-Cold War world.^{xix}

Recognizing the limitations of peacekeeping, especially as such efforts were becoming prevalent in the early 1990s, the UN Security Council convened in 1992 in a first-time meeting of heads of state. The 15 members finished the conference by issuing a statement calling on then-Secretary-General Boutros Boutros-Ghali

to write a report recommending future reforms. In their statement, the heads-of-state recognized that,

“The absence of war and military conflicts amongst States does not in itself ensure international peace and security. The non-military sources of instability in the economic, social, humanitarian and ecological fields have become threats to peace and security. The United Nations membership as a whole, working through the appropriate bodies, needs to give the highest priority to the solution of these matters.”^{xx}

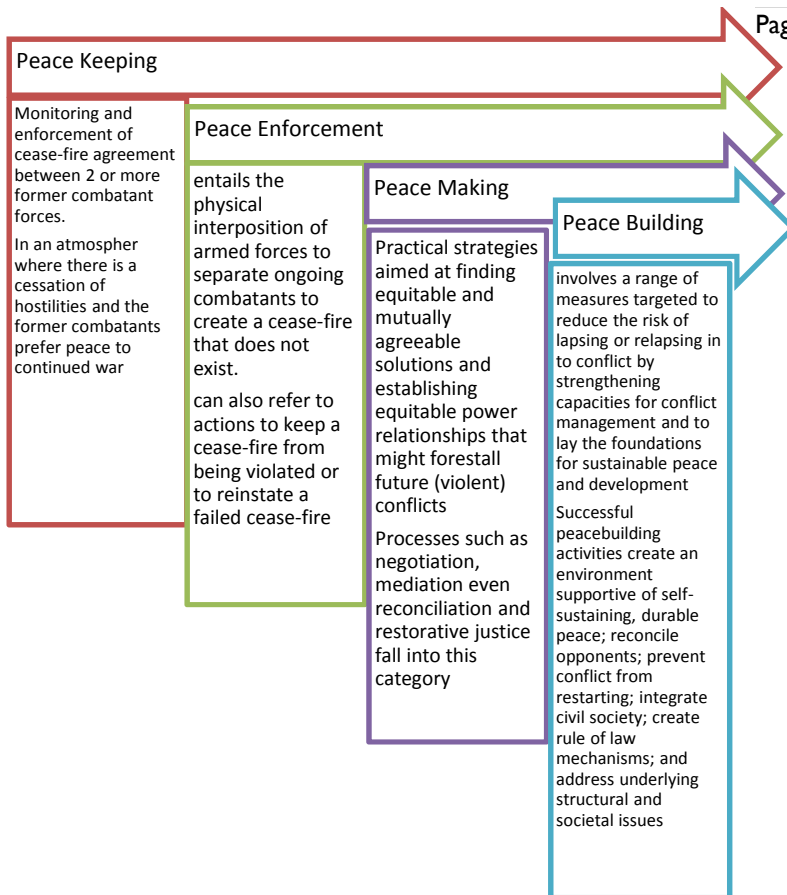
The Security Council saw what many critics of peacekeeping have suggested, and some recent failures had made obvious: peacekeeping alone, as then practiced, was not enough to ensure lasting peace.

Boutros-Ghali submitted his response some months later, in the form of *An Agenda for Peace*. In it, he outlined a number of additional processes of preventative diplomacy the international community could use before peacekeeping, or simultaneously. He also suggested distinct definitions for peacemaking and peacekeeping, and referenced Chapter VII of the UN Charter to justify military involvement without the consent of both parties.^{xxi}

Previously, these concepts had not been formally addressed by the UN's leadership. However, *An Agenda for Peace's* most significant contribution to the modern understanding of peace is its introduction of the concept of “post-conflict peacebuilding.” Boutros-Ghali defines “post-conflict peace-building” as “action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict.”

The concept of post-conflict peacebuilding has been especially important in the academic discipline of peace and conflict studies. It has been adopted by a number of scholars to suggest a framework

for peace that addresses not only the latent forms of physical violence, but also aspects of a society that are structurally violent, and could lead to a re-emergence of fighting.



Classic Conflict Situational Analysis



Any intervention into a conflict situation ought to start with gathering sufficient information about the following aspects of the situation:

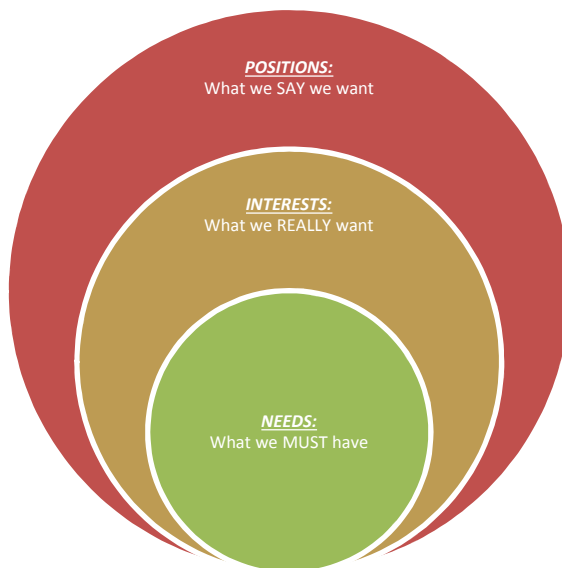
The following questions and dilemmas are ones that are useful to consider in a conflict analysis process.

1. Who are the parties relevant to the conflict situation?
2. What are the positions of each party in the conflict?
3. What are the needs and interests of each party? [In other words, what are they saying without saying? What lies beyond the spoken word?]
4. What are the relative power, status and resources of each part in the conflict?
5. What are the processes they are using to pursue their interest in conflict with other?
6. Within what framework, structure or system is the conflict taking place?
7. How are decisions made and conflict resolved/transformed in the situation?
8. What external factors impact the conflict?
9. What outcome does each party expect?
10. What are the possible changes as the result of the resolution/transformation of the conflict at following levels?
 - a) *Personal,*
 - b) *Relational,*
 - c) *Structural/systems,*
 - d) *Culture/traditions, and even*
 - e) *spiritual*

The Onion – Positions, Interests, Needs

This model looks at a situation (and what parties say) through the analogy of an onion. The outer layer contains the parties' public or stated **positions**. Underlying those are the (often unstated) **interests**, or what they want to get out of the situation. At the heart though lie the **needs** that must be satisfied for any solution to have durable effect.

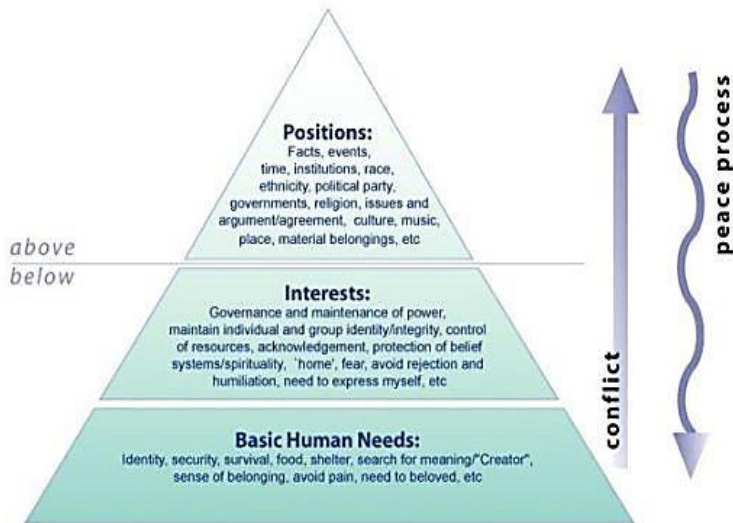
Figure can be found in Fisher, S. **Working with Conflict: Skills and Strategies for Action**. London. Zed books in association with Responding to Conflict. 2000. P 27



This method can be used to move beyond the public position of each party and to attempt to understand each party's interests and needs. It can also point out potential common ground between the parties or groups that can then become topics for further discussion.

This method can be utilised throughout a process as part of the preparation for a particular phase in the intervention.

Anatomy of Conflict

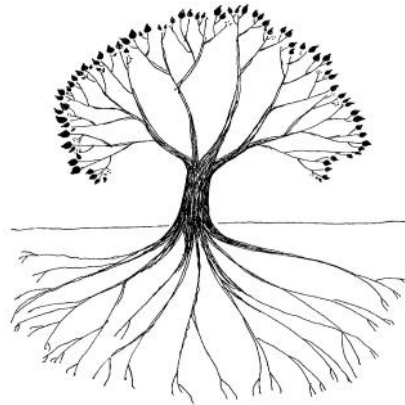


Conflict Tree

This visual method of analysis is particularly helpful in working with groups. It provides a way of collecting and sorting the different opinions a group or team might have about questions such as:

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

NETT EFFECTS



CORE PROBLEM

Root causes

Where does one focus?

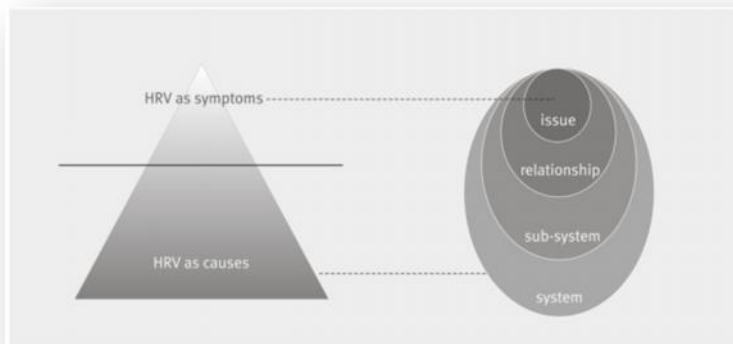


Diagram previously published in Parlevliet, M. 2009. "Rethinking Conflict Transformation from a Human Rights Perspective", in: Fischer, M. and Schmelzle, B. (eds.), *Berghof Handbook for Conflict Transformation*, Berlin: Berghof Conflict Research, p. 12, at http://www.berghof-handbook.net/uploads/download/parlevliet_handbook.pdf.

Example:

A National Human Rights Institution (NHRI) receives a complaint regarding the alleged torture and subsequent death of an individual in police detention.

Issue level of response: depending on its powers, the NHRI may decide to investigate the specific complaint and, if substantiated, may recommend remedies for family of the victim and/or disciplinary action against the person(s) responsible for torture. While important, the wider impact of this approach is limited,

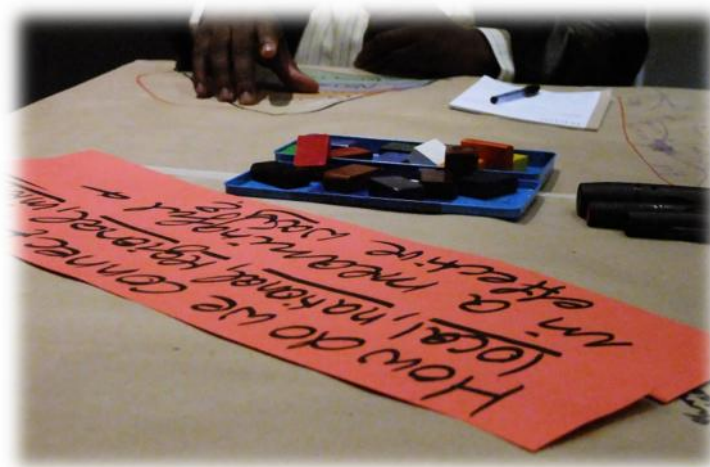
because the larger issues of lack of accountability and impunity in security forces are not addressed.

Relationship level of response: the NHRI may decide to explore the conditions that contribute to torture and death in police custody, especially if it has encountered similar complaints before. It may note that the issue of torture is embedded in the relationship between the police and civil society, or police and a specific identity group, and that a perception prevails within the police that citizens who are politically active are by definition 'subversive' or 'a threat to national security'. So, the NHRI may decide to utilise strategies to deal with these concerns – for example, by establishing and facilitating regular meetings between the local police and civil (or a cross-section of the local community; and conducting educational workshops for the local police on human rights and responsibilities.

Sub-system level of response: the NHRI may also have found out that many of such complaints relate to one particular police office or detention facility, and that its proper command and oversight structures are sorely lacking. Or, it may find that transparency and accountability is absent in the policing sector as a whole. (Both a specific detention facility and the policing sector as a whole can be considered a 'sub-system' because they reflect larger, systemic problems in a smaller/circumscribed context). Strategies to address this level may include negotiating with the leadership of the facility a system of regular visits by independent monitors to inspect the conditions; investigating and compiling an extensive report on human rights violations by the police over a specific time period, and training lines of responsibility and accountability.

System level of response: the NHRI may have identified a number of systemic problems, such as government use of security forces to repress civilians perceived to be in opposition to the government; role of security forces in the political arena; systemic

failure to hold state officials responsible for rights violations accountable for their actions. It may thus lobby for creation of appropriate legislation, policies and a code of conduct, or for the



establishment of a dedicated body monitoring the performance of the police/security forces – measures that will contribute to governing affairs in relation to the security forces in a more effective and accountable manner.

This tool reflects that interventions at both the system and the issue level are necessary to enhance human rights protection and contribute to the transformation of conflict. It suggests that strategies focusing on the two intermediate levels of response – the relationship level and the sub-system level – have the potential to provide opportunities for immediate, practical action and for laying the foundation for long-term transformation of the situation. The tool can be used for analysis (for example, by asking oneself ‘what are the concerns at the various levels that should be addressed?’), and to assess or improve the design of a project/programme.

The Circle of Conflict – Chris Moore

Chris Moore characterises the causes of conflict into 5 categories; each of these causes enables a set of intervention strategies. More often than not a single conflict will reveal multiple causes. This allows an intervener the opportunity to decide on what the most appropriate intervention strategy might be – and often, where to begin:



Strategies for dealing with different kinds of conflict

Peacebuilding efforts attempt to address all of the types of conflict in a situation in order to ensure a sustainable and lasting peace.

Earlier we identified 5 kinds of conflict that are present to a greater or lesser extent in every situation: - *relationship, information, values, structural and interest-based.*

What strategies are appropriate for the different kinds of conflict? The table below details some, and by no means all, of the strategies that would fit the different types of conflict:

Possible Intervention Strategies	
Relationship conflicts	<ul style="list-style-type: none"> a. Control emotional outbursts by ground-rules and procedures b. Promote the healthy expression of emotion c. Clarify perceptions/ stereotypes d. Increase the quality and quantity of communication e. Block negative, repetitive behaviour by changing the structure f. Encourage positive problem-solving
Information conflicts	<ul style="list-style-type: none"> a. Agree on a process for collecting and evaluating the information b. Agree on what information is relevant c. Use experts to break deadlocks and for outside opinions.
Value conflicts	<ul style="list-style-type: none"> a. Try to redefine the problem in other terms b. Agree to disagree c. Create a certain areas where one value-set dominates d. Search for super-ordinate norms

Possible Intervention Strategies

Structural conflicts	a.	Clearly define or change roles and rules
	b.	Replace counter-productive patterns
	c.	Reallocate resources/power
	d.	Get agreement on decision-making processes and procedures
	e.	Relocate resources
	f.	Change time-frames
	g.	Remove or change external pressures
Interest conflicts	a.	Focus on interests not positions
	b.	Use objective criteria
	c.	Expand the pie



Ways to Address Conflicts or Process Disputes^{xxii}

The ways people or groups process or resolve disputes – or attempt to make decisions – are, generally speaking, either **consensual**, **adjudicative** or **legislative** in nature, although some so-called "hybrid" processes combine features of these approaches.

Consensual

- means that the disputants themselves decide the process and the outcome. Consensual dispute resolution processes include negotiation, facilitation, mediation (including public policy negotiation.)

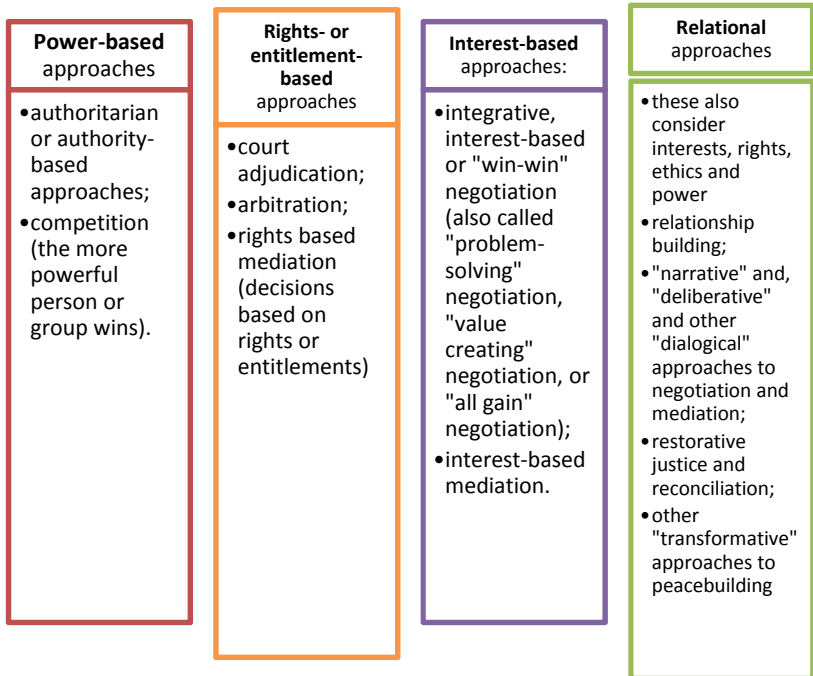
Adjudicative

- means that a third-party makes a binding decision for the parties. Adjudicative approaches include arbitration and court adjudication.

Legislative

- focus on rule-making by a group, organization, formal legislative body, or ruler. Disputes over the interpretation or application of rules may be resolved through consensual or adjudicative means, and in some cases through coercion or force.

Another way to think about the ways to address conflict or resolve disputes is to consider the basis on which decisions are made:



Conflict resolution, negotiation or decision-making processes can also be classified as "distributive" or "integrative":

Distributive approaches:

- problems are seen as "zero sum";
- resources are imagined as fixed: "divide the pie";
- "value claiming";
- haggling or "splitting the difference."

Integrative approaches:

- problems are seen as having more potential solutions than are immediately obvious;
- resources are seen as expandable: the goal is to "expand the pie" before dividing it;
- parties attempt to create more potential solutions and processes are thus said to be "value creating";
- parties attempt to accommodate as many interests of each of the parties as possible;
- the so-called "win-win" or "all gain" approach

A note about Power^{xxiii}

Power is an inherent, often confusing part of any human interaction, including conflict. To successfully analyse and intervene in a conflict, the power dynamics in the situation must be understood. Some types of power are easy to see and comprehend; others are much more difficult. The Peacebuilding Manual produced by Caritas International provides a good list of these, as follows:

- ✚ **Positional power** is based upon the role, or position, an individual occupies in society. It is passed from one individual to another as he or she moves in and out of the role. For example, presidents or prime ministers of countries have power because of their positions, not because of their personal characteristics or social class.
- ✚ **Relational power** does not reside in a particular individual but is a property of social relationships. For example, when you listen to a friend speak and respect her opinion, you give her power. When she listens to you and respects your opinion, you are given the power. In relationships, power is fluid and hard to measure. It can be expanded or limited as you interact.
- ✚ **Power of force** refers to physical strength and coercive mechanisms (like guns). Individuals may use their own strength, as well as weapons, armaments, armies, police and prisons to impose their will upon others.
- ✚ **Power of status** comes from wealth or social standing within a society. Individuals can use their money or their social and family ties to maintain a situation that is to their advantage or to get what they want. For example, kings and queens are given royal power because of their family ties.
- ✚ **Power of knowledge and expertise** refers to the additional credit and influence given to those in a society

with special knowledge and expertise, such as doctors, lawyers, or teachers, engineers or mechanics. Power comes from what they know.

✚ **Power of a group** comes from people acting together for a cause. The phrase “people-power” is often quoted. It refers to the power of individuals when part of a group. Labour unions and mass protest movements, for example, have power because of their numbers.



WE SAY:
“ENOUGH!”

Exercises to Explore

Understanding Conflict

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The objective of this exercise is to explore participants' responses to conflict and their associations with the concept. This is a free association exercise so you will need flipchart paper and pens for capturing the responses.

Process

(10mins)

1. Divide participants into small groups.
2. Give each group a newsprint and some pens
3. Ask participants to write words that comes to mind when they hear the word "conflict" [e.g. *conflict* in isiZulu = **ukungaboni ngasolinye** (we don't see eye to eye)]
4. Paste on the wall to create a "picture gallery"

Alternatively:






1. In plenary ask participants to brainstorm anything that comes to mind when they think of the word "conflict" [conflict in isiZulu = **ukungaboni ngasolinye** (we don't see eye to eye)]
2. Capture the participants' responses on a flipchart.

Debrief

(20 mins)

1. Ask participants what picture emerges from the Gallery/Brainstorm [eliciting positive & negative]. In your questions include: Page | 50
 - *What does this say about conflict?*
 - *What does this say about how we view conflict?*
 - *If this is the picture [negative frame of reference] how does this determine how we deal with conflict?*
 - *How does this link to the way we engage in Public Participation*
2. Colour code the responses – Highlight the positive or negative [whichever is less]
3. Summarise the responses from the group.

CONFLICT IS ...

-  Neither good nor bad.
-  Value free.
-  Natural
-  Normal
-  Inevitable

It's not whether you have conflict in your life; it's all about how you deal with it. That determines whether the RESULT will be positive or negative consequences.

Root Causes and Manifestations

The objectives of this exercise include:

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1. To enable participants to distinguish between the cause and the consequences of conflict
2. To help participants understand the importance of identifying the root cause in solving a problem
3. To give participants an appreciation for the fact that conflict is normal and inevitable and not necessarily negative even though the manifestation may be overtly negative.
4. To highlight that the consequences of a conflict does not need to be negative

Process

(10-15 mins)

1. Conduct a brainstorm about conflict (as in the exercise above)
2. Ask participants why the board is filled with so much negativity.
3. Elicit responses from the group and get them to unpack some of their experiences of school, home, politics, media etc.
4. Share with the group that the word “conflict” comes from a Latin origin - *confligere* also has a meaning (*con* meaning together and *fligere* meaning strike).
5. Ask participants to think of examples in nature where striking together has a positive outcome and take 2-3 responses.

6. Using the example of a FIRE explain that the striking together of two stones only gets its value when we experience it as negative i.e. houses burning down or positive i.e. heat to cook meal.
7. Explain that it is the same with conflict – when the striking together of needs and interest results in war and genocides and violence we will experience it as negative. This is also what we are used to. However, if the striking together of needs and interests is handled with skills and understanding we could experience positive things like negotiation and cooperation on problems.

Some key insights to highlight from this exercise include:

- a. The striking together of needs and interest is normal and natural
- b. Our negative experiences of conflict has conditioned us to think that conflict is negative
- c. The negative experiences we have of conflict constitute one kind of manifestation; nevertheless there are other ways in which a conflict can manifest and if handled differently it can produce a different outcome.
- d. The understanding that conflict is not necessarily negative does not justify abuse and violence and human rights violation as these are negative manifestations

Concentric Circles on Power^{xxiv}

The objective of this exercise is to help participants explore the topic of power by highlighting their personal experiences of power including notions of “power over/power under/power with”.

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For this exercise you will need a timer, and an even number of chairs arranged in 2 concentric circles. If there is an uneven number of participants, one of the facilitators might be called to step in to even out the numbers.

Process

(35mins)

1. Divide the participants into two groups, one in a circle facing in; the other in an inner circle facing out.
2. Prepare the group by briefly explaining the process: They will be given a series of questions and each person will have the opportunity to speak to their partner on each question. In the process they will speak to different people. NB: When we speak about the exercise later we will NOT ask you to share with the group what you shared in pairs.
3. Indicate which circle begins (e.g. the inner circle speaks first.) and read out the question. Then allow the inner circle to speak for 1.5 – 2.0 min whilst the outer circle listens. Indicate by hand signal when the time is up. Then ask the outer circle to speak to the same question.
4. Ask participants to thank their partner and the inner circle to move one seat to their left.

5. This time the outer circle begins. Both partners get the chance to speak and then the outer circle moves one seat to their left. Repeat the process for all five questions.
6. Return to plenary

Questions:

1. *A powerful man or woman whom I admire and why is...*
2. *A time someone used power against me and how I felt about it was...*
3. *A time I put somebody down and how I felt about it was...*
4. *A time I used power constructively was...*
5. *A time I shared power in a group to achieve something that would have been hard to achieve alone was...*

Debrief

(10-15mins)

Some questions for debrief in plenary:

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1. How did the exercise feel?
2. What stood out for you?
3. Were some questions easier/harder to answer? Why?
4. What insights did you have about your experience of power?

Some points to highlight from this exercise include:

- ✚ We all know situations in which we hold more or less power than others
- ✚ The way we use that power determines whether the outcome is destructive or constructive and beneficial to all.
- ✚ Through the combined power of individuals in a group we can achieve what may be impossible on our own.

Another Way: An Aikido Story^{xxv}

(Terry Dobson)

THE TRAIN CLANKED and rattled through the suburbs of Tokyo on a drowsy spring afternoon. Our car was comparatively empty – a few housewives with their kids, some old folks going shopping. I gazed absently at the drab houses and dusty hedgerows.

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At one station the doors opened, and suddenly the afternoon quiet was shattered by a man bellowing violent, incomprehensible curses. The man staggered into our car. He wore labourer's clothing, and he was big, drunk, and dirty. Screaming, he swung at a woman holding a baby. The blow sent her spinning into the laps of an elderly couple. It was a miracle that the baby was unharmed.

Terrified, the couple jumped up and scrambled toward the other end of the car. The labourer aimed a kick at the retreating back of the old woman but missed as she scuttled to safety. This so enraged the drunk that he grabbed the metal pole in the centre of the car and tried to wrench it out of its stanchion. I could see that one of his hands was cut and bleeding. The train lurched ahead, the passengers frozen with fear. I stood up.

I was young then, some twenty years ago, and in pretty good shape. I'd been putting in a solid eight hours of aikido training nearly every day for the past three years.

I liked to throw and grapple. I thought I was tough. Trouble was, my martial skill was untested in actual combat. As students of aikido, we were not allowed to fight.



"Aikido," my teacher had said again and again, "is the art of reconciliation. Whoever has the mind to fight has broken his connection with the universe. If you try to dominate people, you are already defeated. We study how to resolve conflict, not how to start it."

I listened to his words, I tried hard. I even went so far as to cross the street to avoid the *chimpira*, the pinball punks who lounged around the train stations. My forbearance exalted me. I felt both tough and holy. In my heart, however, I wanted an absolutely legitimate opportunity whereby I might save the innocent by destroying the guilty.

This is it! I said to myself as I got to my feet. People are in danger. If I don't do something fast, somebody will probably get hurt.

Seeing me stand up, the drunk recognized a chance to focus his rage. "Aha!" he roared. "A foreigner! You need a lesson in Japanese manners!"

I held on lightly to the commuter strap overhead and gave him a slow look of disgust and dismissal. I planned to take this turkey apart, but he had to make the first move. I wanted him mad, so I pursed my lips and blew him an insolent kiss. "All right!" he hollered. "You're gonna get a lesson." He gathered himself for a rush at me.

A split second before he could move, someone shouted "Hey!" It was ear-splitting. I remember the strangely joyous, lilting quality of it – as though you and a friend

had been searching diligently for something and he had suddenly stumbled upon it. "Hey!"

I wheeled to my left; the drunk spun to his right. We both stared down at a little old Japanese. He must have been well into his seventies, this tiny gentleman, sitting there immaculate in his kimono. He took no notice of me but beamed delightedly at the labourer, as though he had a most important, most welcome secret to share.

"C'mere," the old man said in an easy vernacular, beckoning to the drunk. "C'mere and talk with me." He waved his hand lightly.

The big man followed, as if on a string. He planted his feet belligerently in front of the old gentleman and roared above the clacking wheels, "Why the hell should I talk to you?" The drunk now had his back to me. If his elbow moved so much as a millimetre, I'd drop him in his socks.

The old man continued to beam at the labourer. "What'cha been drinkin'?" he asked, his eyes sparkling with interest. "I been drinkin' sake," the labourer bellowed back, "and it's none of your business!" Flecks of spittle spattered the old man.



"Oh, that's wonderful," the old man said, "absolutely wonderful! You see, I love sake too. Every night, me and my wife (she's 76, you know), we warm up a little bottle of sake and take it out into the garden, and we sit on an old wooden bench. We watch the sun go down, and we look to see how our persimmon tree is doing. My great-grandfather planted that tree, and we worry about whether it will recover from those ice storms we had last winter. Our tree has done better than I expected though, especially when you consider the poor quality of the soil. It is gratifying to watch when we take our sake and go out to enjoy the evening – even when it rains!" He looked up at the labourer, eyes twinkling.

As he struggled to follow the old man's conversation the drunk's face began to soften. His fists slowly unclenched. "Yeah," he said, "I love persimmons too..." His voice



trailed off.

"Yes," said the old man, smiling. "And I'm sure you have a wonderful wife."

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"No," replied the labourer. "My wife died." Very gently, swaying with the motion of the train, the big man began to sob. "I don't got no wife, I don't got no home, I don't got no job. I'm so ashamed of myself." Tears rolled down his cheeks; a spasm of despair rippled through his body.

Now it was my turn. Standing there in my well-scrubbed youthful innocence, my "make this world safe for democracy" righteousness, I suddenly felt dirtier than he was.

Then the train arrived at my stop. As the doors opened, I heard the old man cluck sympathetically. "My, my," he said. "That is a difficult predicament, indeed. Sit down here and tell me about it."

I turned my head for one last look. The labourer was sprawled on the seat, his head in the old man's lap. The old man was softly stroking the filthy, matted hair.

As the train pulled away, I sat down on a bench. What I had wanted to do with muscle had been accomplished with kind words. I had just seen aikido tried in combat, and the essence of it was love. I would have to practice the art with an entirely different spirit. It would be a long time before I could speak about the resolution of conflict.

It is necessary to develop a strategy that utilizes all the physical conditions and elements that are directly at hand. The best strategy relies upon an unlimited set of responses.

Morihei Ueshiba

Endnotes

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^{viii} Taken from an essay on Conflict Transformation by John Paul Lederach. For a longer text see <http://www.beyondintractability.org/essay/transformation> as well as ***The Little Book of Conflict Transformation*** JP Lederach, May 2003 Good Books Publishers.

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xxii Adapted from Catherine Morris at

<http://www.peacemakers.ca/publications/ADRdefinitions.html>

xxiii From the ***Peacebuilding: A Caritas Training Manual*** 2002, Caritas International

xxiv This exercise is drawn from the ***Alternatives to Violence Project***, an international network of practitioners working to promote nonviolence.

xxv This story was written by Terry Dobson, a 6th degree black belt aikidoist and conflict resolution and leadership trainer. A slightly different version can be found in *A Kind Word Turneth Away Wrath*, Aikido and the New Warrior, Richard Strozzi Heckler (ed) p65-69 1985, North Atlantic Books, Berkeley, California